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Jesus taught: I am the way, the truth and the life; no man came to the Father, but to me (John 14:6). Although none of us are perfect, we can all look at the life of Jesus Christ as an example of what we should strive for. When you study these ten characteristics of Jesus Christ and try to develop them, you will be able to find true happiness and peace. Being faithful is to hope and act according to things that are not seen that are true (Alma 32:21). Jesus Christ did all things by faith in God. He even performed powerful miracles such as walking on water. He asks us to show faith in Him and His purposes by trusting him and keeping His commandments. Jesus Christ walks on the water and offers Peter to come to Him. (2:06) We can communicate directly with our Father in heaven by prayer. Jesus Christ often prayed for his friends and enemies. During rehearsals, he also prayed for help. Through prayer, we can have access to the same divine help. We can follow the Savior's example by praying daily, expressing gratitude, and seeking heavenly help. God wants to hear from you. I felt my Savior's immense love for me. At the time of my life, when I felt completely abandoned and alone, I gave one of the most sincere prayers begging for help, and at that moment I felt the immense love and mercy of Jesus Christ, which assured me that he was never far away. The Savior was always patient with His disciples when they learned to follow him. He is also patient with us as we figure out what to do on our own time. We can follow His example by exercising patience with others and ourselves in our efforts to improve. Jesus Christ loves everyone with perfect love. We can show love to others every day through small and simple acts of kindness. Every time we reach out to another in love, we reflect the pure love of Christ. Jesus declares that the first and great commandment is to love God with all his heart. (13:51) To be humble is to gratefully acknowledge our continued need for God's support. Jesus is our greatest example of humility. He always acknowledged that His strength came from God and said, I can't do anything in itself... I'm not looking for my own love, but my father's love that sent me (John 5:30). We can humble ourselves by believing in God and gratefully looking to Him for help. Read more about Jesus in the Bible. The Savior was perfectly obedient to all of God's commandments. Promises: If you keep my commandments, you will observe in my love (John 15:10). We become obediently one good choice at once, because we try to follow God's commandments and repent whenever we fall behind. Ever since I was little, I've been taught that God loves me and wants me to be the best person I can be. Jesus Christ has shown us how to live and serve my example, and I know that when I try to emulate that in my life I will be blessed. I have found joy and peace in my life through getting to know Christ and His teachings. -Rebecca P., Fort Lauderdale, Florida Jesus Christ doing well (Acts 10:38). He cured the sick, befriended sinners, and taught His gospel to all. To be like Him, we should open our eyes and hearts to the needs of others and strive to provide a meaningful service every day. Come to the Savior of all mankind. (13:30) Jesus Christ is pure and virtuous. If we are to strive to be virtuous as savior, we must do everything in our power to often avoid sin and repeat. Regardless of your past, choose to live virtuously today. In the New Testament we read that from the beginning of his life Jesus increased in wisdom and stature, and for the benefit of God and man (Luke 2:52). Wisdom comes to us all bit by bit. We can increase wisdom by studying scriptures and praying for understanding. Build your faith. Read the Bible. Even when he suffered on the cross, Jesus said, Father, forgive them; because they do not know what they are doing (Luke 23:34). God wants us to sincerely forgive those who have taken away from us. Although it can be difficult, it frees us and allows us to find peace and mercy. God will help us find the strength to forgive others. In this section Mark Goodacre, senior lecturer in the New Testament at the University of Birmingham, gives a brief biography of Jesus. Introduction We know more about Jesus than we know about many ancient historical figures, a remarkable fact given the modesty of his upbringing and the humility of his death. Jesus did not grow up in one of the great cities of the ancient world, such as Rome or even Jerusalem, but lived in a Galilee village called Nazareth. He died a horrific, humiliating death by crucifixion, reserved for the Romans for the most contemptuous criminals. That such a person could become so significant in world history is remarkable. But how much can we know for sure about Jesus' history? How reliable are the New Testament bills about it? Opinions vary widely between scholars and Bible students. Gospel Accounts Map of places in Jesus' story Our most important resource for the study of Jesus, however, is the literature of early Christianity and especially the gospel. To understand them, it is important to remember that gospels are not biographies in the modern sense and often have gaps only in places where we would like to know more. They're books with news, announcements. They are, for more than 1,000 words, propaganda for the cause of early Christianity. That's why they are called the gospel - a word derived from the ancient Anglo-Saxon word of God's spell, from Greek evangelisation: 'good news'. John the Gospel provides a clear example of how gospel writers, or evangelist, have thought about their role. The gospel is written not only to provide information about Jesus, but in order to resurrect faith in him as the Messiah and the Son of God. This purpose is reflected throughout the gospels, which are about the twin themes of Jesus' identity and his work. For gospel writers, Jesus was the Messiah who came only heal and fulfill, but also suffer and die for the sins of people. However, if it is important to realize that while the gospels have a similar purpose, there are some radical differences in content. Most importantly, John differs substantially from the other three, Matthew, Mark and Luke (synoptic gospel). Who Jesus is Due to the similarities in wording and order between the synoptic gospels, it is certain that there is some kind of literary connection between them. It is usually thought that Mark was the first gospel to have been written, most likely in the late 60s of the first century AD, at the time of the Jewish War with Rome. It is unparalleled in its urgency, both in its breathless style and in its belief that Christians have lived in recent days, with the kingdom of God around until dawn. Unlike Matthew and Luke, Mark doesn't even have time to include a birth story. Instead, it begins with a simple statement that this is the beginning of good news about Jesus Christ. (Mark 1:1). The name Jesus is actually the same name as Joshua in the Old Testament (one is Greek, one is Hebrew) and that means 'God will be sarthed'. It is also worth thinking of the word Christ. This is not Jesus' last name. The Greek-derived Christ is the same word as the Hebrew Messiah, and that is, the anointed One. In the Old Testament, it is a word used for both priests and kings who were anointed by his office (just as David was anointed by Samuel as king of Israel); that is, someone specially appointed by God for the task. By the time Jesus was on the scene, many Jews were expecting the ultimate messiah, perhaps a priest, a king or even a military figure, one that was specifically anointed by God to forcefully intervene to change history. While the gospels clearly depict Jesus as having a special relationship with God, does it actually confirm what Christianity later explicitly affirmed that Jesus is god's embodiment, God with the body? The evidence points in different directions. Mark, the earliest of the four, certainly believes that Jesus is The Son of God, but it also includes this extraordinary passage: Jesus seems to be distancing himself from God; it is a passage that at least puts a question mark over the idea that Mark would accept the doctrine of incarnation. But the gospels differ at this point, as they do to a few others. John, usually thought to be the last of the four, is the most direct. He talks about the role played by the Word in creating and maintaining the world in a passage that reflects the very beginning of the Bible. In Genesis: If John's gospel provides the clearest hint of early Christian faith in incarnation, it is at least clear that other gospels believe that he is present in Jesus God with his people in a new and decisive way. Right at the beginning of the Gospel of Matthew, before Jesus was born, we were told: The Gospel tells the story of how God's relationship with human beings manifested itself in Jesus' life Death. These books are therefore not only about Jesus' identity (who Jesus is), but also about his work (which Jesus did). There are three key areas of Jesus' activity: his healing, his sermon and his suffering. Jesus' influence Anything one thinks about the historicality of the events described in the Gospels, and there are many different opinions, one thing there is no doubt: Jesus had a stunning influence on the people around him. The gospels regularly talk about the huge crowds after Jesus. Maybe they gathered for his reputation as a healer. Maybe they rallied because of his ability as a teacher. Whatever the cause, it seems likely that the authorities' fear of the crowd was a major factor leading to Jesus' crucifixion. In a world where there was no democracy, crowds posed a far greater threat to the Rule of the Romans than anything else. Despite Jesus' popularity throughout his life, the early Christian movement after Jesus' death was only a small group with a small moth base in Jerusalem, a handful of Jesus' closest followers who remained loyal to Jesus' legacy because they were convinced that Jesus was the Messiah, that he had died for the sins of all, and that he had been raised from the dead. It was the movement that received the most support when the most unlikely figure, the Apostle Paul, joined him. The Reverend Dr Richard Burridge, Dean of King's College London and lecturer in New Testament Studies © Gospels are a form of ancient biography and are very short. Take about an hour and a half, two hours to read aloud. They are not what we understand modern biographies to be: the great life and times of someone in multiple volumes of works. They have between ten and twenty thousand words, and the ancient biography doesn't work time for great details about where a person went to school or all the psychological upbringing we're looking for now in our kind of post-Freudian age. They tend to go straight to a person arriving on the public stage, often 20 or 30 years into their life, and then look at two or three big key things they have done or big two or three key ideas. They will also spend quite a lot of time concentrating on actual death because the ancients believe that you could not sum up a person's life until you saw how they died. In their deaths, very often, they would die as they lived, and then would conclude with events after death – very often on dreams or visions about a person and what happened to their ideas afterwards. Four gospels are four angles per person, and in four gospels there are four angles per Jesus. It was a wonderful sight for the first fathers, guided by the spirit of God, who recognized that these four images all reflect the same person. It's like he walked into a portrait gallery and saw four portraits of, say, Winston Churchill: a statesman or a wartime leader, prime minister or painter or family man. Of course, we need to do everything in our historical critical analysis and try to return to what it tells us about the historical Jesus. It also shows us the way the Church soon sought to make that one Jesus relevant and apply it to the needs of our people that day, whether they were Jews as in the case of Matthew or pagans as in the case of Luke and so on. And so these four portraits give us a challenge and an impetus today to actually try to figure out how we can actually tell that story of one Jesus in different ways that are relevant to the needs of people today. The Reverend Dr Richard Burridge, Dean of King's College London and lecturer in New Testament Studies Christology Ben Witherington, Professor of the New Testament at the Asbury Theological Seminary in Wilmore, Kentucky © Christology is literally 'words about Christ.' He refers to views of Jesus that suggest he was more than just a mortal. Christology may include the humanity of Jesus, but there is often a particular emphasis on the fact that he is more than just a mortal man, he is divine in some way and in a sense different gospel writers figure it out a little differently. Synopses - Matthew, Mark and Luke - have a more similar view than what you will find in the Gospel of John, who stands apart and alone. But still, everyone is interested in this matter, certainly interested in what we would call Christology. The gospel of Mark, the oldest gospel, begins this is good news about Jesus Christ, the son of God. Right from the very beginning, this gospel presents a special theological interpretation of Jesus as the Messiah as the divine son of God, and will continue this agenda throughout his gospel and reveal those truths about him. In Mark, at the climax of the first part of the ministry and Peter rises and says, 'You are Christ, son of God'. In all these books there is certainly a christological agenda, even in the oldest gospel. There really isn't a non-christological Jesus, located under any of the stones in the gospel; so thoroughly our gospel writers are concerned about this problem that the portraits in Matthew, Mark, Luke and John are all christological through and through. Ben Witherington, Professor of the New Testament at the Asbury Theological Seminary in Wilmore, Kentucky Reverend John Bell, leader in the Iona Community and Minister of the Church of Scotland © Jesus' understanding of himself It's hard to know how much of what is written in the gospels is a glimpse of how Jesus saw himself and how much is the commentary of other people as they saw Jesus. For example, in the Gospel of John, there are many sayings I am: I am the light of day, I am a good shepherd, I am bread, I am vines. These phrases, if they came from Jesus lips, do not tell us much about his spiritual biography, but tell us more about its purpose and they kind of hang with you and you have to think through. Does this mean that Jesus is a shepherd, what does it mean that Jesus is light, what does it mean that Jesus is the bread of life? And you have to kind of puzzle over them. I don't think Jesus was interested in giving much information about himself. Jesus said that whoever saw him saw the Father. But I don't think he was very interested in trimming that out; his mission was to more redeem people, love people into goodness, save people from the anxieties and mistakes of their ways and he doesn't make a big deal of himself. There's this whole thing in the gospels of Matthew and Mark about how very careful people nailed him as the Messiah. He does this sometimes because I think he wants to approach everyone on the same basis when he comes up with his entourage and a lot of hype about himself, not being able to relate to the folk, they will stand in awe of him rather than relate to him. The Reverend John Bell, leader of the Iona community and minister of the Church of Scotland I think Jesus thought of himself very much as a healer - he saw healing as the key to his work, and probably it arose because he had just found out he was able to do it. Many Jews in this period would pray for people for healing and Jesus must do it, and found that in fact he was good enough to do it and he had a real reputation for healing, and that could lead him into the Old Testament of scripture as Isaiah 35, who has been talking about healing in recent days – maybe he thought it was a sign that the end of days was on the way. Did Jesus think of himself as a teacher? Probably yes. No one spends so much time standing up and teaching crowds the kind of words that have stuck with us for centuries. Even people like Gandhi were inspired by it, so it's not just Christians that are inspired by it. But I think if we limit Jesus to pure teaching and healing, how do we fully measure him. I think he would also see himself as a prophet. There are real signs that he sees himself in continuity with the prophets of the Old Testament and just as the Old Testament prophets were persecuted and suffered, Jesus thought it likely to be his end too. He saw each other as a series of prophets who suffered for what they believed, and sometimes even suffered at the hands of their own people, as well as from others. The big question about Jesus is: did Jesus think of himself as the Messiah, believing that he was a distinctive person who really had a key role in God's plan? Scholars are in this division. I personally think that Jesus thought of himself as the Messiah, he thought that God had specifically anointed him to do his job, and that he had a special role for him to do. He was also convinced that he had to suffer as part of God's plan, which sparked controversy with his disciples. It seems that Jesus wanted to push the idea that he would suffer and his disciples were really worried about this idea, probably Jesus would either be some priesthood messiah or some messiah warrior, but certainly not a Messiah who would end up on the cross. They found it highly problematic and many Christians said years later that it was still a stumbling block for many people, a scandal - the idea that the Jewish Messiah could be crucified. This just didn't make sense to many people. Mark Goodacre, senior lecturer at the New Testament, University of Birmingham In order to see this content, you must have both Javascript enabled and Flash installed. Visit bbc webwise for full instructions In addition to being an inspirational leader and teacher, gospels describe the many miraculous feats performed by Jesus. They may sound incredible today, but what would it mean for first-century Jews? Raising a widow's son The miracle of raising a widow's son takes place in the village of Nain in Galilee. Jesus arrives in Naina on the occasion of the funeral, when he is approached by a widow whose only son has died. When Jesus brings man back to life, the crowd is surprised, but what pleases them more than this triumph over death is the point of wonder. The miracle reminds them of the great Jewish prophet Elijah, who eight centuries ago also was the only son of a widow in the city of Galilee. Elijah was known as a miracle worker and as a prophet who rebuked those Jews who, under the influence of pagan idolatry, strayed from devotion to God. Elijah never died - he was taken to heaven in a chariot of fire. The parallels between Jesus and Elijah were very significant. At a time when Jews longed for the end of Roman oppression and the return of the kingdom of God - a new time in which peace, freedom, justice, fidelity and God's rule would prevail. The first stage on this path to salvation was the coming of the prophet, who - like Elijah - will derail against sin. Maybe Jesus was the prophet - maybe even the reincarnation of Elijah? The Gospels repeatedly make the connection between Jesus and Elijah: Clearly, though, gospel writers believed Jesus was more than a prophet. In Matthew 17:10-13 (and Mark 9:12-13), just after the transformation, the resonance between Jesus and Elijah would be striking for the first century of Jews and Christians familiar with the Old Testament. But as Christianity spread to the Roman Empire, the miracle of raising a widow's son gained other meanings. Most importantly, he presumes Jesus' own resurrection. In fact, the miracle in Nain is one of three times when Jesus raises the dead. He also raises Jairus' daughter (Matthew 9:18-25, Mark 5:22-42, Luke 8:41-56) and his friend Lazarus (John 11:1-44). But there was a key difference between these miracles and the resurrection of Jesus. The widow's son, Jairus' daughter, and Lazarus were resuscitated or revived: eventually they would die again. Jesus on the other hand would live forever. His resurrection complete transformation in his body and spirit, a complete victory over death. Feeding 5,000 Jesus feeds the multitudes of several loaves and fish when Jesus comes to an abandoned and remote area to preach to a crowd of 5,000, he is told that people are hungry. They discuss whether to return to villages to enjoy food, but it's still too late, so instead Jesus asks disciples to allow the crowd to sit in groups of fifties and hundreds, and gather what food is available. The only thing they can muster is five loaves and two fish. But Jesus works a miracle and there is enough to feed the crowd, so much so that there are twelve baskets of leftovers. The ancient meaning of this miracle would be clear to disciples and the crowd. Jesus behaved like Moses, the father of the Jewish faith. In every respect, the miracle was repeated by Moses and his miracle in the Sinai wilderness when he fed a large number of Jews. Moses left the Ramesses on fertile lowland delta soil, crossed the sea - the Red Sea - and headed east toward an abandoned area - the Sinai wilderness. Jesus left Bethesda on fertile land of the Jordan Delta, crossed the sea - the Sea of Galilee - and headed east to an abandoned and remote area - the Golan Heights on the east coast of the Galilee Sea. When Jesus orders the crowd to sit in the fifties and hundreds, Moses is heard by the general, who often ordered the Jews to sit in the squares of fifty and one hundred. In Sinai Moses fed a number of quails and manna, bread of heaven; in the Golan Heights Jesus fed a lot of fish and bread. In both miracles were baskets of leftovers. To first-century Jews the miracle of loaves and fish signaled that Jesus was like Moses. This is because in Jewish minds, Moses was a role model for the Messiah. Jews prayed for a savior to come and free them from foreign oppression. They believed it would be someone like Moses who freed the Israelites from Egyptian slavery. Maybe Jesus was the leader they were waiting for? The crowd certainly thought so - after a miracle, the crowd was trying to crown Jesus the King of Jews there and then. Walking on the water Jesus crossed the sea surface After the miracle loaves and fish, Jesus tells the disciples to head back to the fishing village of Bethsaida while he goes up the mountain to pray on his own. Later in the night, the disciples are crossing the Sea of Galilee and making little progress against the strong winds when they suddenly see Jesus walking on the water. At first they think it's a ghost, but Jesus calms them down and tells them - Take your heart, it's me! Don't worry! Then Jesus joins the disciples on the ship. The miracle of walking on water is best understood in the context of a previous miracle. Feeding 5,000 would remind disciples of Moses and Exodus. The miracle of walking on water would remind you the culmination of Exodus - Joshua and the conquest of the land of the Canaan. After wandering for 40 years in the Moses Desert, he led the Israelites to the eastern banks of the Jordan River to prepare for conquest. But Moses died on Mt Heaven before he could launch an invasion. His mission was accomplished by his real man Joshua. Jesus' miracle of walking on water would remind disciples of Joshua. Like Joshua, Jesus was across the water. Before Joshua, the Ark of the Covenant was with the Ten Commandments carried by twelve priests. This scene was reversed and echoed on the Sea of Galilee; before Jesus was a different kind of ark - a wooden ship, carrying twelve disciples. But the greatest similarity between the two was in their names: Jesus is Latin for the Hebrew name Joshua. In the Jewish thinking of that time, Joshua was another role model for the Messiah - the flip side of Moses. While Moses freed the Israelites from oppression, it was Joshua who finished the job of conquering the promised land for them. In the time of Jesus, the Jews sought the Messiah would not only liberate it from alien oppression (as Moses did), but someone who would also reclaim Judea and Galilee and restore it to God's rule. In both the wonders of loaves and fish and walking on water, Jesus seemed to fit the bill perfectly. But the miracle of walking on water had many other meanings, especially in this difficult period since the middle of the first century, when early Christianity faced hostility and persecution on the part of imperial tyrants. The sea miracle acted as a metaphor for the precarious situation in which Christian churches found themselves - especially in Rome. For many Christians, the Church must have felt like a fishing boat on the Galilee Sea, engulfed in strong winds and shaken by waves. They must also have felt that Jesus had left them on a boat to take care of themselves. At best, it was a creepy look. But the message of miracle is that they should 'take heart' and not be 'afraid': Jesus did not leave, he was with them. It was a message that helped Christians endure persecution for centuries. The wedding in Cana Jesus and his mother Mary are invited to the wedding in the Galilee city of Cana. Jewish wedding holidays lasted all week and everyone in the village was invited, so it's not surprising that the hosts' wine is said to have run out. Jesus asks one of the servants to fill large glasses of water, and soon there is again a lot of wine. Miracle would carry a lot of news. When Jewish scriptures looked forward to the kingdom of God, they used several metaphors to describe it. One of the most commonly used images is marriage. Isaiah's book says: Another key image is that a superabundance of wine flows from the banquet. Amos says: Jesus banishes demons from man's Gospel contain records of more than miracles and most of them were healing the stunner, deaf and blind, exorcism of those possessed by demons. The importance of healing and exorcism is best understood against the backdrop of Jewish purity laws, which stipulate that those who consider themselves impure could not enter the sacred precinct of the Temple of Jerusalem to make their sacrifice to God. Jewish scriptures tell us that the impure included eme, sick, blind and those who are possessed by demons. Implicitly, these people could not enter the kingdom of God under Jewish law. In healing the sick and pouring out the demons, Jesus sent a strong signal that they are now able to fulfill their duties as Jews, and by now having the right to enter the kingdom of God. The fact that the drugs were carried out by Jesus himself bore another layer of meaning - that Jesus had the power to decide who could enter the Kingdom of God. It becomes explicit in the healing of a paralyzed man in Capernaum. Jesus heals man by forgiving his sin - an act that Jews would regard as blasphemy: only God had the power to forgive sins. By forgiving sins, Jesus acted with authority that Jews only believed in God. In healing Syro-Phoenician wife daughter Jesus goes a step further and effectively signals that pagans too are entitled to enter the Kingdom of God. The authors used this first-century sense of wonder into modern life. Stilling storms of Jesus and disciples were on one of their many journeys along the Sea of Galilee, when the gospels say they were hit by an unexpected and violent storm. The disciples fought for their lives. But by comparison, Jesus' reaction is striking. He said he was asleep. And when he woke up, his response couldn't have been less reassuring. Why are you afraid, men of little faith? But what the disciples didn't know was that he was going to get help in a way he could never have imagined. Jesus stood up and rebuked the wind and the sea. Disciples must have wondered who on earth Jesus was: this man who seemed to be able to control the elements. But as with other miracles, what amazed them was not what Jesus did, it was what revealed his identity. They would have known the ancient Jewish prophecies that he said very clearly, there was only one man who had the power to control the stormy seas - God. One passage from the Book of Psalms recalls an occasion when God showed his power to save his people from anxiety in exactly the same way as Jesus had on the Sea of Galilee - by dispelling the storm. Similarities would not be lost on disciples. Jesus' actions seemed to suggest that he himself had the power of God. Later in the century, this miracle took on a new meaning - a meaning that would resonate for centuries. Gospel writers saw that miracles could speak directly to Christians suffering in Rome. Like that ship in danger, Christians in Rome may have feared that their Churches were in danger of sinking. And just as Jesus sleeps on a boat, they might fear that Jesus forgot about them. But the message of the evangelists was this: if they had faith in Jesus, he would not abandon them; could calm the storm in the Sea of Galilee or Rome. The resurrection of Jesus was executed by the crucifixion of the belief that Jesus was resurrected from the dead became the foundation of the early Christian Church. Soon Christians from the resurrection can be extracted from the letters of St. Paul, the gospel and the deeds of the Apostle. It is a complete image, did early Christians believe that Jesus had undergone spiritual or physical resurrection? The oldest sources are the letters of St. Paul. His faith in the resurrection of Jesus is based on a vision of resurrected Jesus en route to Damascus. Like the letters of St. Paul, gospel writers also report speeches by Jesus disciples. But evangelicals are also reporting the story of an empty tomb - the discovery of the disappearance of a corpse of Jesus from his tomb on the third day after his crucifixion. The clear implication from this account is that soon Christians took Jesus to be physically resurrected from the dead. That in itself would be hailed as a miracle. But a series of religious experiences convinced early Christians that the resurrection meant much more than that. First, Jesus was the divine son of God. Acts of the Apostles report that during the holiday of Pentecost, disciples gathered when they heard a loud noise like a wind from the sky and saw fire tongues descend on them. The Bible says they were filled with the Holy Spirit - and they took it as a sign that Jesus was resurrected by God. The experience brought about a sudden and powerful transformation of disciples. Until then, Jesus was a memory. Now for the first time Jesus has become the center of something unprecedented. A new faith flashed into life, a faith that worshipped Jesus as the son of God. Another meaning attributed to the miracle of resurrection is that it has given Christians eternal life. At the time, Jews believed that there would be an after-life - but only at the very end of time. Some Jews believed that at the last judgment the dead would be resurrected, and that it would begin at the cemetery on Mt Olive, which overlooks Jerusalem. But the dead would have to wait forever before they could taste the resurrection. Jesus' resurrection changed everything. There was no need to wait for the final verdict. If Jesus could conquer death, so could others. All one had to do is commit entirely to Jesus and follow his path. This would be a new path to eternal life. This importance gave early Christians - and Christians throughout history - the power to endure suffering. The Romans executed thousands Christian martyrs, but the resurrection of Jesus gave people renewed hope. If his resurrection meant victory over death - if it meant eternal life - then death could have no terror. Because of what symbolized the resurrection, Christian martyrs like St. Peter and St. Paul were fearless in the face of such persecution. Evidence for resurrection To see this content, you must have both Javascript enabled and Flash installed. Visit bbc webwise for full instructions In this 2002 broadcast Dr Mark Goodacre, senior lecturer in the New Testament at the University of Birmingham, and Dr Ed Kessler, executive director of the Centre for Indo-Christian Relations in Cambridge, discussed historical evidence of the resurrection of Jesus with Prof Daryl Schmidt (now deceased), a former Professor of the New Testament at Texas Christian University and a fellow of jesus seminary. In 2008 Professor Gary Habermas, one of the most respected philosophers in the US, gave an interview for the Today programme on BBC Radio 4. He talks about his claim that there is historical evidence of the resurrection of Jesus. In order to see this content, you must have both Javascript enabled and Flash installed. Visit BBC Webwise for the full instructions of Crucified God, Jurgen Moltmann and Richard Bauckham, pub. SCM Classics (2001) Gospels and Jesus, Graham N Stanton, pub. OUP (2002) Muslim Jesus: Sayings and Stories in Islamic Literature, Tarif Khalidi, pub. Harvard University Press (2001) Parable of Jesus, Joachim Jeremias, pub. SCM Press (2003) New Illustrated Companion Bible : Old Testament, New Testament, Jesus Life, Early Christianity, Jesus in art, J R Porter, pub. Duncan Baird Publishers (2003) Historical Figure of Jesus, E P Sanders, Pub Penguin (1995) Introduction to the New Testament of Christology, Raymond E, SS Brown, pub. Continuum International Publishing Group (1994) Shadow Galilean, Gerd Theissen and James D G Dunn, pub. SCM Press (2001) (2001)

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