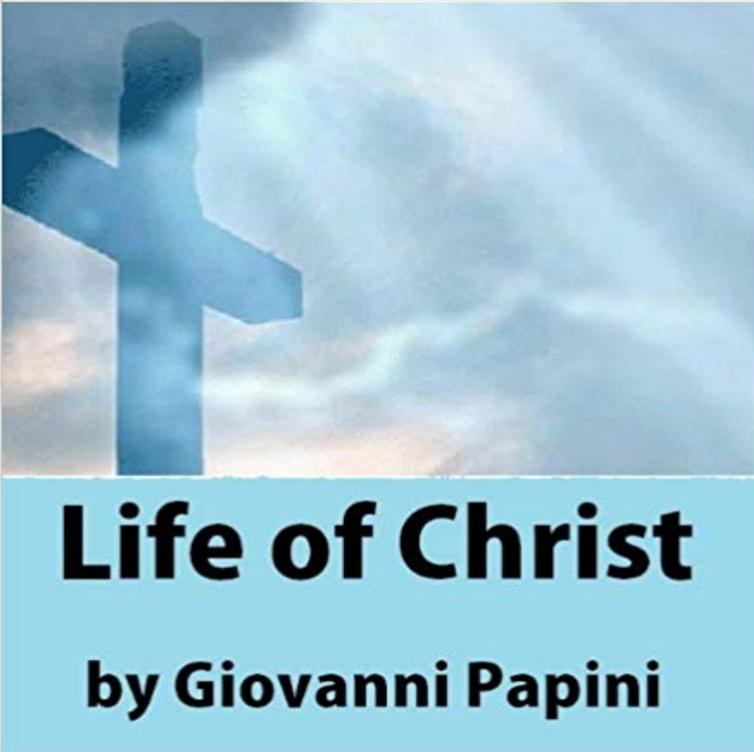


Life of Christ



INTRODUCTION For five hundred years those who call themselves free spirits because they prefer prison life to army service have been trying desperately to kill Jesus a second time to kill Him in the hearts of men. The army of His enemies assembled to bury Him as soon as they thought they heard the death-rattle of Christ's second death. Presumptuous donkeys mistaking libraries for their stables, top-heavy brains pretending to explore the highest heavens in philosophys drifting balloon, professors poisoned by the fatal strong drink of philology and metaphysics, armed themselves. Paraphrasing the rallying-cry of Peter the Hermit to the crusaders, they shouted Man wills it! as they set out on their crusade against the Cross. Certain of them drew on their boundless imaginations to evolve what they considered proof positive of a fantastic theory that the story of the Gospel is no more than a legend from which we can reconstruct the natural life of Jesus as a man, one-third prophet, one-third necromancer, one-third demagogue, a man who wrought no miracles except the hypnotic cure of some obsessed devotees, who did not die on the cross, but came to Himself in the chill of the sepulcher and reappeared with mysterious airs to delude men into believing that He had risen from the dead. Others demonstrated as certainly as two and two make four that Jesus was a myth developed in the time of Augustus and of Tiberius, and that all the Gospels can be reduced to a clumsy mosaic of prophetic texts. Others conceived of Jesus as a good, well-meaning man, but too high-flown and fantastic, who went to school to the Greeks, the Buddhists, and the Essenes and patched together His plagiarisms as best He could to support His claim to be the Messiah of Israel. Others made Him out to be an unbalanced humanitarian, precursor of Rousseau and of divine democracy; an excellent man for his

time but who to-day would be put under the care of an alienist. Others to get rid of the subject once for all took up the idea of the myth again, and by dint of puzzlings and comparisons concluded that Jesus never was born anywhere in any spot on the globe. But who could have taken the place of the man they were trying to dispose of? The grave they dug was deeper every day, and still they could not bury Him from sight. Then began the manufacture of religions for the irreligious. During the whole of the nineteenth century they were turned out in couples and half dozens at a time: the religion of Truths of the Spirit, of the Proletariat, of the Hero, of Humanity, of Nationalism, of Imperialism, of Reason, of Beauty, of Peace, of Sorrow, of Pity, of the Ego, of the Future and so on. Some were only new arrangements of Christianity, uncrowned, spineless Christianity, Christianity without God; most of them were political, or philosophic, trying to make themselves out mystics. But faithful followers of these religions were few and their ardor faint. Such frozen abstractions, although sometimes helped along by social interest or literary passions, did not fill the hearts which had renounced Jesus. Then attempts were made to throw together facsimiles of religion which would make a better job of offering what men looked for in religion. Free-Masons, Spiritualists, Theosophists, Occultists, Scientists, professed to have found the infallible substitute for Christianity. But such mixtures of moldy superstition and worm-eaten necromancy, such a hash of musty rationalism and science gone bad, of simian symbolism and humanitarianism turned sour, such unskillful rearrangements of Buddhism, manufactured-for-export, and of betrayed Christianity, contented some thousands of leisure-class women, of condensers of the void ... and went no further. In the meantime, partly in a German parsonage and partly in a professors chair in Switzerland, the last Anti-Christ was making ready. J[^]sus, he said, coming down from the Alps in the sunshine, J[^]sus mortified mankind; sin is ...

The Birth of Christ Luke 2:1 mentions that Christ's birth was during the reign of Augustus Caesar. Augustus Caesar reigned from 44 BC to his death in 15 AD. The Faith does not come from getting our act together. It comes from recognizing God's freedom to bless us even while we were still a mess. John Piper and Wintershall bring the story of Jesus to life in an open-air epic production set in stunning Surrey countryside. Book tickets now.

THE LIFE OF CHRIST. I Intend, next Sunday, to speak of The Gospels and their Origin, and this morning to speak of something preliminary to that, viz., The In the Christian gospels, the ministry of Jesus begins with his baptism in the countryside of .. In blessing Peter, Jesus not only accepts the titles Christ and Son of God, which Peter attributes to him, but . The gospels pay special attention to the account of the last week of the life of Jesus in Jerusalem, and the narrative - 55 min - Uploaded by Nicholas Lebish

The 1st lesson in an 4 part series entitled The Life of Christ. This series was taught at Saint Artwork illustrating episodes from the life of the Savior, Jesus Christ. View Jesus childhood, life's ministry, and scenes from the Last Supper. In the Holy Bible and Book of Mormon, we learn about the life of Jesus Christ and how He died for our sins. Jesus Christ was born circa 6 B.C. in Bethlehem. According to Christians, Jesus is considered the incarnation of God and his teachings are followed as an example for living a more spiritual life. Christians believe he died for the sins of all people and rose from the dead. The Life of Christ as a narrative cycle in Christian art comprises a number of different subjects narrating the events from the life of Jesus on earth. They are Explore the life, history, miracles, and teachings of Jesus Christ.