



WHAT THE  
BIBLE  
IS ABOUT

2021

SESSION  
3

TERM 4

WHAT THE  
BIBLE  
IS ABOUT



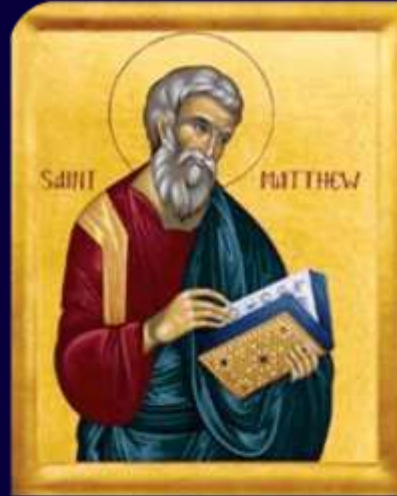
The Gospel of John

# The Four Gospels

## The Messiah

The Promised One is here; see His Credentials.  
(To the Jew)

Matthew



Mark



## Suffering Servant

This is how He worked; see His Power  
(To Romans)

## Son of Man

This what He was like; see His Nature.  
(To the Greek)



Luke



John

## Son of God

This is who He really was; see His Godship.  
(To Christians)

# The Book of Signs

## Part 1



## OPPORTUNITY

Christ offers  
Himself to the  
people and Israel.

## Part 2



## OPPOSITION

Christ meets  
opposition from  
the leadership.

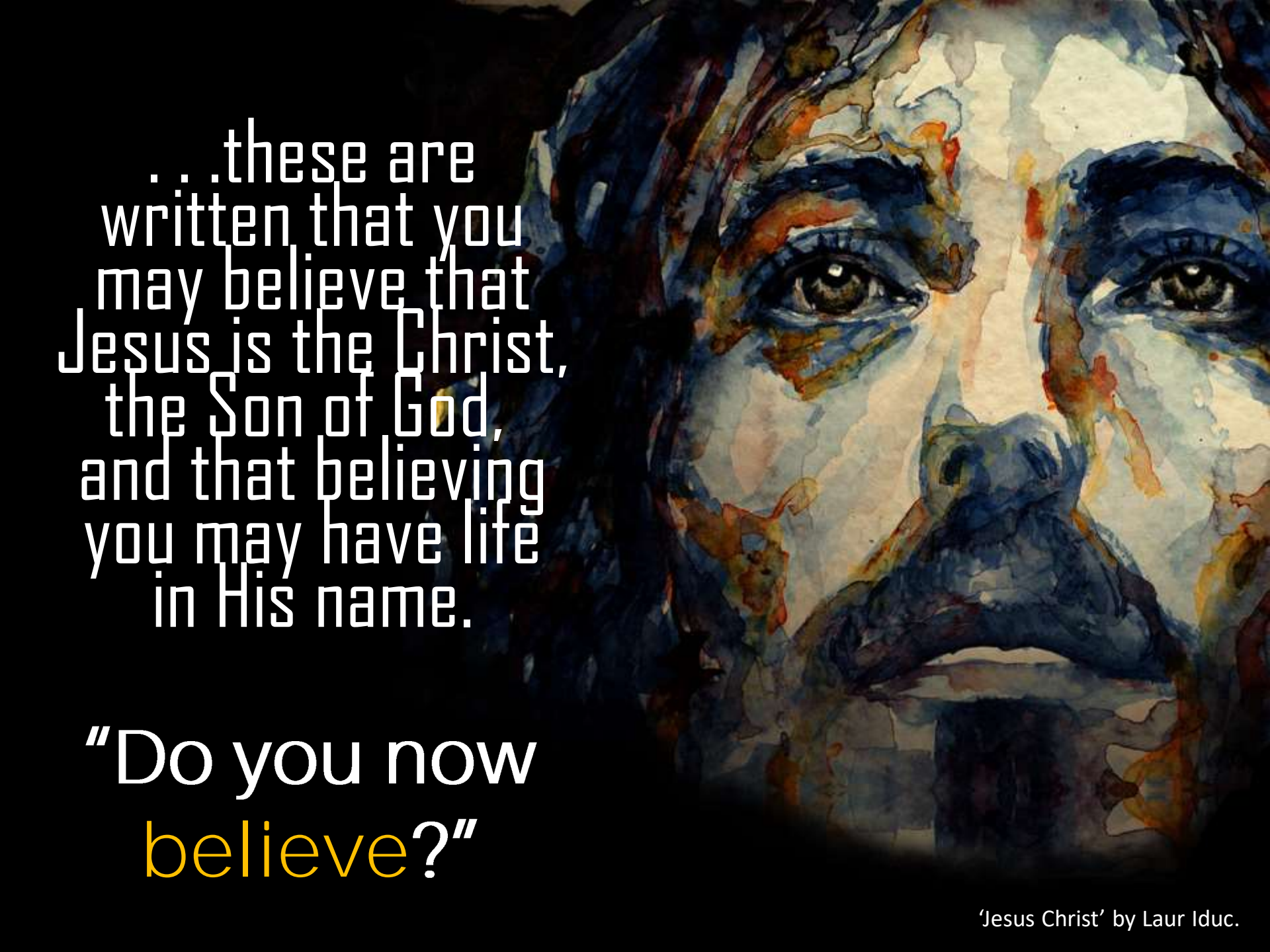
# ... of Glory

## Part 3



## OUTCOME

Christ's farewell  
message to His  
beloved disciples.



...these are  
written that you  
may believe that  
Jesus is the Christ,  
the Son of God,  
and that believing  
you may have life  
in His name.

“Do you now  
believe?”

# Jesus Prays for Himself

**17** Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You . . .”



# Jesus Prays for His Disciples



*Henry Anderson*

# Jesus Prays for All Believers



Christ in the Garden of Gethsemane, Heinrich Hofmann, 1890



THE **GOSPEL**  
OF **JOHN**

**CHAPTER 18**

**CHRIST THE FAITHFUL**

# BETRAYED

JOHN 18:1-11



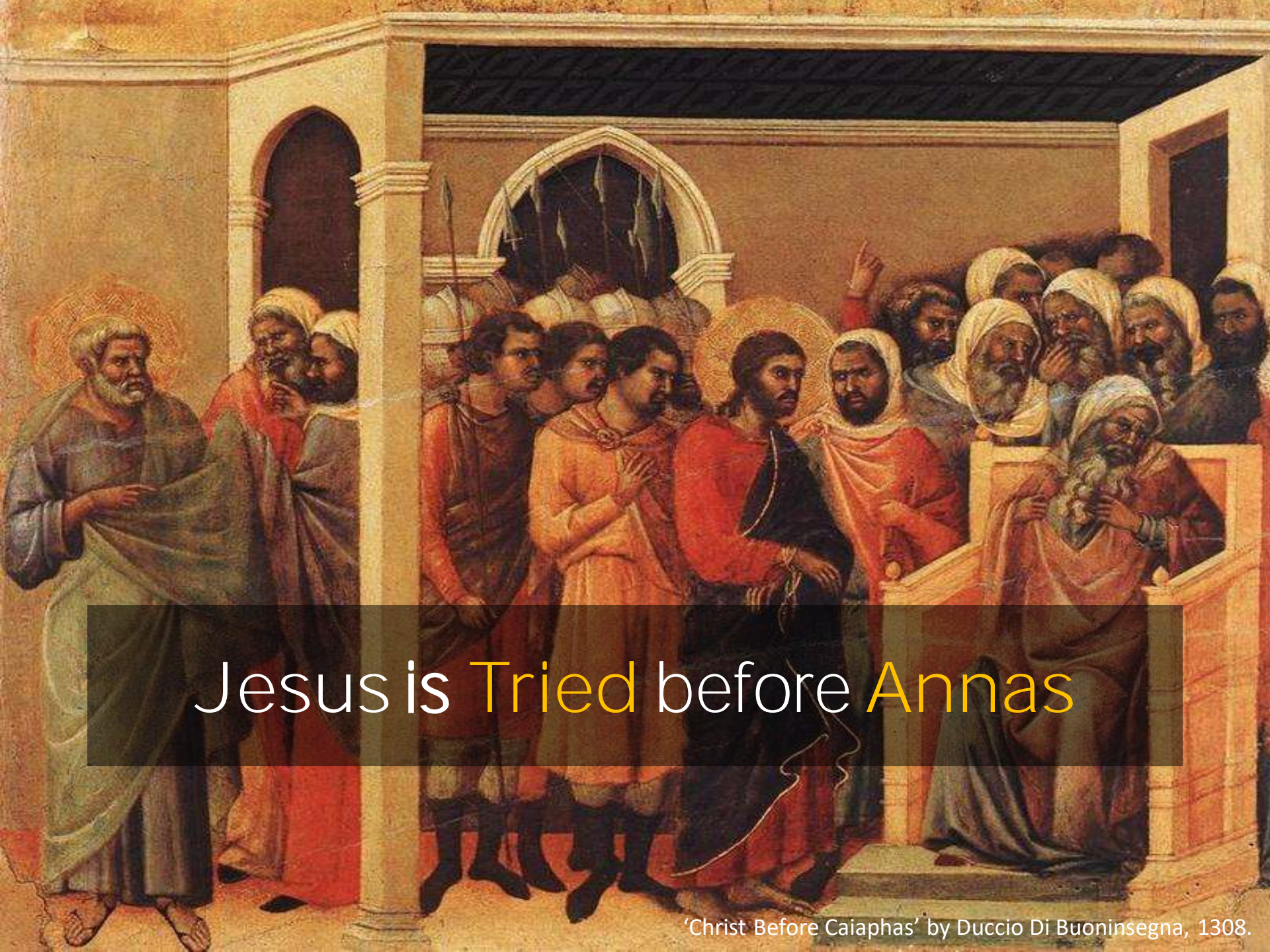
A photograph of an olive grove with many trees and green grass. A semi-transparent dark box is overlaid in the center, containing the text "Jesus Prays in Gethsemane".

# Jesus Prays in Gethsemane



# Jesus is Betrayed and Arrested

'The Arrest of Christ' by Heinrich Hofmann, 1858.



# Jesus is Tried before Annas

A dramatic Baroque painting by Caravaggio depicting the biblical scene of Peter's denial of Jesus. The scene is set in a dark, interior space. On the left, a man in a dark, ornate helmet and armor (likely a soldier or a man of authority) is shown in profile, looking towards the center. In the center, a woman with a white headscarf and a dark dress looks on with a concerned expression. On the right, an older man with a grey beard and a dark robe (Peter) is shown in profile, looking towards the center. He has a look of distress and is gesturing with his hands. The lighting is dramatic, highlighting the figures against a dark background.

# Jesus is Thrice Denied by Peter

'Peter Denies Jesus' by Caravaggio, 1610.

Jesus is **Tried** before **Caiaphas**  
(Then by the **Sanhedrin** Matt. 27:1-2)



'Christ Before Caiaphas' by Matthias Stom, c. 1630.



# Jesus is Tried before Pilate

'Jesus Before Pilate, First Interview' by James Tissot, 1902.





# He is Tried before Herod Antipas

Luke 23:5-12

'Jesus is brought before Herod'  
in Codex of Predis, 1476.

**"NOT THIS MAN,  
BUT  
BARABBAS!"**



Pilate offers Jesus or Barabbas.

THE **GOSPEL**  
OF **JOHN**

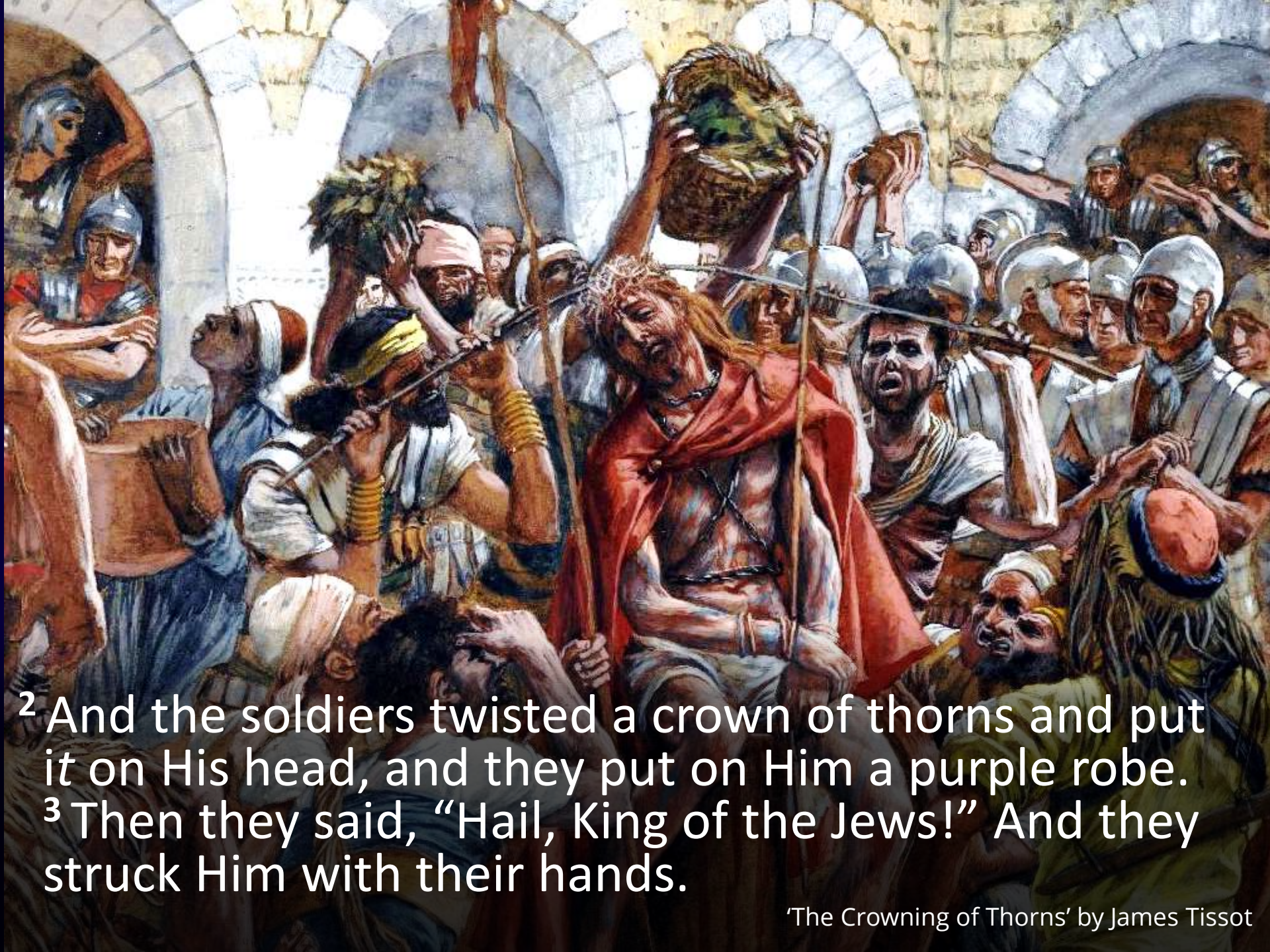
**CHAPTER 19**

**CHRIST THE OBEDIENT  
UNTO DEATH**



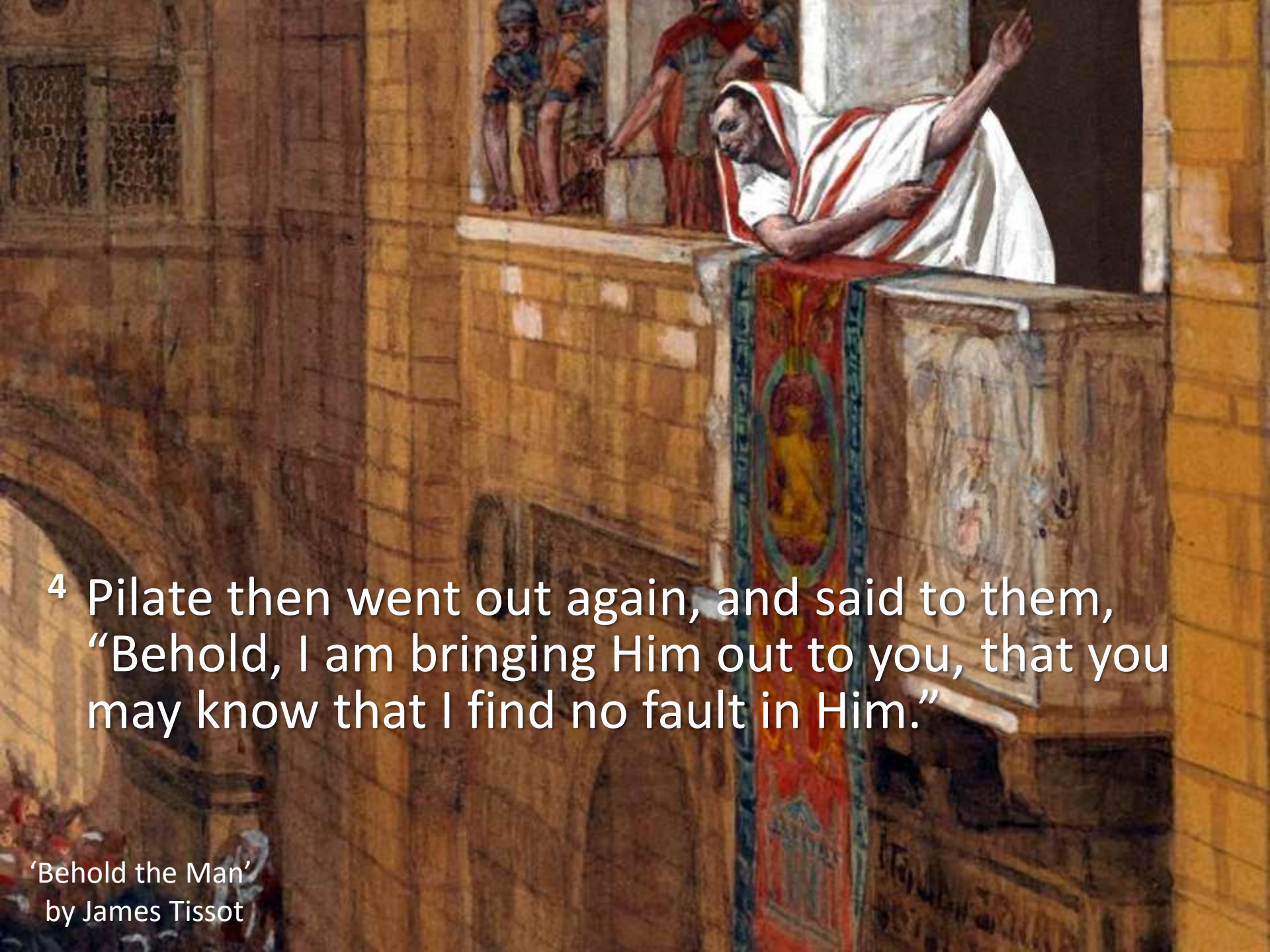
19 So then Pilate took Jesus and scourged *Him*.

'The Scourging on the Front' by James Tissot



<sup>2</sup> And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe.  
<sup>3</sup> Then they said, "Hail, King of the Jews!" And they struck Him with their hands.

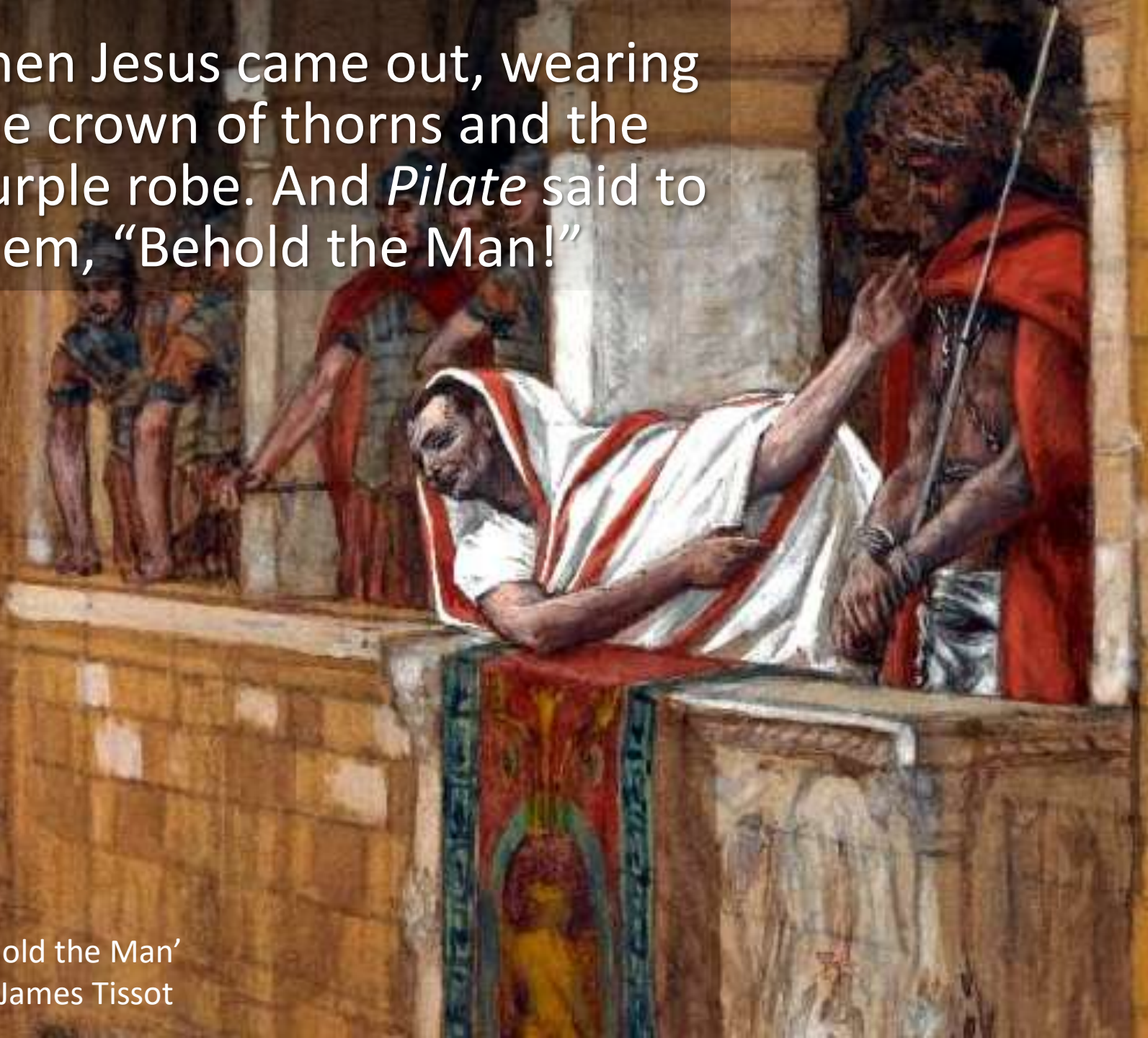
'The Crowning of Thorns' by James Tissot



4 Pilate then went out again, and said to them,  
“Behold, I am bringing Him out to you, that you  
may know that I find no fault in Him.”

‘Behold the Man’  
by James Tissot

<sup>5</sup> Then Jesus came out, wearing the crown of thorns and the purple robe. And *Pilate* said to them, “Behold the Man!”



‘Behold the Man’  
by James Tissot

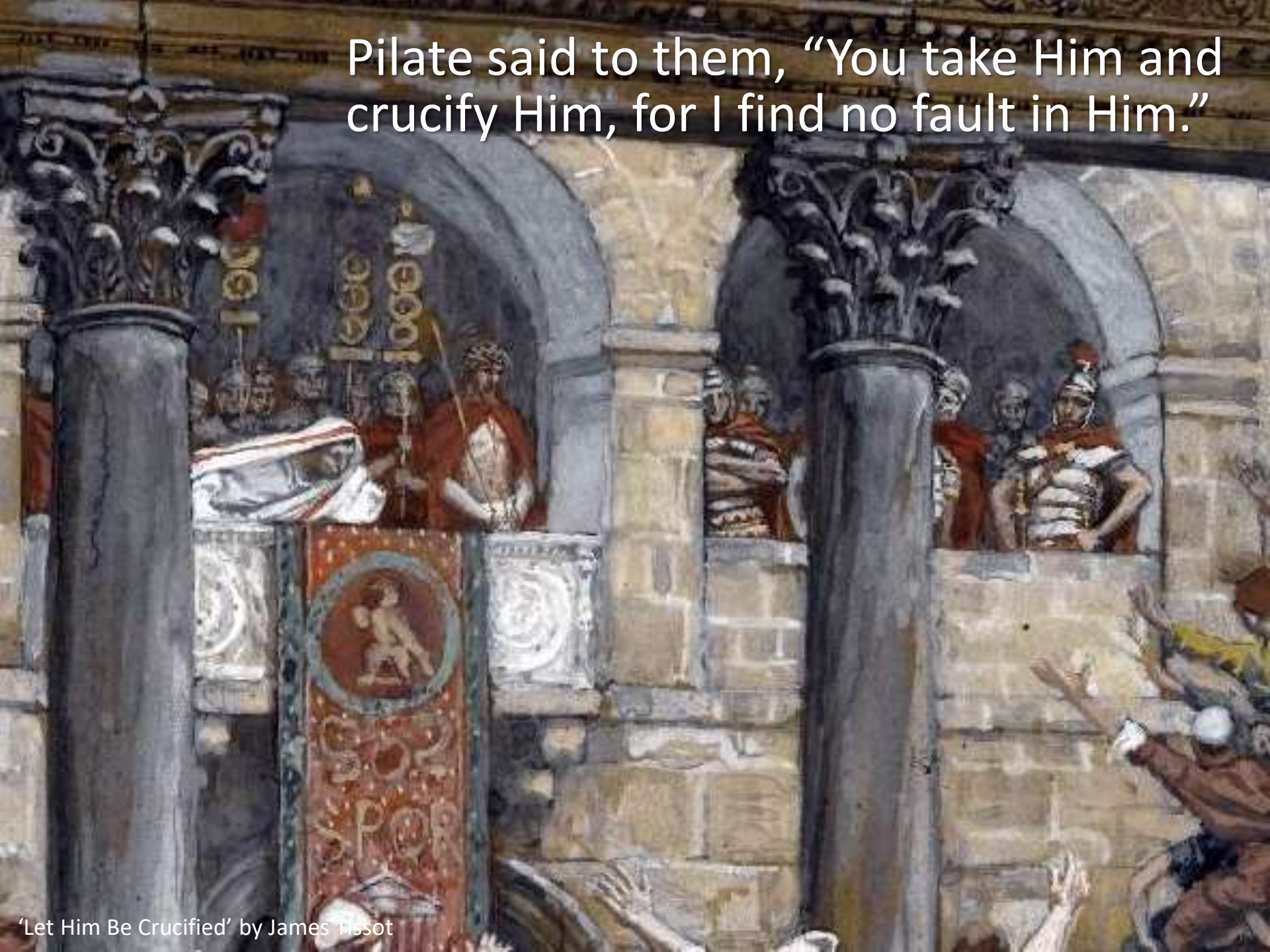
<sup>6</sup> Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!"



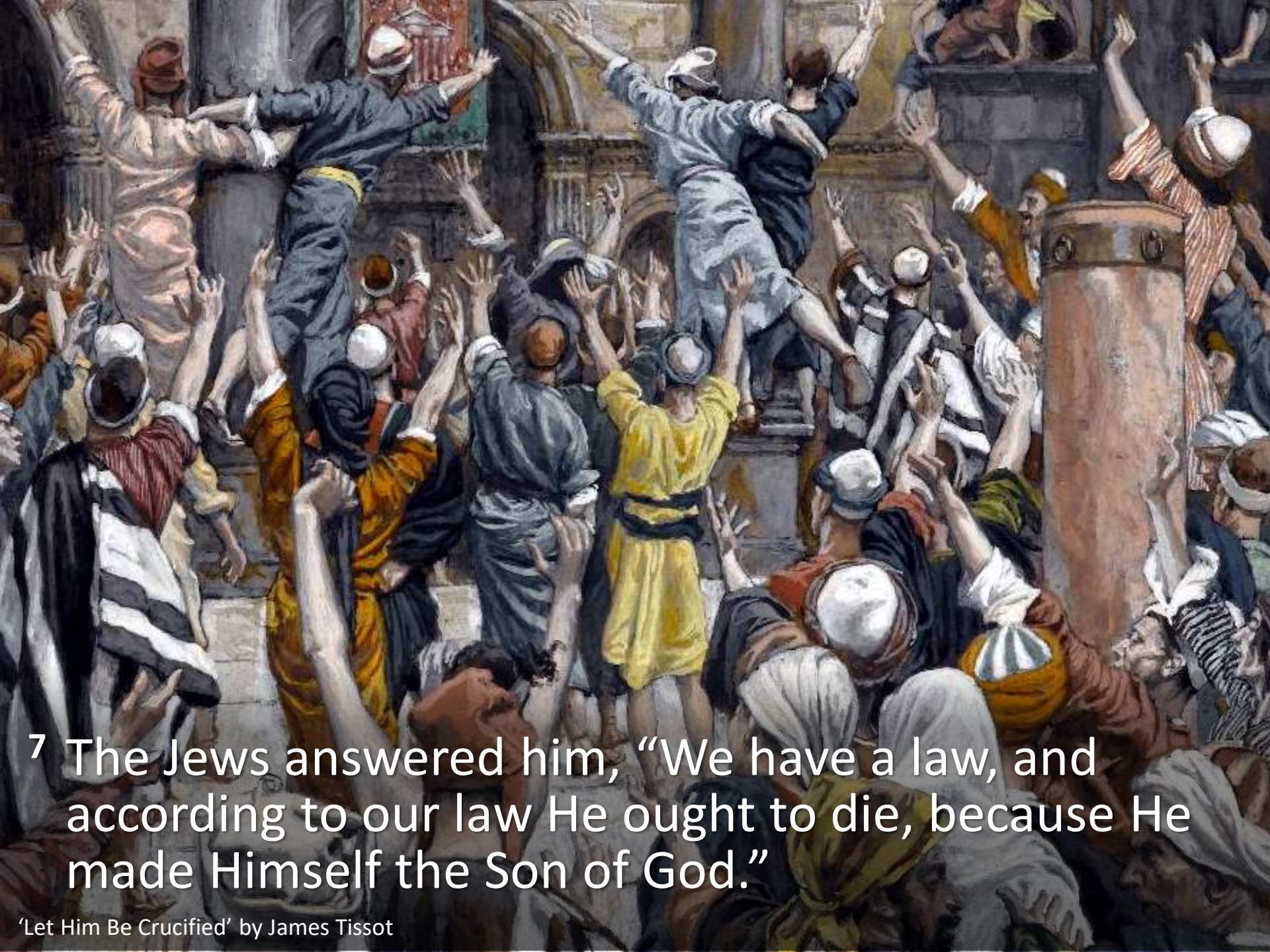
'Let Him Be Crucified' by James Tissot



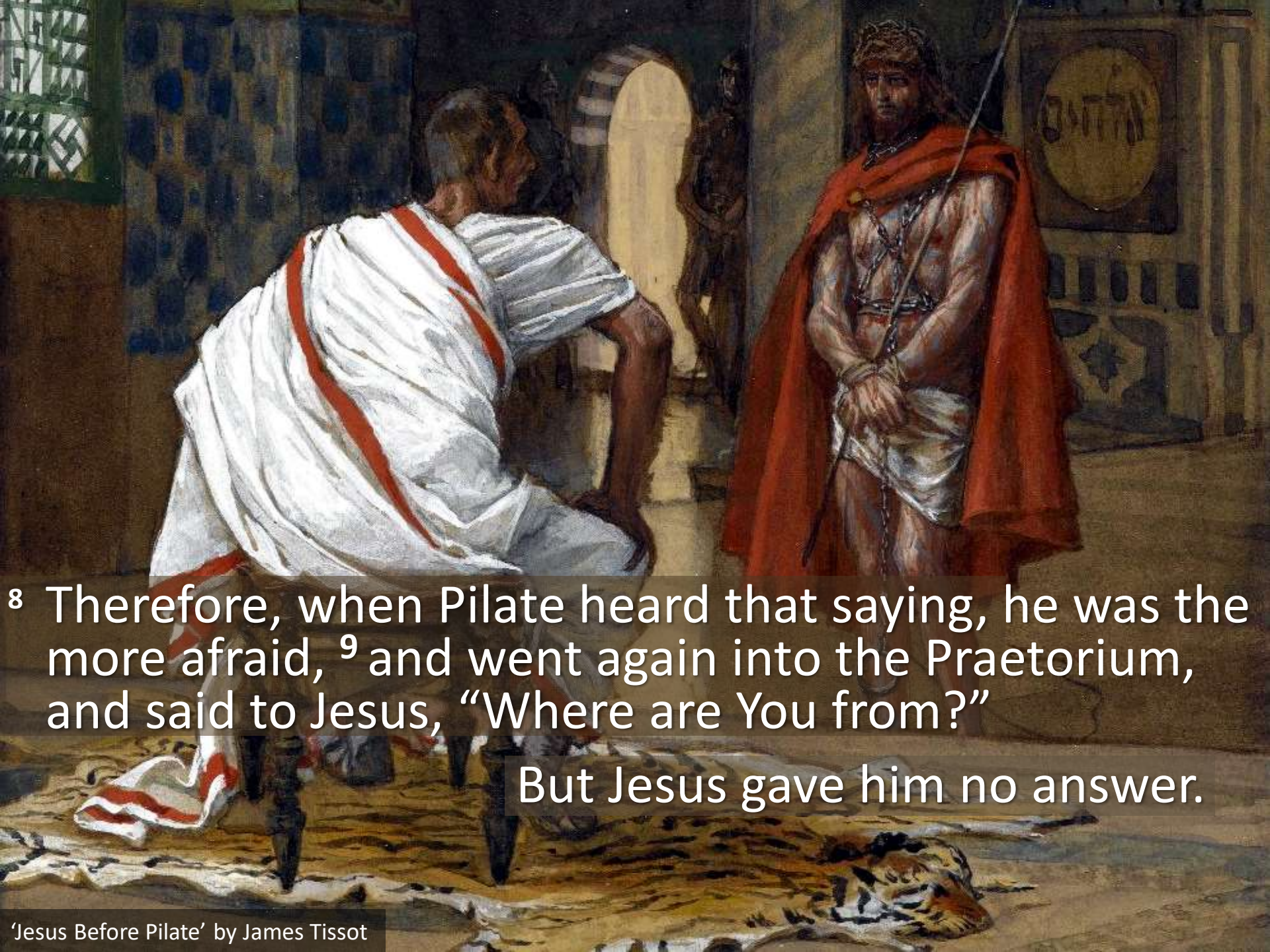
Pilate said to them, "You take Him and crucify Him, for I find no fault in Him."



'Let Him Be Crucified' by James Tissot

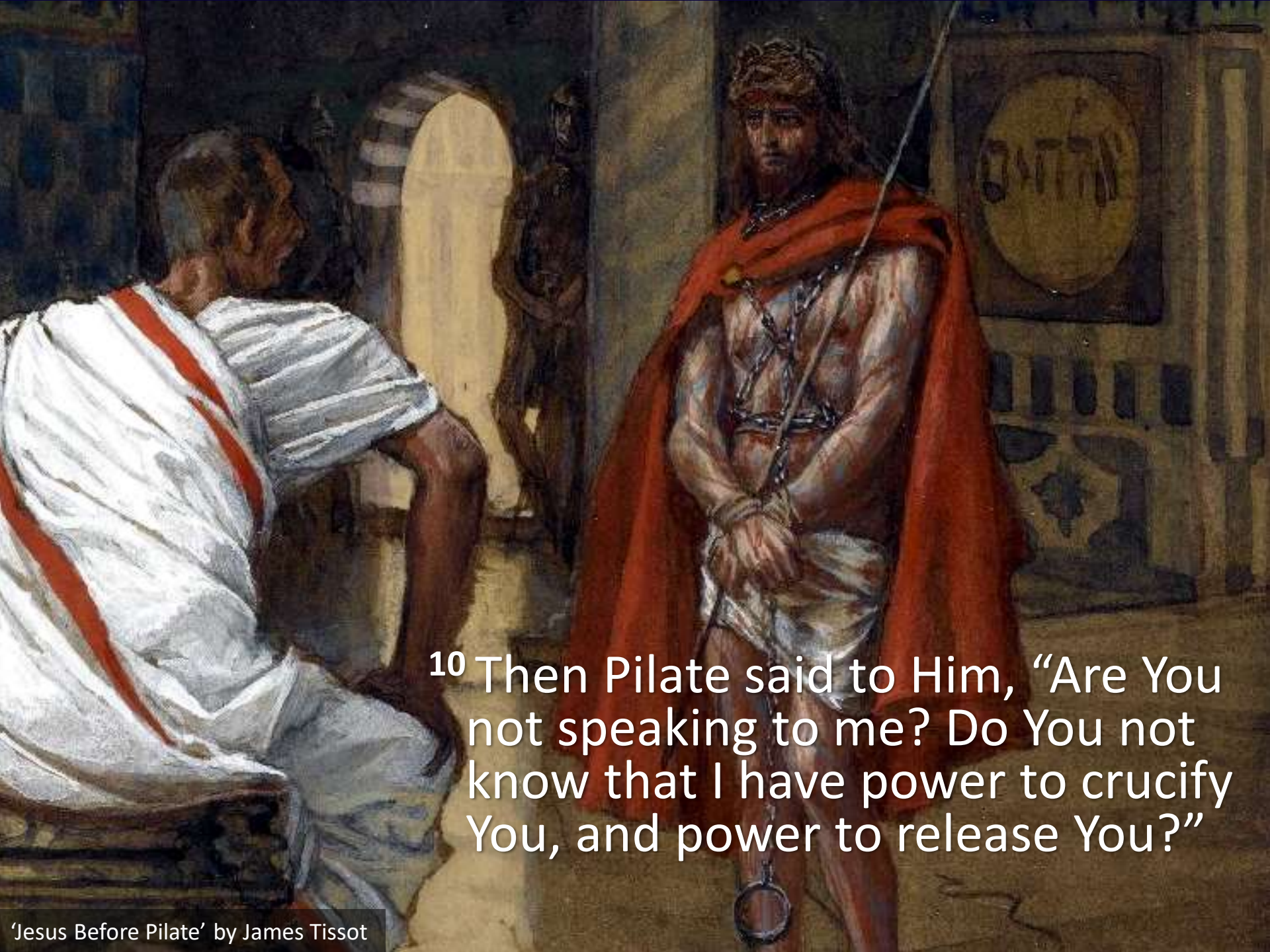


7 The Jews answered him, “We have a law, and according to our law He ought to die, because He made Himself the Son of God.”



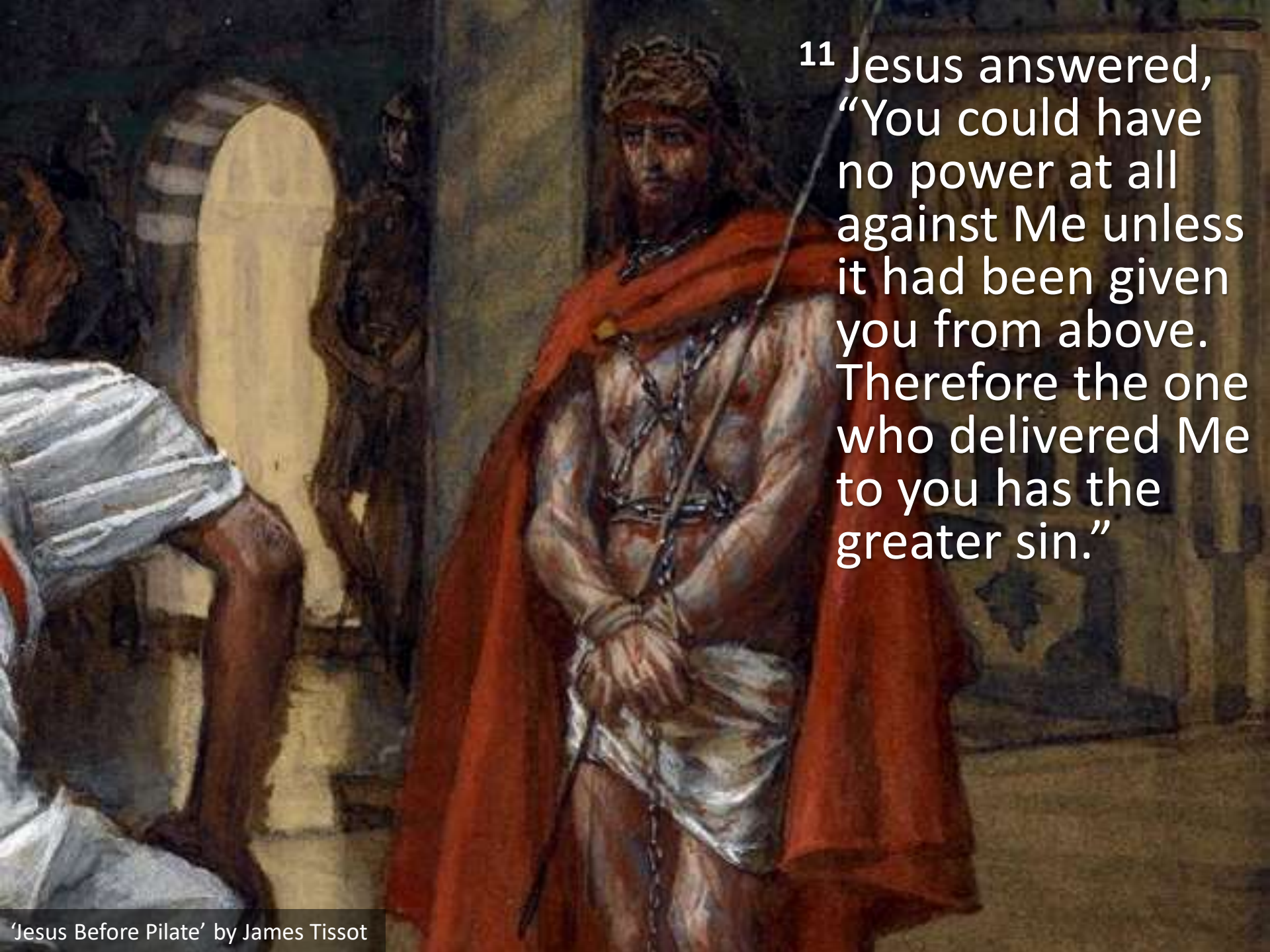
<sup>8</sup> Therefore, when Pilate heard that saying, he was the more afraid, <sup>9</sup> and went again into the Praetorium, and said to Jesus, “Where are You from?”

But Jesus gave him no answer.

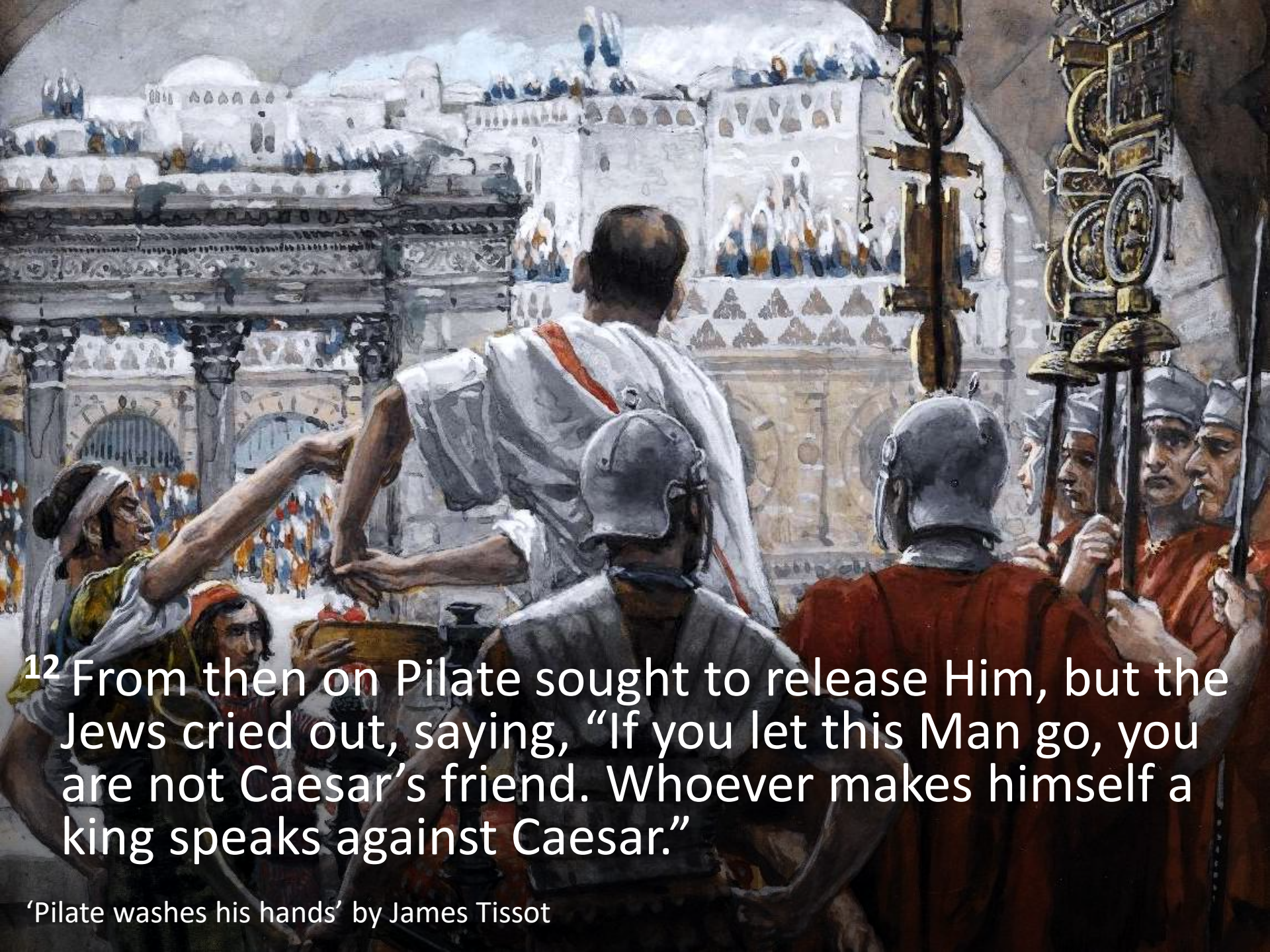


<sup>10</sup> Then Pilate said to Him, “Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?”

‘Jesus Before Pilate’ by James Tissot

A painting depicting the biblical scene of Jesus before Pilate. Jesus is the central figure, standing and facing slightly to the left. He has a somber expression, a beard, and long hair. He is wearing a white tunic and a red cloak draped over his shoulders. His hands are bound in front of him with chains, and a wooden staff is held in his right hand. To the left, a man in a white, striped tunic is seated, looking towards Jesus. The background shows a stone wall with an arched doorway and a statue in a niche. The lighting is dramatic, with strong highlights and deep shadows.

<sup>11</sup> Jesus answered,  
“You could have  
no power at all  
against Me unless  
it had been given  
you from above.  
Therefore the one  
who delivered Me  
to you has the  
greater sin.”



<sup>12</sup> From then on Pilate sought to release Him, but the Jews cried out, saying, “If you let this Man go, you are not Caesar’s friend. Whoever makes himself a king speaks against Caesar.”

‘Pilate washes his hands’ by James Tissot

<sup>13</sup> When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called *The Pavement*, but in Hebrew, Gabbatha. <sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour.



'Jesus Hears His Death Sentence' by James Tissot

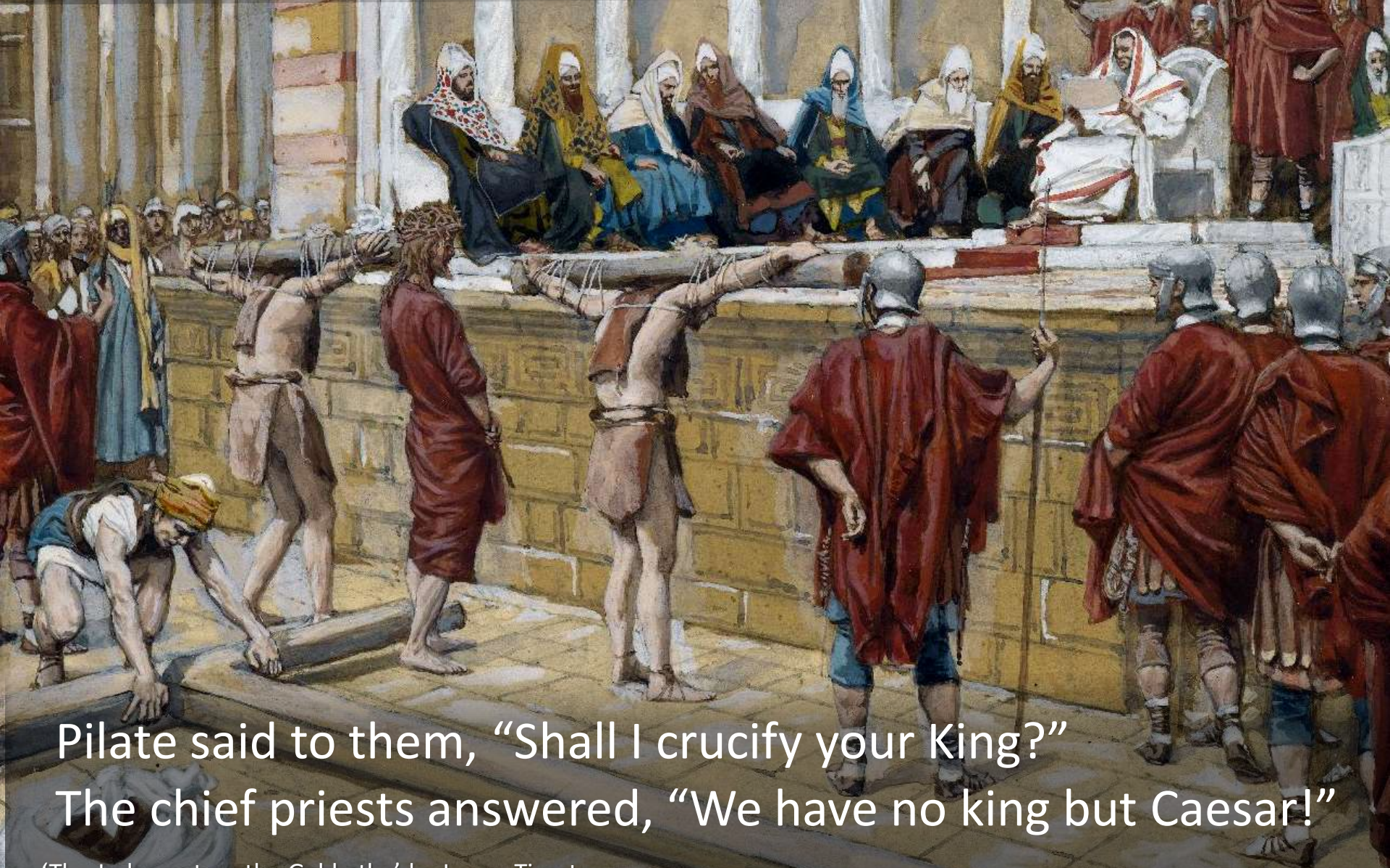
And he said to the Jews, “Behold your King!”



'Jesus Leaves the Praetorium' by James Tissot



<sup>15</sup> But they cried out, "Away with *Him*,  
away with Him! Crucify Him!"



Pilate said to them, "Shall I crucify your King?"

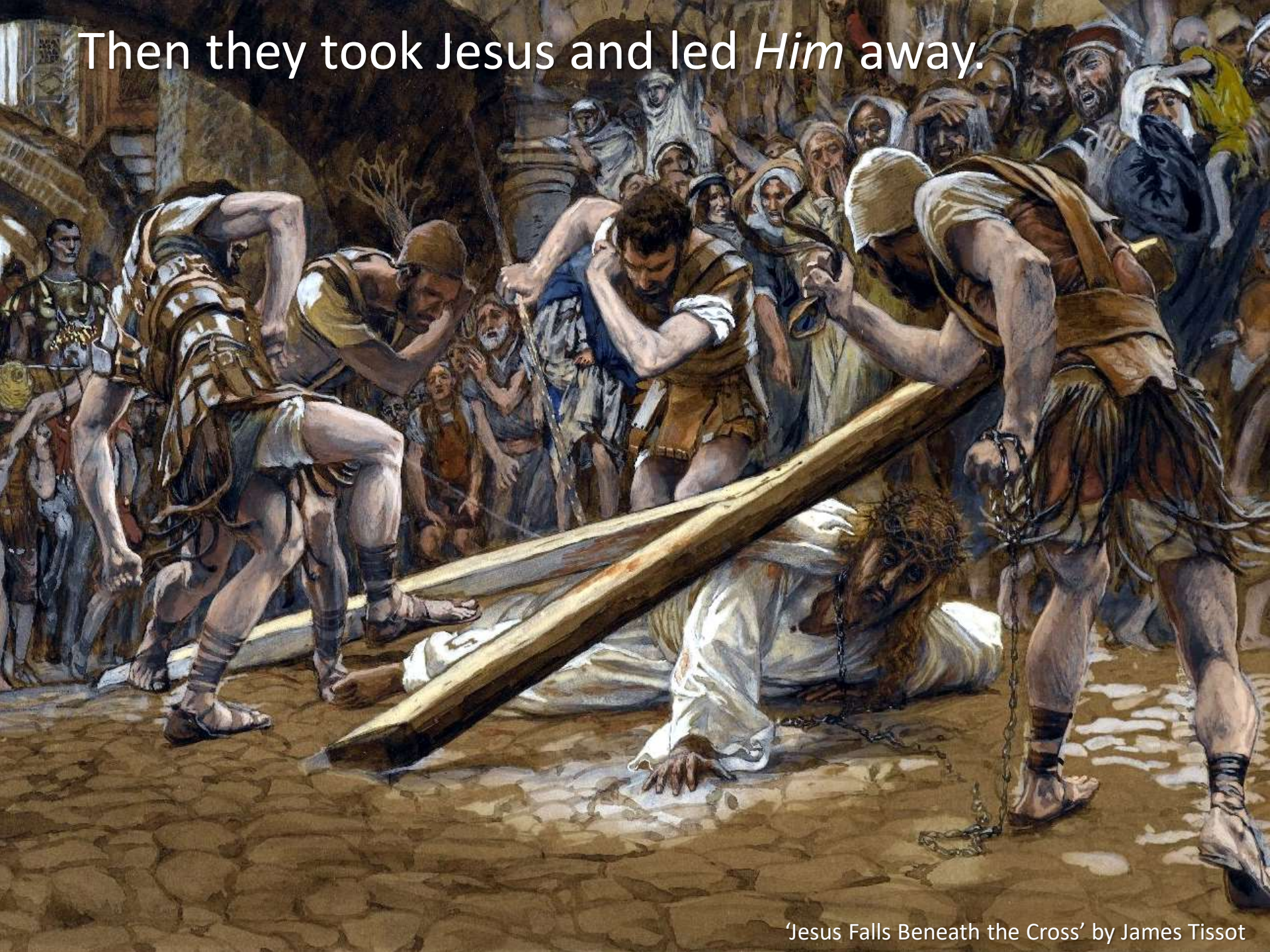
The chief priests answered, "We have no king but Caesar!"

16 Then he delivered Him to them to be crucified.

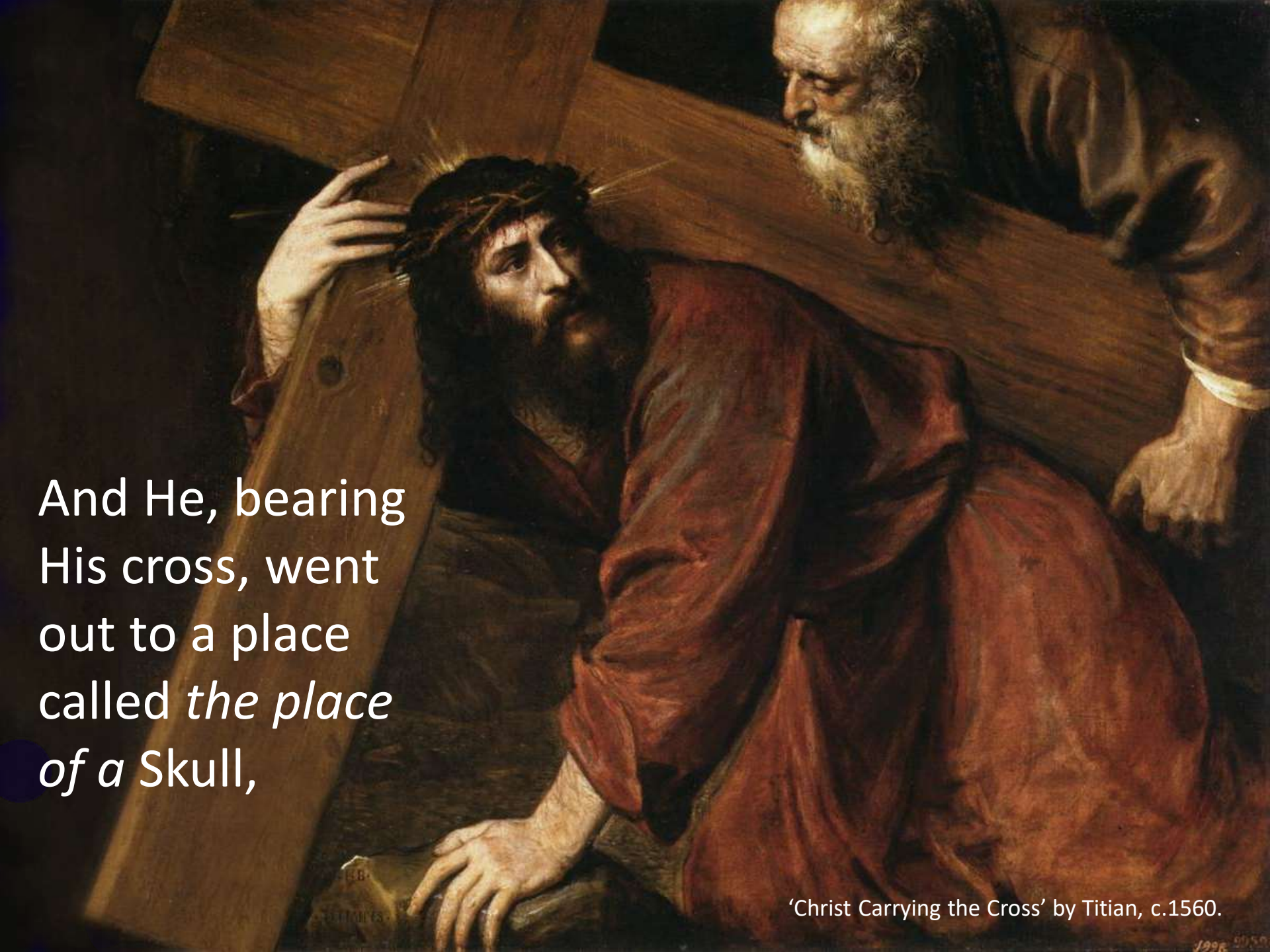


'Jesus Bearing the Cross' by James Tissot

Then they took Jesus and led *Him* away.



'Jesus Falls Beneath the Cross' by James Tissot

A dramatic oil painting by Titian depicting Jesus Christ carrying the cross. Christ is shown in profile, wearing a red robe and a crown of thorns, with a halo of light around his head. He is leaning forward, supporting the heavy wooden cross. An elderly man with a long white beard, likely Simon of Cyrene, is seen from the side, assisting Christ by holding the cross. The scene is set in a dark, shadowy environment, with strong chiaroscuro highlighting the figures and the cross. The overall mood is somber and heroic.

And He, bearing  
His cross, went  
out to a place  
called *the place*  
*of a Skull,*

'Christ Carrying the Cross' by Titian, c.1560.

... a place called Skull, which is called in Hebrew, Golgotha,







'The Procession Nearing Calvary' by James Tissot

18 where they crucified Him, and two others with Him, one on either side, and Jesus in the center.



WILLIAM J. H. J. TON  
FINE ART



<sup>19</sup> Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.



<sup>20</sup> Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, *and* Latin.

<sup>21</sup> Therefore the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but, ‘He said, “I am the King of the Jews.” ’ ”

<sup>22</sup> Pilate answered, “What I have written, I have written.”



Detail of 'Christ before Pilate' by Mihaly Munkacsy, 1881.

<sup>19</sup> Now Pilate wrote a title and put *it* on the cross. And the writing was:

JESUS OF NAZARETH, THE KING OF THE JEWS.  
(Yeshua HaNazarei vMelech HaYehudim)



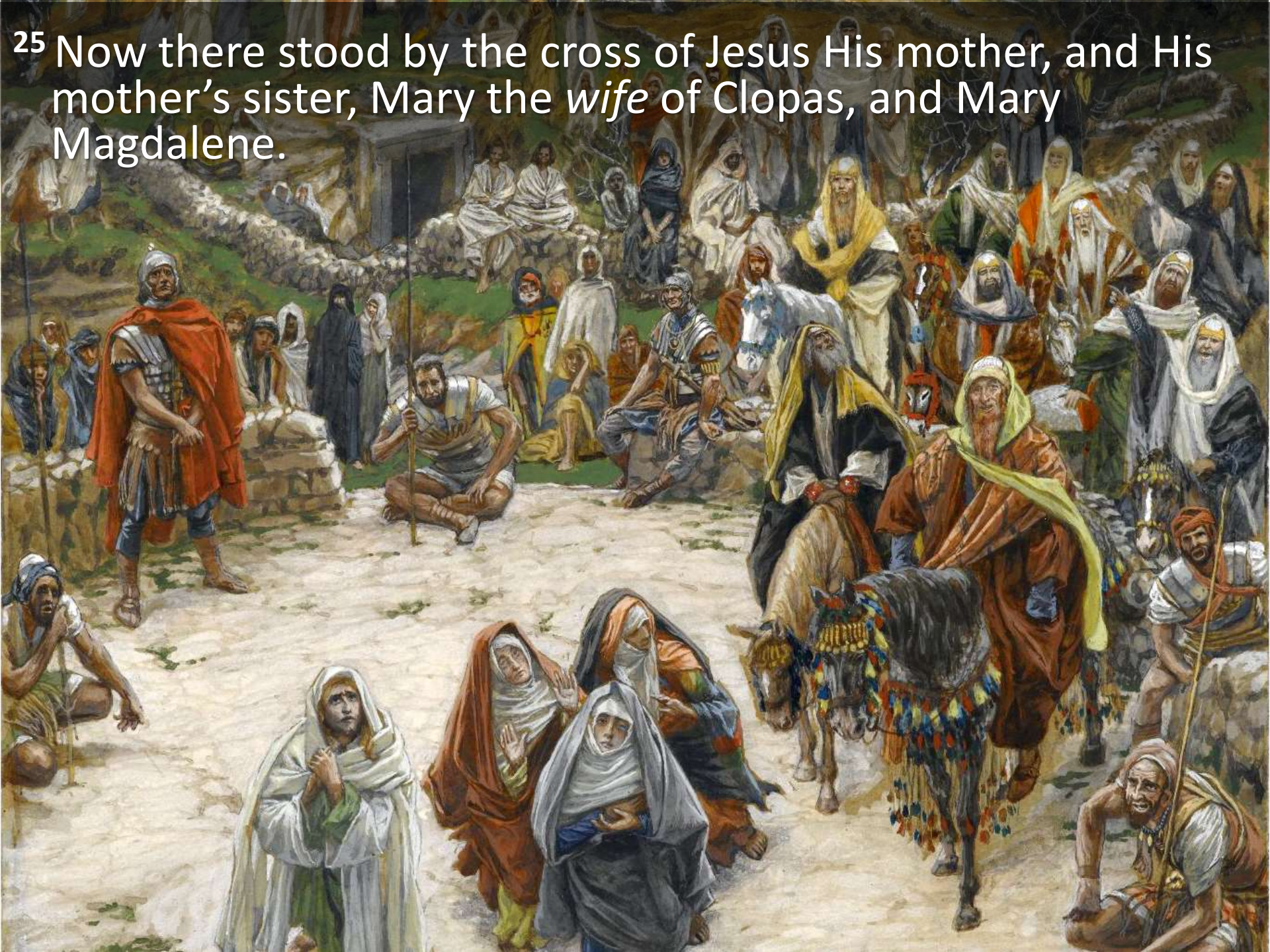
<sup>23</sup> Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. <sup>24</sup> They said therefore among themselves, “Let us not tear it, but cast lots for it, whose it shall be,” that the Scripture might be fulfilled which says:



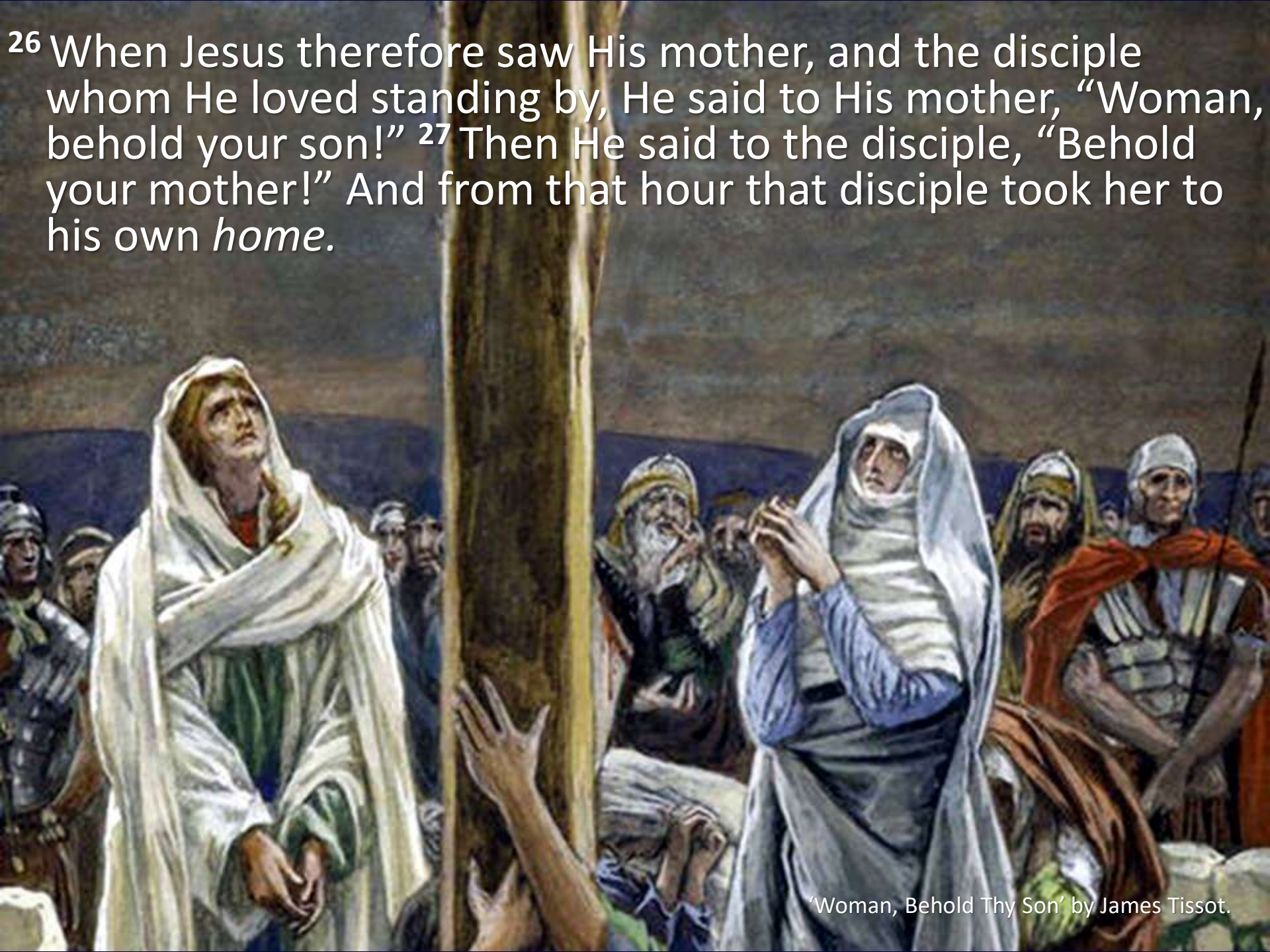
“They divided My garments among them,  
And for My clothing they cast lots.” (Psalm 22:18)

Therefore the soldiers did these things.

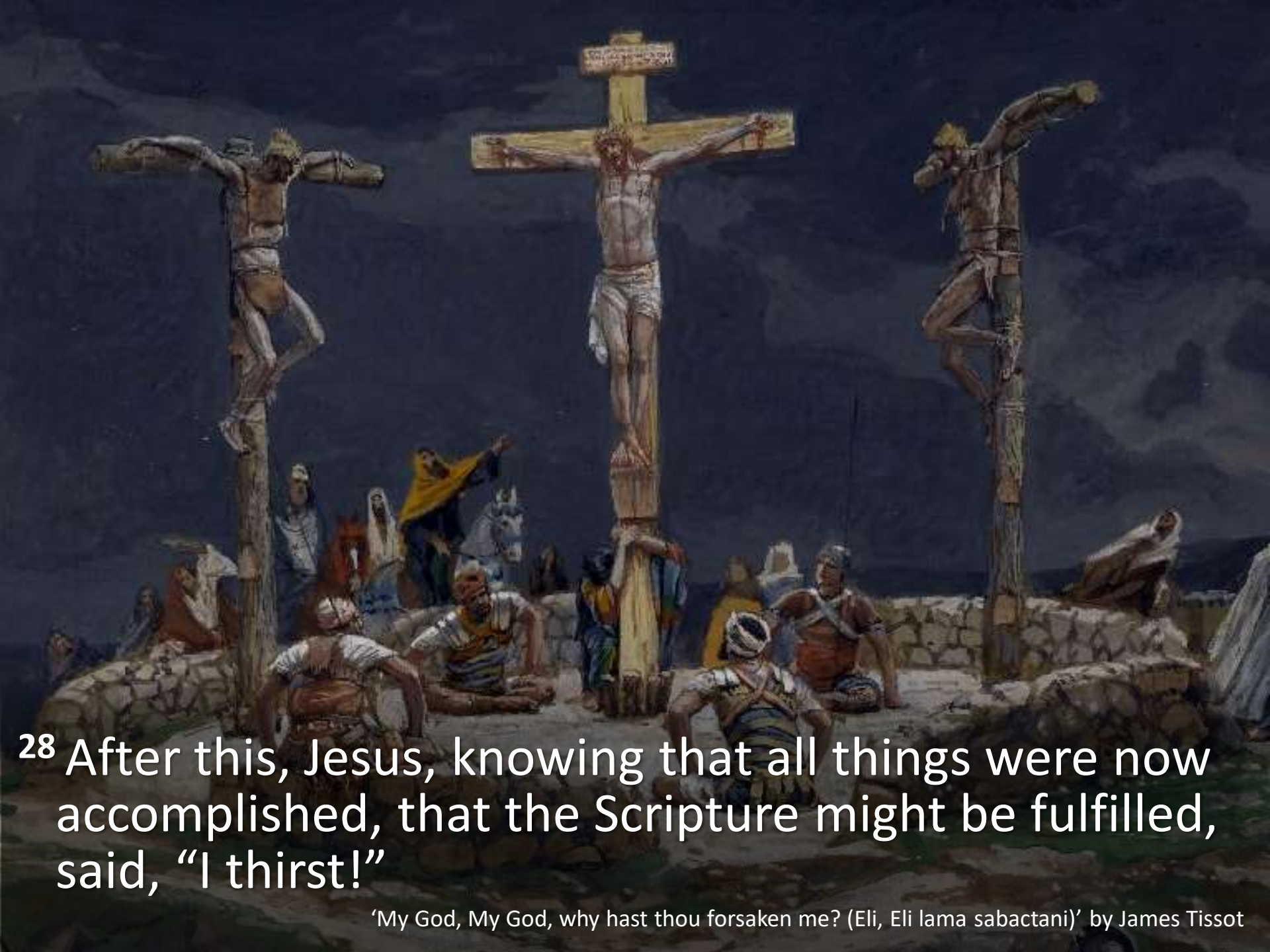
<sup>25</sup> Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the *wife* of Clopas, and Mary Magdalene.



<sup>26</sup> When Jesus therefore saw His mother, and the disciple whom He loved standing by, He said to His mother, “Woman, behold your son!” <sup>27</sup> Then He said to the disciple, “Behold your mother!” And from that hour that disciple took her to his own *home*.

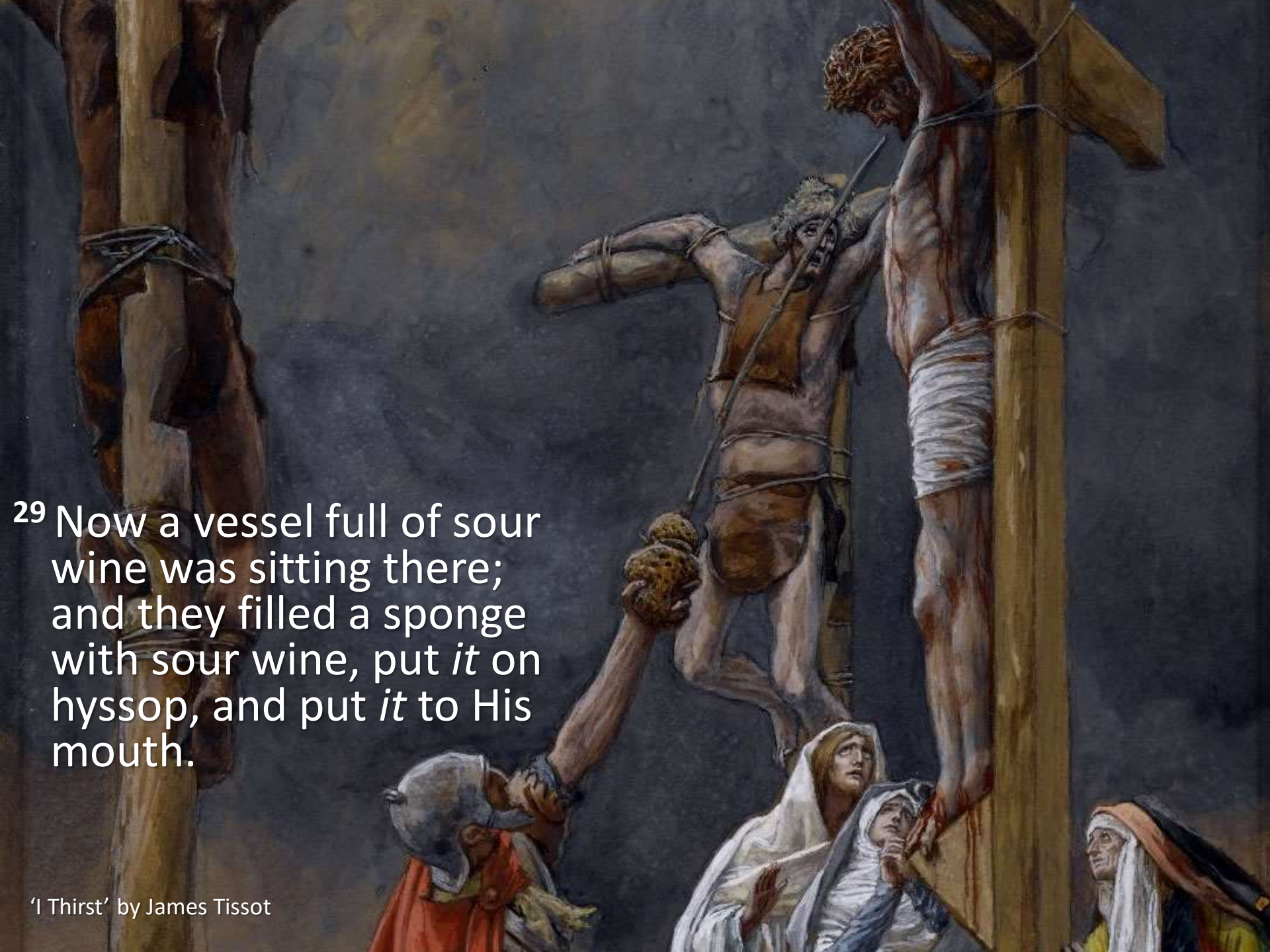


‘Woman, Behold Thy Son’ by James Tissot.



<sup>28</sup> After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

‘My God, My God, why hast thou forsaken me? (Eli, Eli lama sabactani)’ by James Tissot



<sup>29</sup> Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put *it* on hyssop, and put *it* to His mouth.



<sup>30</sup> So when Jesus had received the sour wine, He said, "It is finished!"

Τετέλεσται

(tetelestai)

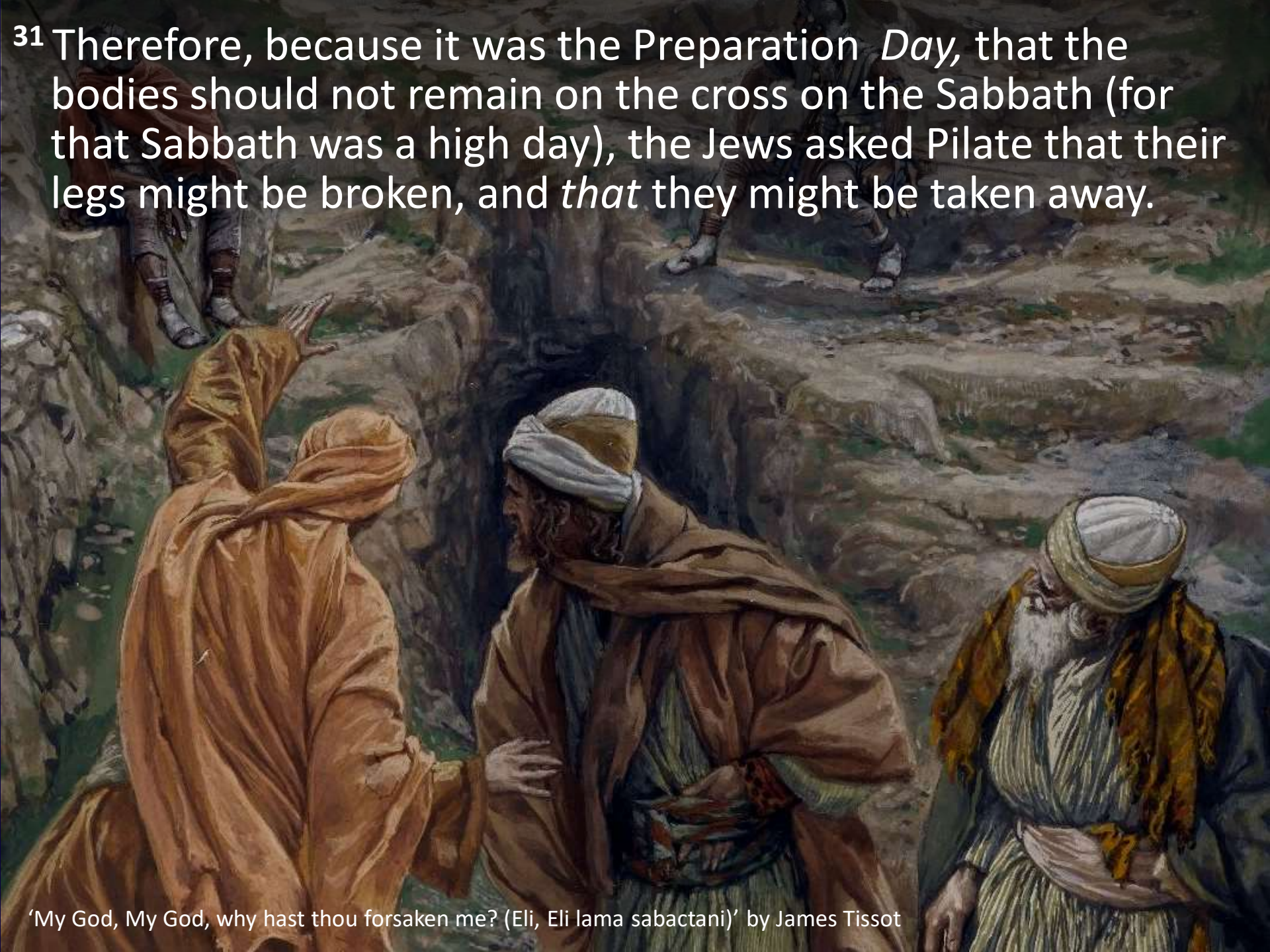
**PAID IN FULL**



IT IS FINISHED

And bowing His head,  
He gave up His spirit.

<sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.



'My God, My God, why hast thou forsaken me? (Eli, Eli lama sabactani)' by James Tissot

<sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away.

- Only 3 hours before Passover (a Holy Day) began at 6 PM (sunset).
- “His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day... that the land not be defiled.” (Deut 21:23)
- No work could be done on *any* Sabbath (Gen 2:3; Ex 16:23, 20:8-11, 31:13-17, 35:2-3; Lev 23:3; Num 15:32-36; Deut 5:12-15)
  - Taking bodies down from the crosses.
  - Preparing them for burial (body washed, nails and hair trimmed, anointed with oils, dressed, wrapped in linen, spices, etc.)
  - Laying them in a tomb, closing and sealing the tomb.
  - Public mourning.

<sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who was crucified with Him.

<sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs.

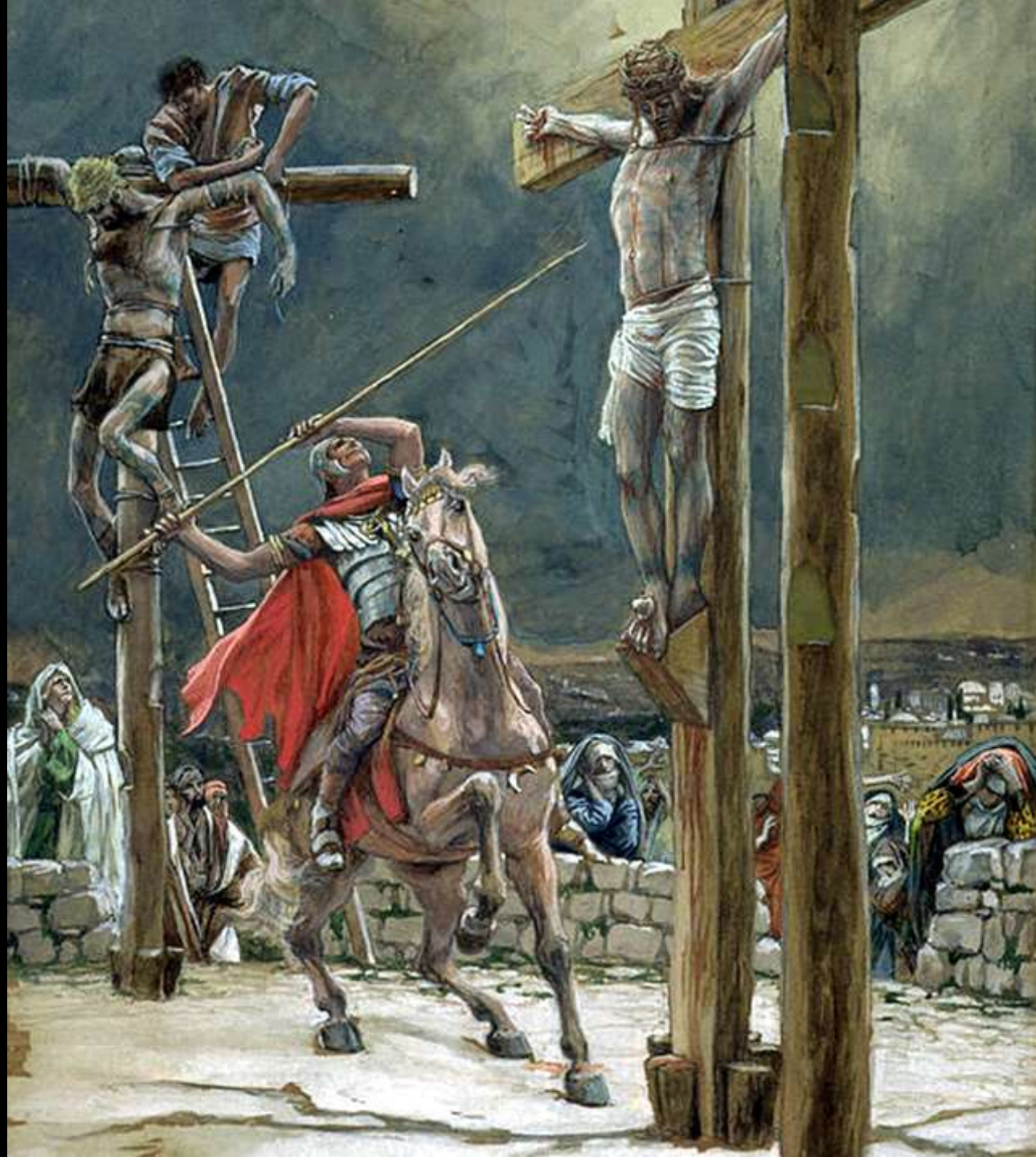


‘The Thieves Legs Are Broken’  
by James Tissot

<sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

# BLOOD AND WATER

'The Strike of the Lance'  
by James Tissot, 1886-1894.



- <sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.
- <sup>36</sup> For these things were done that the Scripture should be fulfilled, “Not *one* of His bones shall be broken.”

In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones.

Exodus 12:46

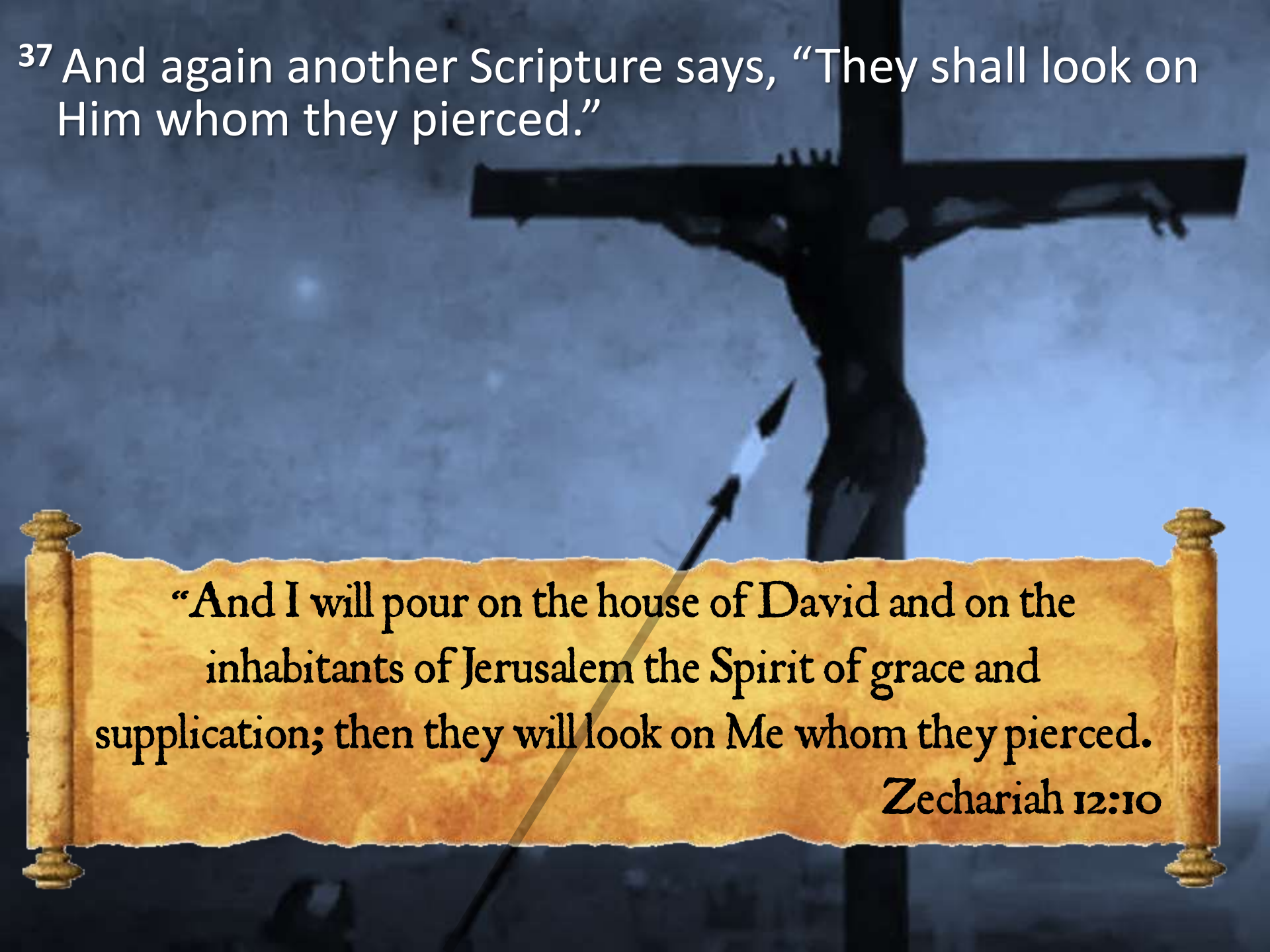
They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

Numbers 9:12

He guards all his bones; Not one of them is broken.

Psalms 34:20

<sup>37</sup> And again another Scripture says, “They shall look on Him whom they pierced.”



“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced.

Zechariah 12:10



<sup>38</sup> After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he

might take away the body of Jesus; and Pilate gave him permission. So he came and took the body of Jesus.

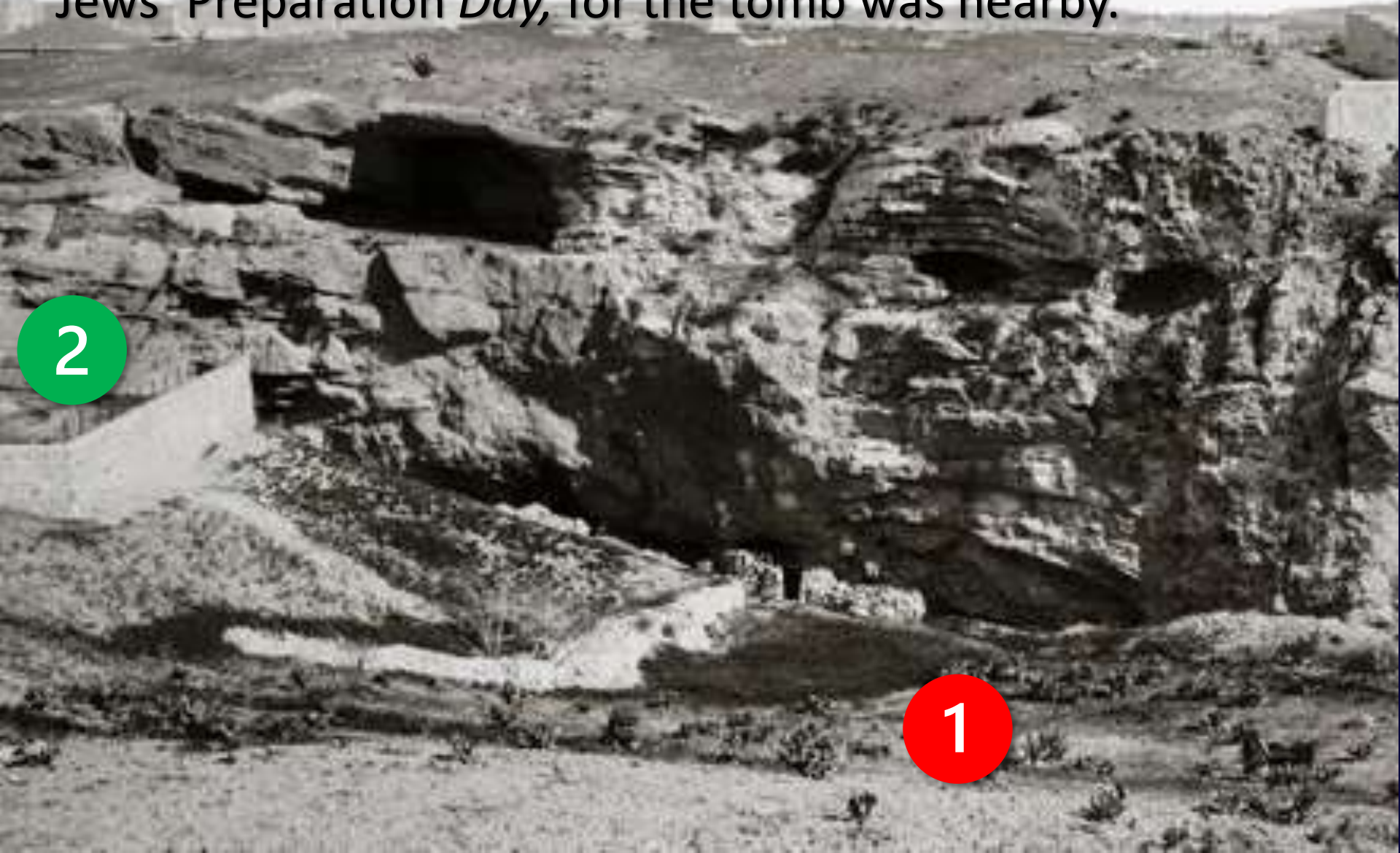


'The Holy Virgin receives the body of Jesus' by James Tissot



<sup>39</sup> And Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. <sup>40</sup> Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury.

<sup>41</sup> Now in the place where He was crucified **1** there was a garden **2**, and in the garden a new tomb in which no one had yet been laid. <sup>42</sup> So there they laid Jesus, because of the Jews' Preparation *Day*, for the tomb was nearby.









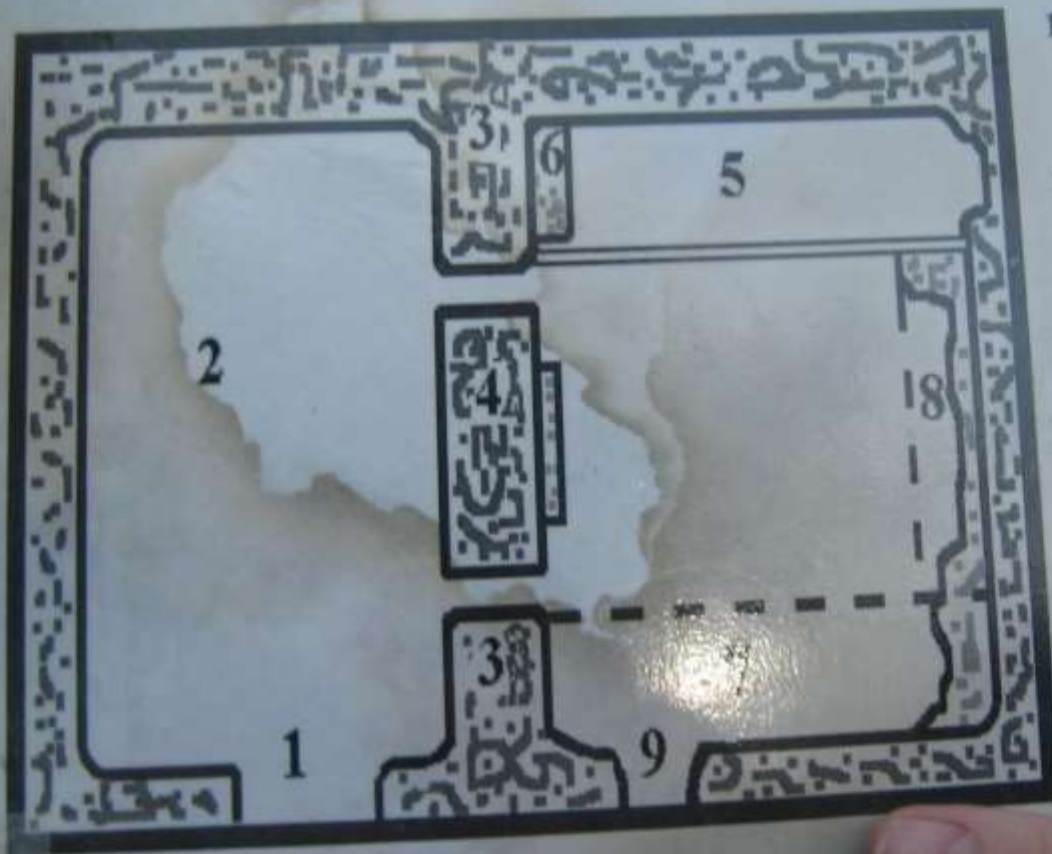
'The Empty Tomb' by Linda Curley Christen







## PLAN OF THE TOMB



1. Entrance to Weeping Chamber hewn in rock.
2. Weeping Chamber.
3. Short low rock walls between the rooms.
4. Low threshold to graves.
5. Finished loculus (burial place).
6. Pillow cut in rock.
7. Unfinished loculus.
8. Rough ledge.
9. Small window.



THE **GOSPEL**  
OF **JOHN**

**CHAPTER 20**

**CHRIST THE VICTORIOUS ONE**

## The Empty Tomb



**20** Now the first *day* of the week Mary Magdalene went to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.



'The Women at the Sepulchre' by Benjamin West, 1805.

<sup>2</sup> Then she ran and came to Simon Peter, and to the other disciple, whom Jesus loved, and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him.”





<sup>3</sup> Peter therefore went out, and the other disciple, and were going to the tomb. <sup>4</sup> So they both ran together, and the other disciple outran Peter and came to the tomb first.

<sup>5</sup> And he, stooping down and looking in, saw the linen cloths lying *there*; yet he did not go in.

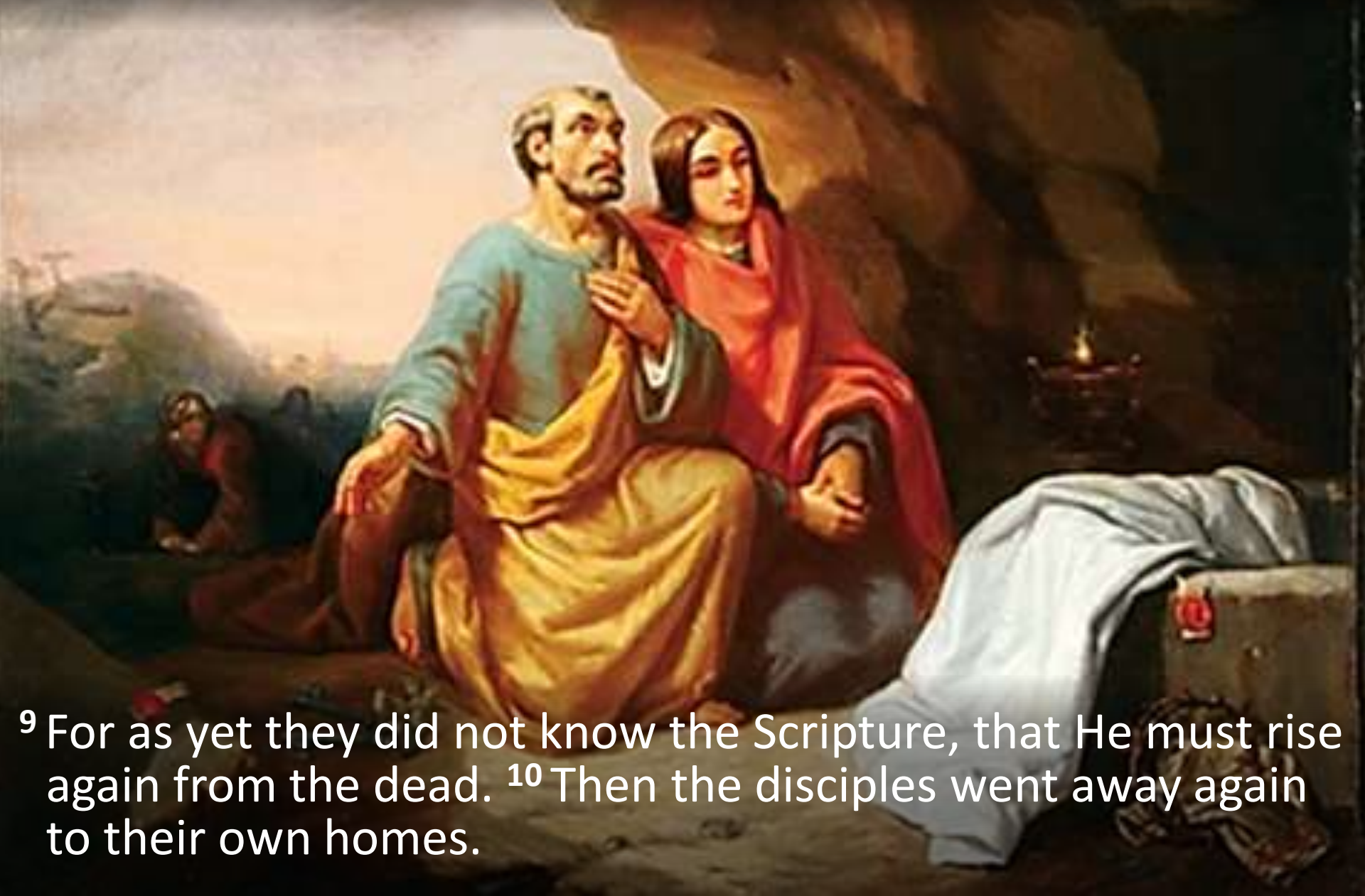
'Saint Peter and Saint John Run to the Sepulchre'  
by James Tissot.



<sup>6</sup> Then Simon Peter came, following him, and went into the tomb; and he saw the linen cloths lying *there*, <sup>7</sup> and the handkerchief that had been around His head, not lying with the linen cloths, but folded together in a place by itself.



<sup>8</sup> Then the other disciple, who came to the tomb first, went in also; and he saw and believed.



<sup>9</sup> For as yet they did not know the Scripture, that He must rise again from the dead. <sup>10</sup> Then the disciples went away again to their own homes.



<sup>11</sup> But Mary stood outside by the tomb weeping, and as she wept she stooped down *and looked* into the tomb. <sup>12</sup> And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.

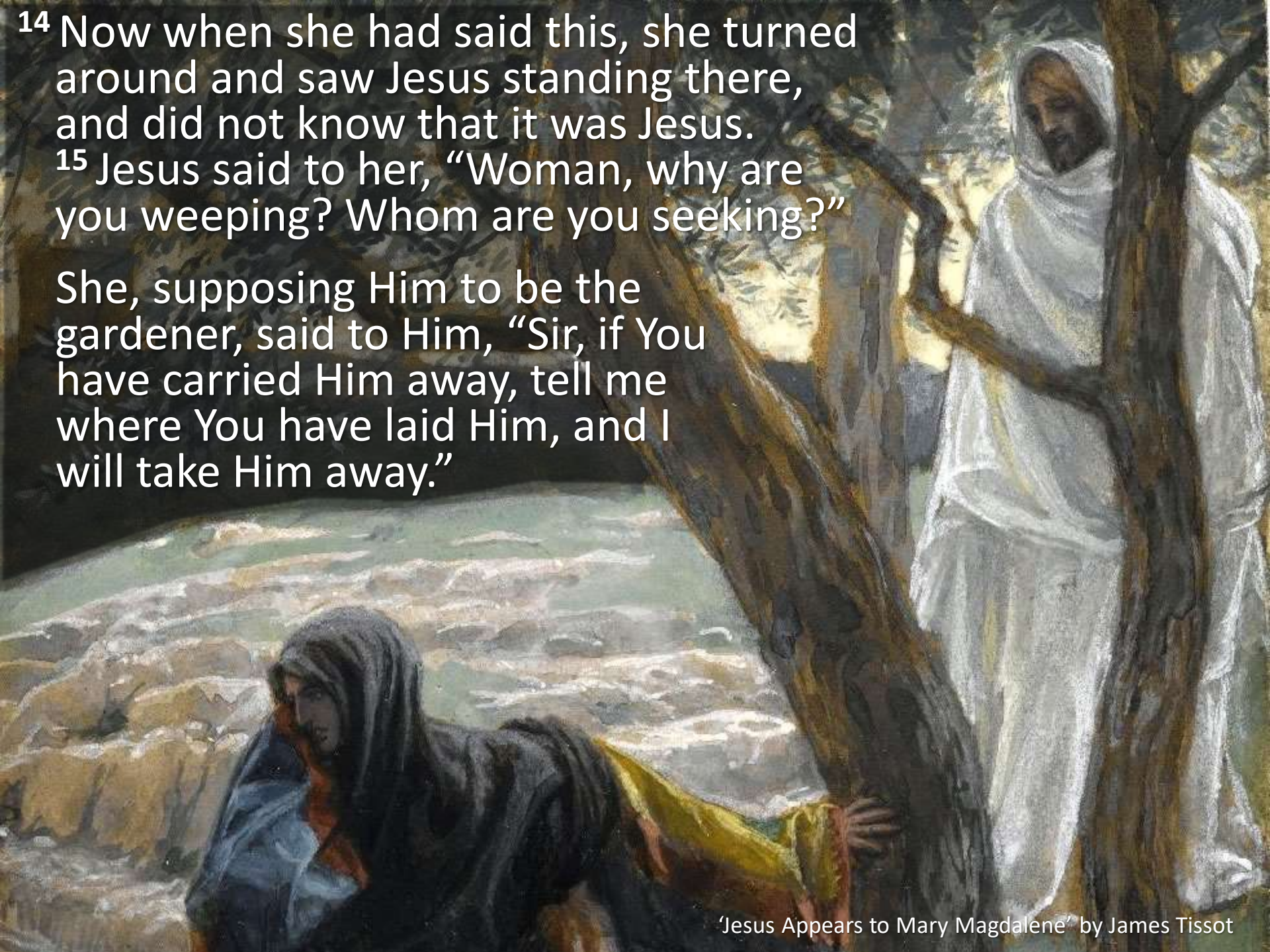
<sup>13</sup> Then they said to her, “Woman, why are you weeping?”  
She said to them, “Because they have taken away my Lord,  
and I do not know where they have laid Him.”



**14** Now when she had said this, she turned around and saw Jesus standing there, and did not know that it was Jesus.

**15** Jesus said to her, “Woman, why are you weeping? Whom are you seeking?”

She, supposing Him to be the gardener, said to Him, “Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away.”



<sup>16</sup> Jesus said to her, “Mary!”

She turned and said to Him, “Rabboni!” (which is to say, Teacher).

<sup>17</sup> Jesus said to her, “Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, ‘I am ascending to My Father and your Father, and to My God and your God.’ ”

‘Touch me not’ by James Tissot



<sup>18</sup> Mary Magdalene came and told the disciples that she had seen the Lord, and *that* He had spoken these things to her.



'Mary Runs and Tells the Disciples' by James Tissot

<sup>19</sup> Then, the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, Jesus came and stood in the midst, and said to them, “Peace *be* with you.”



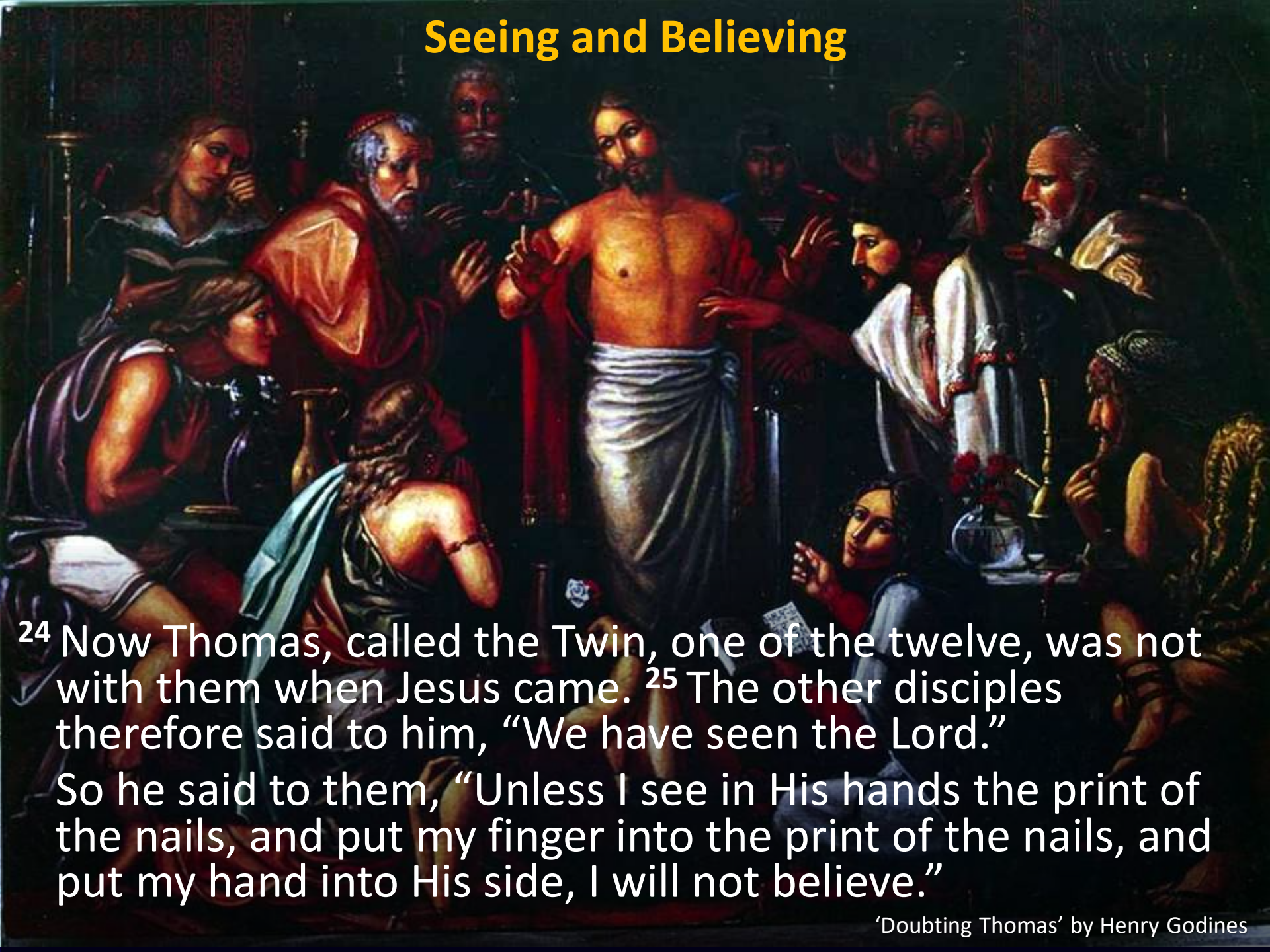
<sup>20</sup> When He had said this, He showed them *His* hands and *His* side. Then the disciples were glad when they saw the Lord.

<sup>21</sup> So Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you." <sup>22</sup> And when He had said this, He breathed on *them*, and said to them, "Receive the Holy Spirit. <sup>23</sup> If you forgive the sins of any, they are forgiven them; if you retain the *sins* of any, they are retained."





## Seeing and Believing



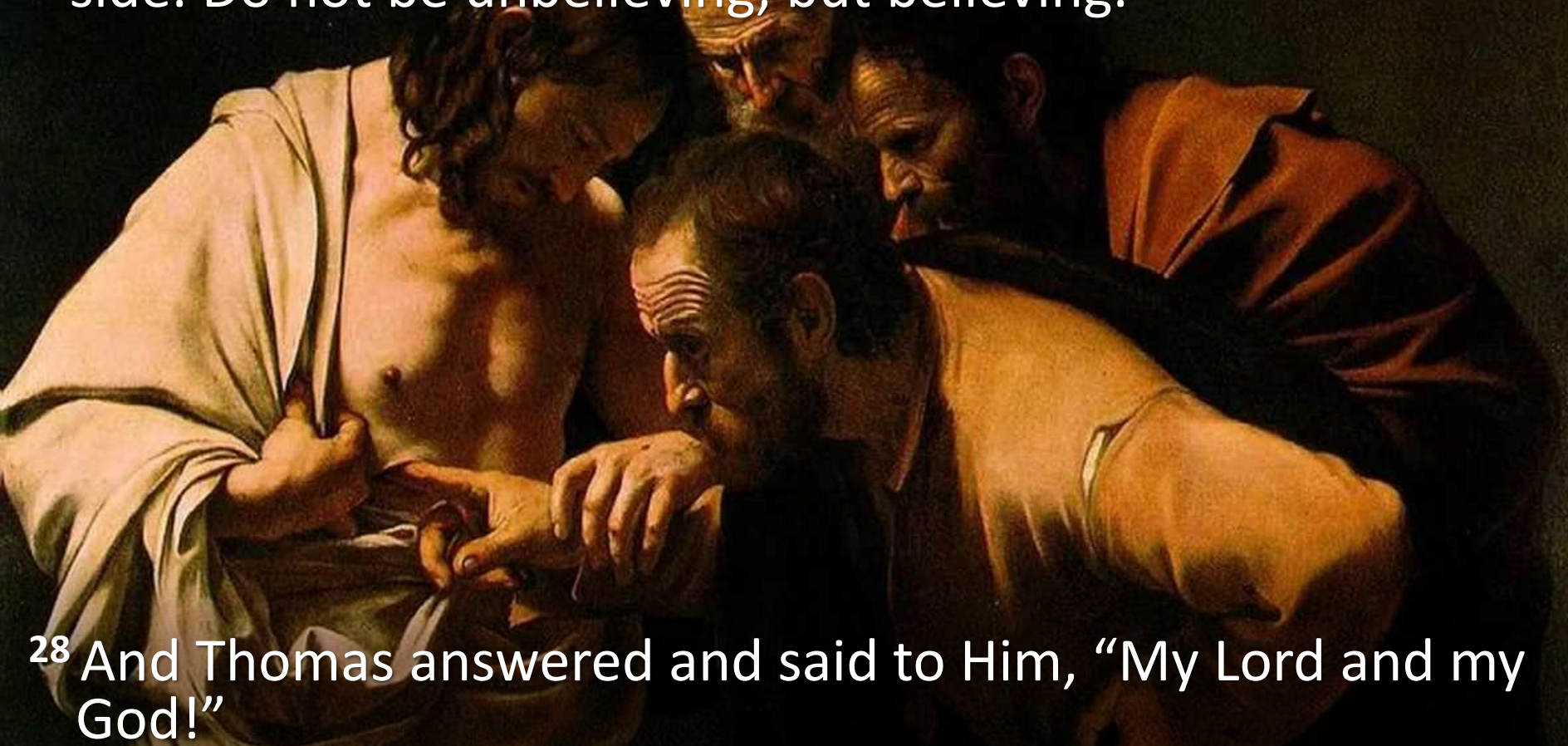
<sup>24</sup> Now Thomas, called the Twin, one of the twelve, was not with them when Jesus came. <sup>25</sup> The other disciples therefore said to him, “We have seen the Lord.” So he said to them, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe.”

<sup>26</sup> And after eight days His disciples were again inside, and Thomas with them. Jesus came, the doors being shut, and stood in the midst, and said,

**“Peace to you!”**



27 Then He said to Thomas, “Reach your finger here, and look at My hands; and reach your hand *here*, and put it into My side. Do not be unbelieving, but believing.”



28 And Thomas answered and said to Him, “My Lord and my God!”

29 Jesus said to him, “Thomas, because you have seen Me, you have believed. Blessed *are* those who have not seen and *yet* have believed.”

## That You May Believe

<sup>30</sup> And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

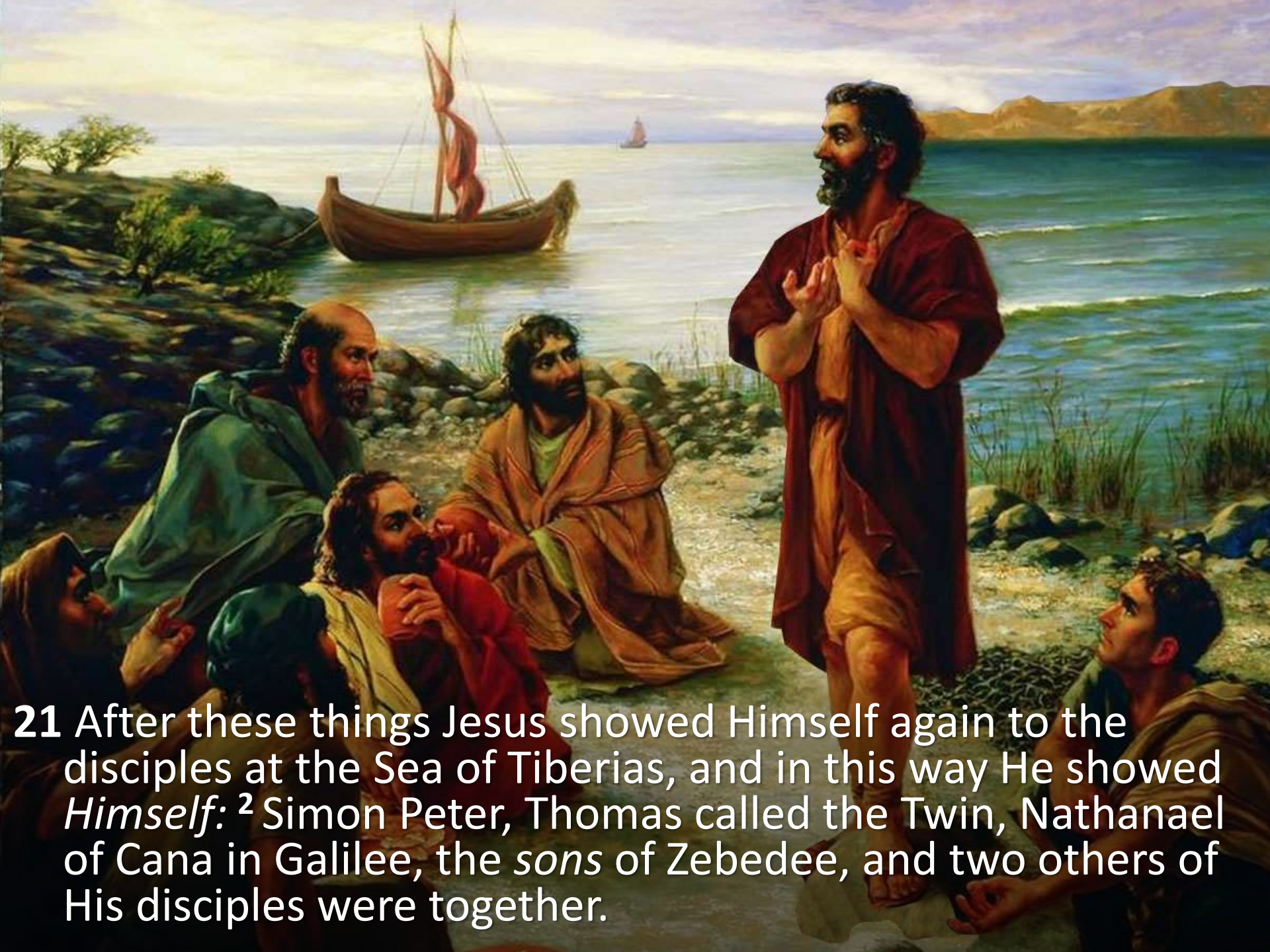
<sup>31</sup> But these are  
**WRITTEN** so that you may  
**BELIEVE** that **Jesus** is the  
**CHRIST**, the  
**SON** of **GOD**, and that believing  
you may have **LIFE** in **HIS** **NAME**.



THE **GOSPEL**  
OF **JOHN**

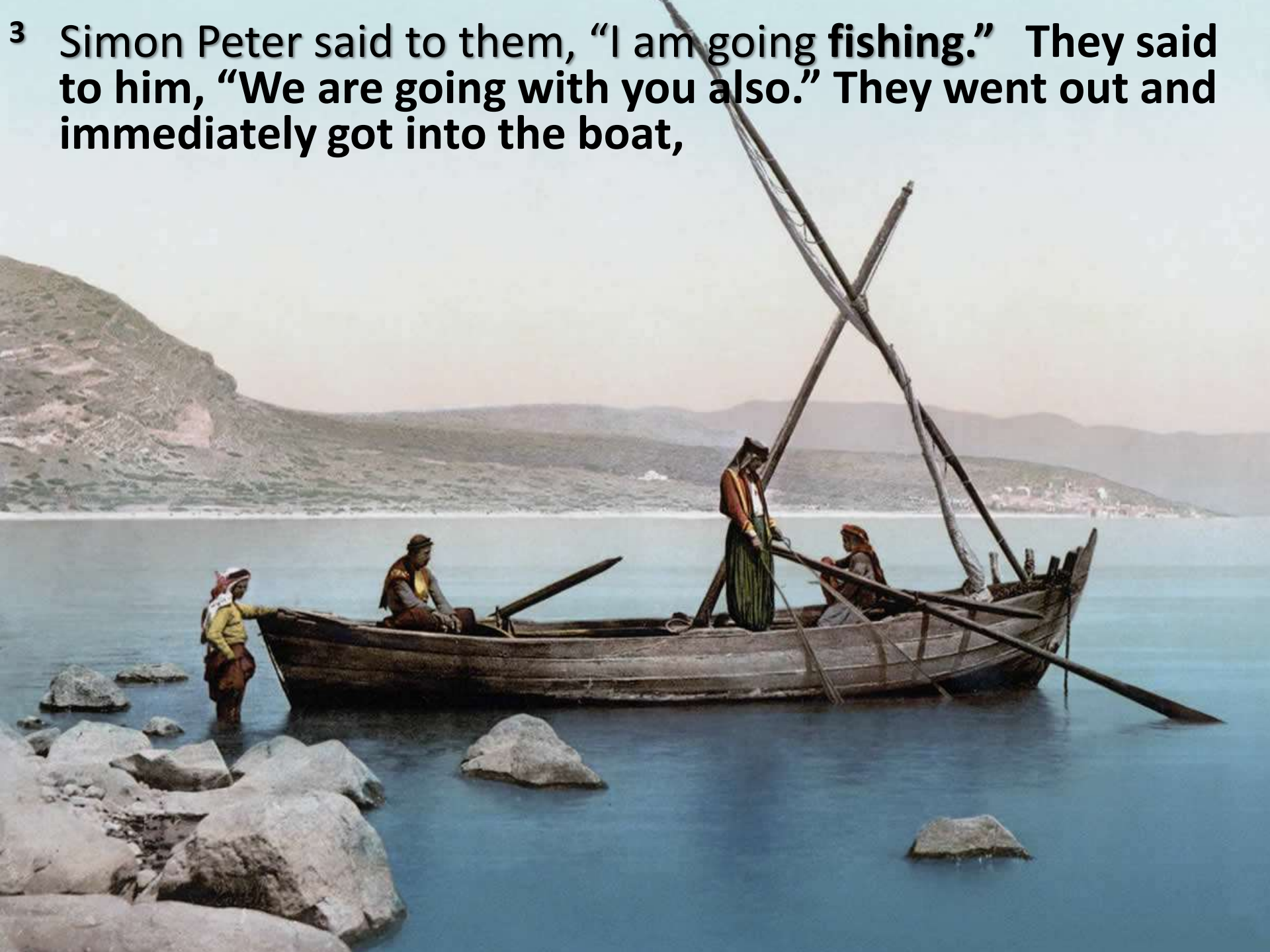
**CHAPTER 21**

**CHRIST THE GREAT SHEPHERD**

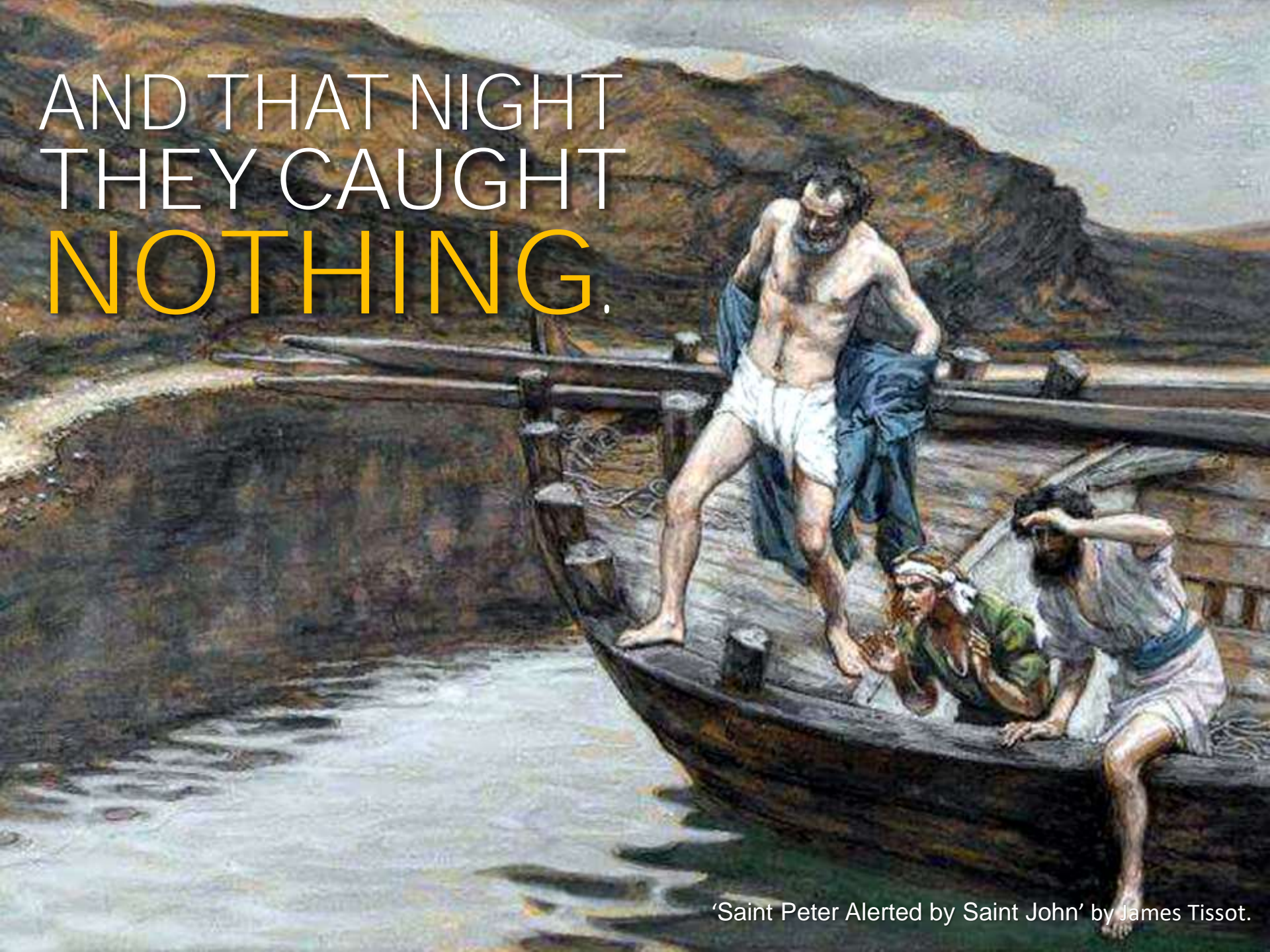


**21** After these things Jesus showed Himself again to the disciples at the Sea of Tiberias, and in this way He showed *Himself*:<sup>2</sup> Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the *sons* of Zebedee, and two others of His disciples were together.

**3 Simon Peter said to them, “I am going fishing.” They said to him, “We are going with you also.” They went out and immediately got into the boat,**



AND THAT NIGHT  
THEY CAUGHT  
NOTHING.

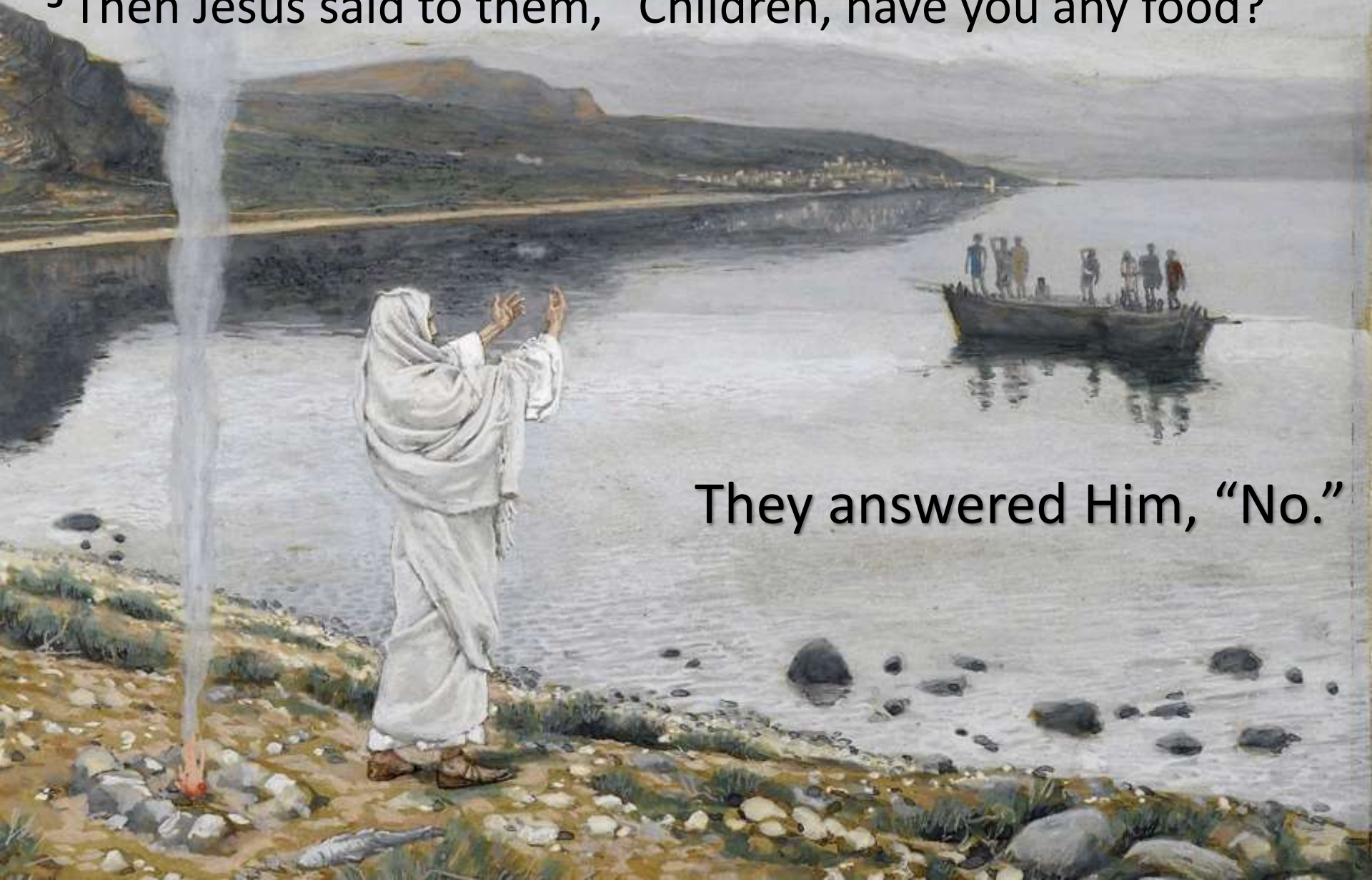


'Saint Peter Alerted by Saint John' by James Tissot.



<sup>4</sup> But when the morning had now come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

<sup>5</sup> Then Jesus said to them, “Children, have you any food?”



They answered Him, “No.”

<sup>6</sup> And He said to them, "Cast the net on the right side of the boat, and you will find *some*." So they cast, and now they were not able to draw it in because of the multitude of fish.



'Great Catch' by John August Swanson, 1993.

<sup>7</sup> Therefore that  
disciple whom  
Jesus loved  
said to Peter,  
“It is the Lord!”

Now when  
Simon Peter  
heard that it  
was the Lord,  
he put on his  
outer garment  
(for he had  
removed it),  
and plunged  
into the sea.

‘Feed My Sheep’  
by David Koch



<sup>8</sup> But the other disciples came in the little boat (for they were not far from land, but about two hundred cubits), dragging the net with fish.

<sup>9</sup> Then, as soon as they had come to land, they saw a fire of coals there, and fish laid on it, and bread.

<sup>10</sup> Jesus said to them, “Bring some of the fish which you have just caught.”



**11** Simon Peter went up and dragged the net to land, full of large fish, one hundred and fifty-three; and although there were so many, the net was not broken.





'Fishers of Men' by Heidi E. Nelson, 2013.



# Why 153 Fish?



$$7 + 10 = 17$$

Spiritual  
perfection

Ordinal  
perfection

Perfection of  
spiritual order

$$17 \times 9 = 153$$

Perfection of  
spiritual order

Divine  
judgment

God's judgment in  
bringing about His  
perfect spiritual order

# Literary Structure – Jesus' Works (Miracles)

A

Changing 'no wine' into abundant wine at Cana in Galilee.

B

Healing the son of the official from Capernaum from a deadly disease. The Lord declined to visit though son dying.

C

A. Shortage to plenty

Healing stranger paralysed 38 years at Pool of Bethesda north of the Temple on Sabbath; criticised by authorities.

D

B. Power over death

Feeding the 5,000 beside the sea (the lesson).

D'

C. Healing long-standing disability on the Sabbath

Jesus stilling the storm on the sea (the exam).

C'

D. Power over laws of nature

Healing stranger blind from birth at Pool of Siloam south of the Temple on Sabbath; criticised by authorities.

B'

Raising Lazarus, brother of Mary and Martha, from death. The Lord declined to return before Lazarus died.

A'

Changing 'no fish' into (153) abundant fish at the Sea of Galilee.



<sup>12</sup> Jesus said to them, “Come *and* eat breakfast.” Yet none of the disciples dared ask Him, “Who are You?”—knowing that it was the Lord. <sup>13</sup> Jesus then came and took the bread and gave it to them, and likewise the fish.



<sup>14</sup> This *is* now the third time Jesus showed Himself to His disciples after He was raised from the dead.

## Jesus Restores Peter

<sup>15</sup> So when they had eaten breakfast, Jesus said to Simon Peter, “Simon, *son* of Jonah, do you love [ἀγαπάω, *agapaō*] Me more than these?”

He said to Him, “Yes, Lord; You know that I love [φιλέω, *phileō*] You.”

He said to him, “Feed My lambs.”

“Feed *My* lambs.”



‘Feed My Lambs’ by James Tissot

<sup>16</sup> He said to him again a second time, “Simon, son of Jonah, do you love [ἀγαπάω, *agapaō*] Me?”

He said to Him, “Yes, Lord; You know that I love [φιλέω, *phileō*] You.”

He said to him, “Tend My sheep.”

<sup>17</sup> He said to him the third time, “Simon, *son* of Jonah, do you love [φιλέω, *phileō*] Me?”

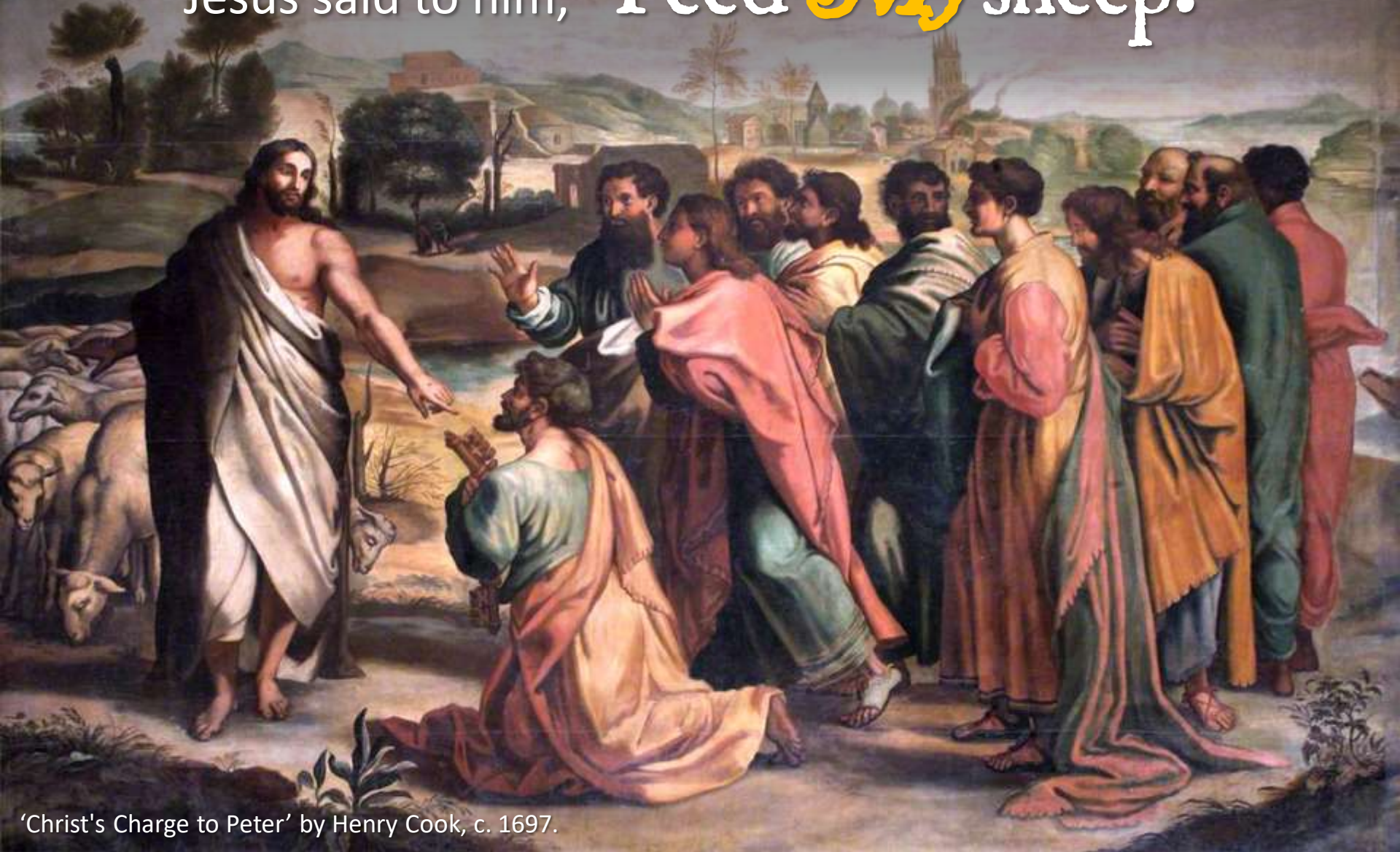
Peter was grieved because He said to him the third time, “Do you love [φιλέω, *phileō*] Me?”



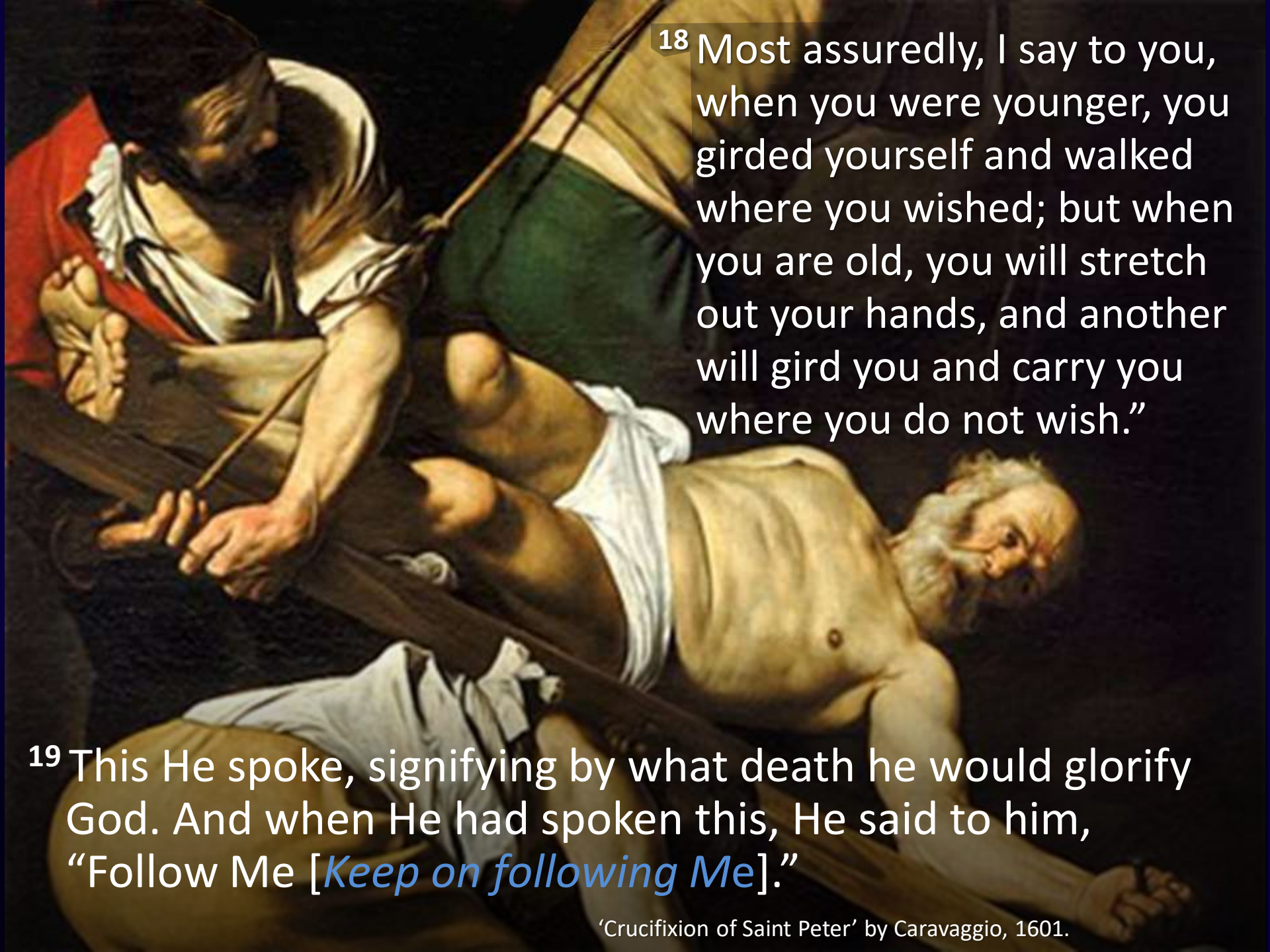
‘Feed My Lambs’ by James Tissot

And he said to Him, “Lord, You know all things; You know that I love [*φιλέω, phileō*] You.”

Jesus said to him, “Feed *My* sheep.”



‘Christ’s Charge to Peter’ by Henry Cook, c. 1697.

The painting 'Crucifixion of Saint Peter' by Caravaggio, 1601, depicts the apostle Peter being crucified upside down. Peter is shown as an elderly man with a long white beard, wearing a white loincloth. He is being hoisted onto a wooden cross by two men. One man, on the left, is pulling the ropes, while another man, on the right, is supporting the cross. The scene is set against a dark background, with dramatic lighting highlighting the figures. The text is overlaid on the right side of the image.

<sup>18</sup> Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish.”

<sup>19</sup> This He spoke, signifying by what death he would glorify God. And when He had spoken this, He said to him, “Follow Me [*Keep on following Me*].”

<sup>20</sup> Then Peter, turning around, saw the disciple whom Jesus loved following, who also had leaned on His breast at the supper, and said, “Lord, who is the one who betrays You?”

<sup>21</sup> Peter, seeing him, said to Jesus, “But Lord, what *about* this man?”

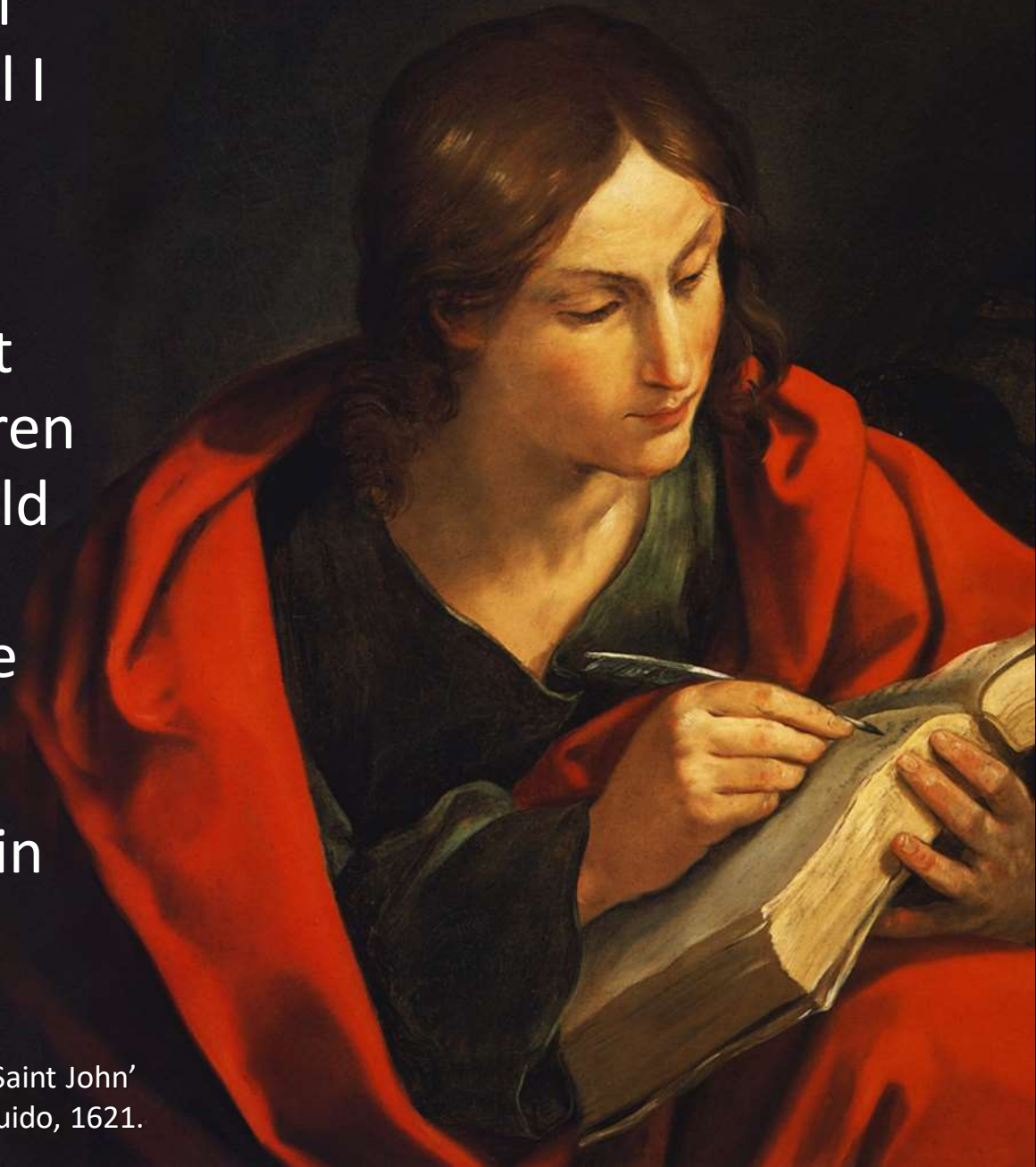


<sup>22</sup> Jesus said to him, “If I will that he remain till I come, what *is that* to you? You follow Me.”

<sup>23</sup> Then this saying went out among the brethren that this disciple would not die. Yet Jesus did not say to him that he would not die, but,

“If I will that he remain till I come, what *is that* to you?”

‘Saint John’  
by Reni Guido, 1621.



<sup>24</sup> This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true.

<sup>25</sup> And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written.

*Amen*

