

## CHAPTER III : JESUS FROM THE CHRISTIAN PERSPECTIVE

### 3.1 Jesus's History and Biography in the Christian Perspective

According to Robert (2017), Jesus Christ was born in Nazareth between 6 and 4 BC in the era under the dominion of Rome, the Roman Caesar Augustus. Based on the two synoptic Gospels, Matthew and Luke, Jesus was born from Virgin Mary without having a human father. In this regard Jesus is stated to be the Son of God (Ware, 2005). Therefore, Jesus's birth is assumed to be free from the nature of sin as he is not conceived from a human father. Ethnically, Jesus was born into a Jewish family and remained faithful to Judaism all his life (Leitch, 2018). The birth of Jesus was foretold through angel Gabriel who was sent by God unto a city of Galilee, a small territory at the time and the angel told Mary that she was chosen to have a child (Luke 1:26-28). Christianity believes that Jesus's birth is also reported in the Old Testament by prophets hundreds of years before the birth took place (Elhaney, 2019).

Jesus spent his youth and early adulthood in the city of Nazareth, in the land of Galilee (Sanders, 1993). His childhood was likely to have been in many respects like that of other children of devout Jewish parents with a period of training, growth, development, and learning, especially about faith (Witherington, 2001) and Jewish law (Kessler & Wenborn, 2005).

After reaching adulthood, Jesus was baptised by John the Baptist in Jordan river as a sign of which to accomplish divine purpose and start his ministry. After that, based on what is reported in the Christian Scriptures, Jesus assembled a core group of

twelve Jewish disciples along with many other followers to spread his teaching to the poor and outcasts in present-day Israel and Palestine (True Jesus Church, 2010).

### **3.2 Jesus's Teaching and Mission in the Christian Perspective**

According to Hart (2007), after the baptism by John the Baptist, Jesus gathered his disciples and began his ministry. In the synoptic Gospels (Matthew, Mark, and Luke) it is stated that Jesus's ministry is located in the north of Galilee and climaxed by a dramatic trip south to Jerusalem. Synoptic Gospels recorded the duration of Jesus's ministry to last less than a year, while in John's Gospel it is indicated that Jesus's ministry was between two to three years (Boring & Craddock, 2010).

Jesus and his disciples travelled through the regions of Galilee, Samaria, and Judea, teaching in the synagogues and speaking to the crowds of people. In Jesus's preaching, he strongly emphasises the teaching about the Kingdom of God, repentance, and love for all people (Leitch, 2018).

#### **3.2.1 The Kingdom of God**

According to the common testimony of the synoptic Gospels, Jesus opened his public ministry in Galilee with the announcement that the "Kingdom" was at hand (Matt. 4:17, Mark 1:15, Luke 4:43). In the last passage, it was mentioned that he even declared that the main purpose of his mission consists of preaching good tidings of the Kingdom of God (Vos, 1903).

The Kingdom of God is the very centrepiece of Jesus's teachings in his ministry. The gospel of Matthew speaks instead of the "*Kingdom of Heaven*". However, a number of passages in the gospel of Matthew are virtually identical to

those in Mark and Luke except for the substitution of “Kingdom of Heaven” for “Kingdom of God”. Thus, the same reality is intended. The gospel of John mentions the kingdom only twice but refers to the closely related concept of eternal life many times (Leitch, 2018).

The concept of “The Kingdom of God” that Jesus conveyed is to preach and teach the people to follow the rules as God commands. In this teaching, “The Kingdom” was more or less a way of talking about God as Lord of the worlds and God’s decisive, climactic intervention to liberate sinful, suffering men and women from the grips of evil and to give them a new and final age of salvation (S. J, 2009). Christians believe that God gives love to humans through a person and God acted to do so specifically through Jesus to deliberately atone people from sin. It can be recognised that it is impossible to speak of “God” without Jesus Christ because he is the only one blessed to receive revelations to do as God planned. This is why Jesus also became the central person of the Christian faith (Ward, 2000) and one of the important missions that Jesus does in his ministry is the duty that God ordered. Due to this, Jesus Christ is of central importance to the Christian theology as his coming could be defined as “talk about God” in general (Grath, 1997).

In understanding what God regulates to the people from this stand of faith, Christians believe that someone has been sent to make sure of the message and act successfully to convey what God wishes. This is why Jesus came as a man for admonition to the people at the time to follow the true command from God. The Bible portrays Jesus as the originator of a new understanding of God and a new way of relating to God. For Jesus, he always reminded his followers and the people, that loving God is the most important thing in Christianity. People should express their love by being obedient to the ordered commandments and to practice what God

wishes with pleasure. The coming of Jesus is to preach and teach Christians how to live as God ordered. This is also mentioned in the New Testament in which Jesus said, *“If ye love me, keep my commandments”* (John 14:15). Jesus repeatedly called for obedience to God's commandments and to his own teachings. People are called to put their faith into action, similar to previous prophets before him. For instance, the commandments that call to obey are best summarised by the Ten Commandments (Exodus 20:1-17), Jesus's Great Commandments to love God with all your heart and soul, love your neighbour as you would yourself (Mark 12:28-31), and the teachings of Jesus's Sermon on the Mount (Matt. 5:1 - 7:29) (Leitch, 2018).

### 3.2.2 Repentance

In implementing the Kingdom of God and living by God's rules, Jesus called out for the people to make repentance to God. In Mark 1:15, Jesus's first words in the gospel are, *“The time has been fulfilled and the Kingdom of God is at hand; repent and believe in the gospel”*. That command is believed to be in preparation to make the people change their lifestyle and behaviour, to have their sins forgiven and to be in line with God (Croteau, 2013).

According to Josh Chatraw (2012), to avoid punishment from God, people have to clean themselves from sin. Therefore, repentance is important. Through repentance and seeking forgiveness it would bring restoration to the nation of Israel, fulfil past promises. Sinners will receive forgiveness from God for their own personal sin. By emphasising God's sovereignty through repentance, God will respond to the nation based on the people's actions toward Him.

Nevertheless, true repentance is needed. God might declare calamity upon a nation yet, if that nation repents of its evil then God will “relent concerning the calamity” He predicted for that nation. In other words, if a nation repents, God will not bring the predicted judgment upon that nation at the time. Likewise, God might speak of blessings for a nation yet, if that nation does evil in God’s sight, then God will not bring blessings (Vlach, 2016).

### 3.2.3 Love of God and all people

According to the perspective of Christianity, among the teachings emphasised by Jesus is love. The concept of love is very important because it can affect a human’s life and condition. The influence of love can prevent people from going far away from God, from quarrels and divisions among humans, and binds people together against hate and dishonesty.

According to Gaston (2020), loving God is very important. Having a relationship with God will make a person become close to God and He will give grace to that person. In order to show love for God, people meditate or contemplate as a way of experiencing the presence of God. At the same time, the behaviour and morality of the performer becomes great due to always remembering God.

Alongside the greatest commandment which is to love God, Jesus places the second commandment which is to love others as yourself. Jesus expressed this principle in his teaching, “*do to others as you would have them do to you*” (Matt. 7:12; Luke 6:31). In making a relationship and loving God, people cannot ignore from improving the relationship between humankind. This concept has the possibility to

induce the value of harmony among human beings and will result in people having good morals.

### **3.3 Jesus's Status in the Christianity Perspective**

From Christianity perspectives, Christians believe Jesus by several designation. This include Jesus as Messiah, the Son of God, and the Teacher. The scholars in Christianity discussing that status by referring the Old testament and New testament in set the status of Jesus Christ.

#### **3.3.1 Jesus the Messiah**

According to the Britannica Student Encyclopaedia, Christianity's central belief is believing that Jesus is the Christ or chosen one whom God sent to the world to save humans. The word "messiah" is originally derived from the Jewish context where messiah means "anointed one". Whereas the word "Christ" is just another way of saying messiah. The term "Christ" is originally from the Greek translation of the Hebrew word for "messiah". As in the Old Testament, the coming of a messiah was promised (Pattico, 2011) and it is referred to as hope and a glorious future (Kaiser, 1995). The idea of the messiah is a fixed belief for Jews in the promise of an ideal king like King David, who would save the Jewish nation from its enemies while for others, it includes prophetic visions of a new age of peace and harmony in which the natural order would be transformed (Kraynak, 1992).

Jesus is believed to be the Messiah because of him fulfilling the mission as God wished. Christianity believes Jesus was chosen from the beginning to be the saviour of the world and the redeemer for humankind to overcome the sin that burdens humans

due to the fall of Adam (Howick, 2003). In fulfilling the plan for all mankind to return to the Kingdom of God, from the perspective of Christian theology, the sin must be redeemed and will be released through sacrificing the saviour. It is the starting point of the need for salvation. Jesus was given special appointment by God for salvation and is regarded to have come to release people from the sin. In Christianity, the cure for the original sin cannot be done by ordinary people or by themselves. It has to be through the salvation of Jesus Christ's crucifixion on the cross as well as grace from God (Chomppf, 2013).

### **3.3.2 Jesus the Son of God**

Jesus was recognised in Christianity as the Son of God based on several reasons. His establishment as the Son of God was officially proposed and voted on by the Council of Nicaea (Newcombe, 2016). The council of Nicaea 325 at Nice Constantinople was the first grand council attempted to bring bishops from the entire Roman Empire together to make decisions on issues of theology and church policy. The precedent was set for bishops to make such decisions and the stage was set for development. It worked to eliminate documents and beliefs that do not fit the prevailing doctrines and has caused disputation in the Christianity camp history. This first major in this council brought by Christian churches clarified key points of theology, including Trinity and the divinity of Jesus (Henderson & Kirkpatrick, 2016).

Despite Christianity believing that Jesus is the Son of God, there is still disputation among theologians on the true meaning and how to determine Jesus's status. History shows that the separation of creed that occurred among bishops were divided because a minority of bishops follow the notion of the Sabellius Modalism which contended that the concept of monotheism demanded that Christ be understood

as a lesser being than God, the Father (Hannah, 2004). Between 318 and 323 CE, the Arianism schism with Arius, named after its founder the North African priest, is one of the troublesome schisms in the history of Christianity that came into conflict with Bishop Alexander over the nature of Jesus Christ. In the Arianism creed, their ideas of Christianity is the Christological (concerning the doctrine of Christ) position in which Jesus as the Son of God was created by God (Dyrness & Karkkainen, 2009). Indirectly, Arianism denies the divinity of Jesus saying he does not fully share the Father's divine nature (Olson, 2006).

St. Alexander of Alexandria and Athanasius, the priest under Alexander took the first position against Arius on that belief (Kaatz, 2013). Regarding Jesus Christ's nature, St. Alexander argued and insisted on the full and eternal divinity of the Son. That means firmly believing that God and Son are coeternal and that both existed since the beginning. The result of the confrontation on that belief is increasingly virulent. Arius was a popular preacher with mobs in the street chanting Arian slogans such as "*There was when he (The Son) was not*" (L. Gonzalez, 2005). The continuous conflict ultimately led to the Council of Nicaea 325 where the emperor Constantine I sought and recommended to resolve the threatening tension by gathering bishops of the Church. The resulting creed reflects a rejection of the Arianism creed and describes Jesus as being of one substance with the Father. Although condemned by the creed in 325, Arian's view continued (ed. Jones, 2019).

Nevertheless, the conclusion after the discussion at the Council of Constantinople is that Theodosius I, the emperor who declared Christianity as the sole religion of the empire in 380, called another council of the church in the capital, the Council of Constantinople (381). The creed was designed to disallow the Arian subordination of the Son whereby the Son is of the "same substance" as the Father

(ed. Robert, 2008). The council affirmed the previous ecumenical council and its findings thus, the party of the great Athanasius of Alexandria prevailed. The doctrine of the trinity of God was agreeably explained. All the divine attributes were asserted to be equally and fully shared by three distinct persons. The trinity of God should be spoken of as God, the Father; God, the Son; and God, the Holy Spirit. Finally, the church was able to explain its faith (Hannah, 2004). In general, in the meeting the creed was designed to disallow the Arian subordination of the Son whereby the Son is of the “same substance” as the Father.

The result of the Nicene Creed is that nowadays, the doctrine of the Trinity is officially considered to be one of the central Christian affirmations about God (ed. Stefon, 2012) as practiced by the church (Christopher & Olson, 2003). The dispute in declaring that Jesus Christ is the Son of God is one of the most universal in the New Testament in which most of the books refer to him that way (ed. Doniger, 1999). However, a consensus has been taken by theologians and mystics have understood that these three persons of the Trinity have various names. The most commonly used are Father, Son, and Spirit. Others include Creator, Redeemer, and Sanctifier as well as Mother, Daughter, and Wisdom (An Introduction to Christian Theology, 2007).

### **3.3.3 Jesus the Teacher**

According to Richards (2016), Jesus was recognised in his society as a teacher or rabbi which is another word for ‘teacher’ in the Hebrew language. His role as a teacher is also stated in the New Testament which shows him to be often addressed with that title, “*the only teacher*” (Matt. 23:8-10). The designation of that was influenced by several factors. Christianity believes that Jesus taught his adherents

regarding the perception of God and dealt with the implications of a personal relationship with God.

As a teacher, Jesus used a different approach to attract the community compared to rabbis in his era. Jesus often used an open field and countryside as well as the Synagogue and association with women, tax collectors, sinners and children. Using that methodology, it is believed that his teaching can be delivered more effectively around the community (Stein, 1994).

According to Goergen (2003), Jesus teaches the people through his ministry via varying concepts based on clusters. The most characteristic way Jesus taught is by using parables (simile and analogy). Other than that, other concepts also recognised in his style of teaching are the use of symbolic actions to show the practical side of things for example, washing the feet of his disciples or calling forth a child and putting his arms around the child, and teaching his disciples as he would teach children. That practice is believed to make it simple for his less educated audience to comprehend.

### **3.4 Jesus's Morals in the Christianity Perspective**

Jesus's life as a religious leader in his era played an important role in forming his followers in terms of faith. He calls the people to follow the truth. Not only that, Jesus was also a good example in the aspect of behaviour. He was an exemplary role model and inspired humanity.

#### **3.4.1 Tolerant**

One of Jesus's morals that Christianity took as a role model is his tolerant behaviour. As documented in gospels, Jesus was tolerant and modelled tolerance.

When approaching the community, he accepted every person who came to him without prejudice. Jesus's concept of tolerance was what attracted people to feel comfortable without building barriers between them (Underwood, 2008).

### **3.4.2 Speaks the Truth**

From the Christianity perspective, Jesus was exemplary and referred to for moral authority for adherents to follow. In his preaching, Jesus faced several oppositions from the community and the Roman governor of Judea. Nevertheless, conveying the truth is his main mission despite being rejected and ignored (Youssef, 2011).

### **3.4.3 Motivator**

In his preaching, Jesus is also recognised as a good motivator. Jesus encourages discipline when encountering God and in interactions with people. Jesus teaches his followers that with God, all things are possible as well as the people who strive to improve their behaviour (Dennis, 2005).

### **3.4.4 Compassionate**

According to Christianity, Jesus is compassionate and good hearted. During his preaching, Jesus sympathised with people's hardship. According to Fox (1999), examples of Jesus being moved is as follows: When he was preaching in the town *"and when he saw the crowds, he felt sorry for them because they were harassed and dejected, like sheep without a shepherd"* (Matt. 9:63). He multiplied the loaves and fish after the following incident: *"But Jesus called his disciples to him and said, I feel sorry for all these people; they have been with me for three days and have nothing to*

*eat*” (Matt. 15:32). When two blind men approached him, we are told: “*Jesus felt pity for them and touched their eyes, and immediately their sight returned and they followed him*” (Mt. 20:34). When a leper asked to be cured we are told that Jesus, “*feeling sorry for him, stretched out his hand and touched him*” and he was cured (Mark 1:40). When he saw the widow, Nain grieving over her son's death, he “*saw her and felt sorry for her. Do not cry he said*” and he commanded her to get up, which she did (Luke 7:13).

### **3.5 Jesus's Miracles in the Christianity Perspective**

Most religions believe in miracles or miraculous events. It's also no exception in Christianity to have a belief of that nature. In fact, it has become an absolutely essential element in Christianity (Douglas & Tenny, 2011). According to Keith Howick (2003), a miracle in the English language is usually called “a sign” translated from the original word “*semeion*” in the Greek language. In Christianity, the biblical text is sometimes described by “wonders”, “power” and “signs”. From the Christianity perspective, miracles are a sign emanated from God for many reasons. For example, to verify God's words, confirm God's direction and confirm God's call.

In Jesus's ministry, miraculous things are also reflected upon. The main purpose of the miracles of Jesus Christ was as witness of his identity as a Messiah, his authority and power, as evidence confirming his teaching, and to express his compassion (Howick, 2003). Whereas according to Augustine of Hippo, a famous Christian theologian and the most influential of all Christian's, he appealed to miracles as evidence for a rational argument about the transcendent reality of Jesus Christ and his presence in sacrament and saints of the church. Theologians in the east

took a more mystical approach to the nature of Christ and a more experiential approach to miracles (Porterfield, 2005).

In synoptic Gospels, several stories of the miracles of Jesus Christ was included in his ministry. The stories were of him healing a blind man at Bethsaida (Mark 8:22-26), raising the dead (Mark 5:21/ Matt. 9:18-26), feeding five thousand people (Mark 6:32/Matt. 14:13-21/Luke 9:10-17), and cleansing a leper (Mark 1:40-45/Matt. 8:2/Luke 5:12-16) (Twelftree, 1999).

### **3.5.1 Jesus' Miracle in Raising the Dead**

Things that have never happened in human life and overpower the ability of man will cause shock and make the mind think. In Jesus's life, he performed many wonders during his earthly ministry. The greatest extraordinary miracle is the raising of the dead back to life and the miracles are requested from a leader as written in Matthew 9:18-19. That event happened at Capernaum in the second year of the ministry of Jesus. The man who made the request was a ruler of the synagogue, one of the Jewish elders in charge of administration (Smith, 2019). The leader who requested and pleaded for the miracles of raising the dead is Jairus as portrayed in Mark 5:22. Jesus followed Jairus and went to the home of the synagogue leader. When he arrived, Jesus saw a commotion of people crying and wailing loudly. In that home, Jesus asked the people what the commotion was about and told people the child is not dead but asleep. At that moment, people laughed at Jesus but he ignored them and put them all outside. He took the child's father and mother and the disciples who were with him, and went in where the child was. According to Mark (5:42), Jairus's daughter was twelve years old. He took her by the hand and said to her, "*Talitha koum!*" which

means “Little girl, I say to you, get up!” Immediately the girl stood up and began to walk around. At this, they were completely astonished (Mark 5:22).

### 3.5.2 Jesus Feeding 5000 Multitudes

The other miracle that Jesus performed in his era as narrated in Biblical text is the feeding of five thousand people. Three of four gospels recorded that this miracle would happen. That miracle is against the fundamental nature of normal people in doing greatness in the real world. There are two separate events in Jesus’s life involving the miracle of feeding hungry people: the feeding of five thousand people as mentioned in John 6:8-10 and four thousand people in Matthew 15:30-38 and Mark 8:1-9. This miracle is also known as “*the feeding of the multitudes*” (Maguire, 1863) and the “*double miracle*” whereby Jesus does the miracle twice in history (Lockyer, 1988).

The feeding of the five thousand hungry people happened at the head of a lake near the entrance of Jordan and in the district of Bethsaida, a place creating geographical difficulty (Lockyer, 1988). Based on Matthew (14:14-15), Jesus felt sorry for the hungry because it is a remote place and the area was very crowded with sick people that Jesus was healing. In that situation, Jesus gave the order to his disciple to give food but, his disciple answered, “*we have here only five loaves of bread and two fish*” (Matthew 14:16). It is impossible to feed everyone at the time because that was all they had. “*Bring them here to me,*” said Jesus. He then directed the people to sit down on the grass. Taking the five loaves and two fish, he looked up to heaven, gave thanks and broke the loaves. Then, he gave them to his disciples and the disciples gave them to the people (Matthew 14:18-19). According to Schreiner (2019), Jesus’s act of feeding the multitudes was the best explanation for his prophetic

sign like Moses, when Moses fed the people of God in the wilderness. John's gospel accounted the feeding of the multitudes as a sign of a new Moses, and the exodus and messianic banquet as a messiah (Pitre, 2015) because after the people saw the sign that Jesus performed, they began to say, "*Surely this is the Prophet who is to come into the world*" (John 6:14).

In another narrative from Biblical texts, it is stated that Jesus also performed the miracle of feeding multitudes of people in a separate story and place. The gospel of Mark (8:1-10) accounts the miraculous feeding of four thousand people (Royster, 1999). Despite the argument about it being five thousand or four thousand multitudes, the miracle is the same. However, most scholars understand that these miracles are a variant of the same tradition. Rather than treat them as one incident, Mark presents them as two separate events that happened because it is portrayed to have a different background and situation for the group of people (Reddish, 1997). There are important distinctions between the feeding as the five thousand people were among Jews (14:16-17), whereas the four thousand people were among gentiles (15:32-39). As referred to in the Biblical text of Christianity, Christians believe that Jesus was not limited to doing one miracle only once. He could repeat them whenever necessary (8:19-21; cl. 2 Kings 2:19-22; 4:1-7 38-41, 42-44, 7:16) (Keene, 2014).

### **3.5.3 Healing the Blind Man of Bethsaida**

The miracle of healing the blind in Bethsaida was only stated in the narrative of Mark's gospel and has four verses (Mark 8:22-26). The location of Bethsaida is several miles north of the Sea of Galilee and east of river Jordan (MacArthur, 2005). This area was the capital city of Herod Philip around 4 BC to 34 AD (Click, 2000).

According to Mark (8:22), a few people brought a blind man and begged Jesus to touch him, hoping it will restore his sight. Blindness had no cure in the past due to the lack of capability and knowledge in medicine and they just hoped for a wonder from Jesus. First, Jesus touched the man's eyes with his hand, which apparently was meant to reassure the blind man who depended on other senses such as touch. Jesus then led the blind man out of town before healing him to avoid publicity and a mob scene that would otherwise result (MacArthur, 2005). After he led the blind man out of town, Jesus spit on his eyes and put his hand upon the man. He asked the man if he could see. The man looked up and said, I see man as trees walking. After that, Jesus put his hand upon his eyes again and made him look up and he was restored, seeing every man clearly (Belche, 1872). Dawn Ottoni Wilhelm (2008) in his book *“Preaching the Gospel of Mark: Proclaiming the Power of God”* states, *“through Jesus's miraculous power, we glimpse the fulfilment of Isaiah's vision of the eye of the blind being opened and the ears of the deaf unstopped”* (35:5-6). The narrative about the healing of the deaf can be found in Mark: 31-37 which is the event that occurred in Decapolis (O'Collins, 2011). The miracles that Jesus performed are proof of his prophecy where Jesus cures the blind and the deaf (Manhardt, 2012).

#### **3.5.4 A Leper Cleansed**

Another miracle done by Jesus in his public ministry is the healing of a man with leprosy. The Greek term *tsara'at* which is “leprosy” in modern translation can refer to a number of diseases that affect the skin, including leprosy (Halley, 2008). In the modern world today, leprosy bacteria are called *Mycobacterium feprae* and it hides in the coolest areas of the body. Leprosy can strike at any age but most often afflicts those between ten and twenty years of age. Cases have been seen in infants as

young as two and a half months. Infection after the age of seventy is not uncommon. Men are twice as likely as women to get leprosy (Donnelly, 2002).

According to a narrative described in Luke (5:12-14), there was a man who was discovered with leprosy (Mark 1:40-45, Matthew 8:1-4) and considered an outcast. The religious leader in that town called him “unclean”. This occurred when Jesus and his band of followers were on a pilgrimage to Jerusalem journeying from Samaria into Galilee. Consequently, the man with leprosy was banned from grouping and living together as a community (Webb, 2001). They cut him off from civilization and made him live alone (Green, 2000). The disease was considered horrible and debilitating in the first century (Tew, 2012) and this made people fear touching or having any contact with the patient as they are aware of it being contagious. In addition, some of the Jewish Rabbis believe and label leprosy as a punishment for sin and for this reason, drove the lepers to live outside the gates where they were not allowed any interaction with others because the mix could cause the disease to spread more easily (Lioy, 2009). At the time, people thought of lepers with such disgust as can be referred to in Leviticus (13:45), *“Anyone with such a defiling disease must wear torn clothes, let their hair be unkempt, cover the lower part of their face and cry out, ‘Unclean! Unclean!’”* This affects patients facing the illness physically and emotionally, consequently driving them to feel humiliated in their lives. With no understanding of how the disease infects, lepers were isolated from the outside community. At this point, they were hoping for a new healer or teacher because they heard of someone named Jesus who has already healed many other lepers (Webb, 2001). When Jesus arrived at the place, the leper came to Jesus, knelt in front of him and begged Jesus for help regarding the disease that he suffers from (Lioy, 2009). For a leper, they know that law demands patients to isolate themselves from society but, this man desperately

sought a cure and has faith that Jesus could bring this to pass (Lentz, 1999). The man discovered with leprosy asked Jesus, *“If you are willing, can you make me clean?”* (Mark 1:40). Hearing the leper, Jesus pitied him. Jesus stretch out his hand, touched him, and said, *“I am willing. Be clean!”* Immediately, leprosy left him and he was made clean (Mark 1:41-42). Jesus curing the lepers shocked those who witnessed it. After the lepers were healed, he sent them off to show the priest because according to the Mosaic law, cleansed lepers must go through the witness of authorities to make sure of these things (Leviticus 14:1-4). This is the obligatory part of faith for lepers because they are not cured until after they start their way to the priest (Gillman, 2002).

### **3.6 Conclusion**

In Christian perspective, Jesus Christ is an important figure who is recognized as the Messiah that would become a saviour for humanity by releasing the original sin that burdens humans. He is also recognized as the Son of God, where God plans to act in personage of Jesus Christ to bring salvation. Christianity believes Jesus Christ was miraculous by showing proof in his teaching. He also has an excellent attitude toward people and good moral values that are exemplary to humans.