

WALK WITH JESUS

A Journey Through the Life of Christ



FRANK BALL

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By Frank Ball

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Table of Contents

Seeing the Whole Story — Why These Six Sermons Matter _____	6
SERMON 1 — The Light That Darkness Could Not Overcome _____	12
SERMON 2 — Heaven Interrupts the Ordinary _____	24
SERMON 3 — The Voice in the Wilderness _____	34
SERMON 4 Come and See _____	43
SERMON 5 — Authority Like No Other _____	53
SERMON 6 — From Glory to the Cross _____	65
From Pulpit to Person: Using <i>Eyewitness</i> as an Evangelism Tool _____	75

Seeing the Whole Story — Why These Six Sermons Matter

When you hold *Eyewitness: The Life of Christ Told in One Story* in your hands, you're reading much more than a devotional narrative. This is all the information from the Gospels and other Bible verses compiled into a chronological revealing of God's plan for us through the Jesus life from the beginning to his ultimate sacrifice for our sins.

You are stepping into a carefully assembled testimony. The purpose of *Eyewitness* is clear: to arrange the Gospel accounts into one chronological, cohesive story so that we can see the life of Jesus in its fullness rather than in fragments.

- The four Gospels give us truth.
- *Eyewitness* gives us sequence.
- The six sermons give us focus.

If *Eyewitness* answers the question, *What happened?* these six messages answer the question, *What does Jesus' coming mean?*

From Narrative to Transformation

The Gospels were written by eyewitnesses and early investigators. They saw. They heard. They touched. They testified. *Eyewitness* gathers those testimonies and arranges them into one seamless account so we can follow Jesus step-by-step—from eternity past to ascension glory.

But information alone does not transform.

You can know the chronology of Christ's life and still miss the heart of it. You can follow the timeline and still fail to follow the Savior.

That is why these six sermons exist.

They are not replacements for the *Eyewitness* book. They are companions to it.

They are designed to:

- Illuminate the major movements of Jesus' life.
- Highlight the central theological themes.
- Call the listener from observation to participation.
- Move from history to surrender.

If *Eyewitness* helps people see the whole forest, these sermons invite them to walk among the trees.

Six Movements of Redemption

The life of Christ is not random. It unfolds with divine precision. These six sermons trace the grand arc of redemption revealed in *Eyewitness*.

1. The Light That Darkness Could Not Overcome

The story begins before Bethlehem. Before Nazareth. Before Rome. It begins in eternity.

Jesus is not introduced as a moral teacher but as the eternal Word, the Creator, the Light who stepped into darkness. This message establishes identity. If we misunderstand who Jesus is, we will misunderstand everything else about him.

This sermon anchors the entire journey in one foundational truth:

Jesus is not merely part of the story—he is the source of it.

2. Heaven Interrupts the Ordinary

From Zechariah in the Temple to Mary in Nazareth, from shepherds in fields to Simeon and Anna in the Temple courts, heaven breaks into common lives.

This message explores divine interruption.

Redemption did not begin in palaces but in obedience. It shows how God accomplishes extraordinary purposes through ordinary faithfulness.

When heaven steps into the ordinary, the only question that matters is this:

Will we cling to our plans or surrender to the extraordinary purpose God is unfolding?

3. The Voice in the Wilderness

Before revelation comes preparation.

John the Baptizer stands in the wilderness crying, “Prepare the way.” This sermon examines repentance, readiness, and the necessity of spiritual preparation before fully encountering Christ.

It reminds us that you can’t receive the King while clinging to rebellion.

If we truly long to see the King in His fullness, we must first clear the path in our own hearts. Why?

Because Christ does not force his way into lives that refuse to make room for him.

4. The Kingdom Revealed

As Jesus begins his ministry—teaching, healing, confronting religious corruption, forgiving sinners—the Kingdom of God is unveiled.

This message explores:

- The authority of Christ
- The nature of the Kingdom
- The difference between religion and relationship
- Grace and truth working together

Here, listeners are confronted, not just with miracles, but with the claims of Christ.

5. The Cross: Where Darkness Thought It Won

The narrative moves toward Jerusalem. Toward betrayal. Toward trial. Toward crucifixion.

This sermon centers on the heart of redemption. The Lamb of God takes away the sin of the world. What seemed like defeat was victory. What looked like darkness was divine purpose.

The cross is not an unfortunate ending—it is the fulfillment of everything that preceded it.

6. The Risen Lord and the Living Hope

The tomb is opened. Witnesses see. Fear turns to joy. Doubt turns to worship.

This final message declares that resurrection changes everything:

- Death does not win.
- Sin does not have the last word.
- Hope is not theoretical—it is embodied in a living Savior.

The story that began with Light ends with Commission.
The One who came now sends.

From Observation to Participation

One of the unique strengths of *Eyewitness* is its clarity. It arranges events so readers can visualize the life of Christ as one unfolding reality.

But these sermons press further.

They ask:

- Where are you in this story?
- Are you observing the Light—or walking in it?
- Are you hearing the voice—or preparing your heart?
- Are you admiring the cross—or trusting it?

- Are you celebrating the resurrection—or living under its authority?

The purpose is not merely to understand Jesus chronologically.

The purpose is to encounter him personally.

A Journey, Not Just a Study

The subtitle of the sermon series says it well: *A Journey Through the Life of Christ*.

A journey implies movement.

You do not journey to stay where you started.

As these six messages unfold, they follow the chronology of *Eyewitness* while drawing out the central redemptive themes that run through every chapter:

- Light breaking darkness.
- Heaven invading earth.
- Repentance preceding revelation.
- Authority confronting religion.
- Sacrifice securing redemption.
- Resurrection launching mission.

Each sermon stands on its own, but together they form one unified declaration: Jesus Christ is the eternal Son of God who entered history, fulfilled prophecy, and bore our sin. He conquered death and now calls us to follow him.

Why This Matters Now

It is possible to admire Jesus historically and ignore him personally.

It is possible to study the Gospels academically and miss their transforming power.

It is possible to read the story and never surrender to the Savior.

The six sermons are meant to prevent that.

- They are not simply explanatory.
They are invitational.
- They do not merely recount what happened.
They ask what will happen in you.

The Invitation Ahead

As you move from the pages of *Eyewitness* into these six messages, approach them prayerfully.

Ask:

- What does this reveal about who Jesus truly is?
- What does this expose in my own heart?
- What obedience is being called for?
- What darkness must give way to Light?

The eyewitnesses saw him.

The Scriptures testify about him.

This book arranges his story.

These sermons proclaim his meaning.

Now the question becomes personal: Will you walk with him?

- The journey begins with Light.
- It moves through surrender.
- It passes by a cross.
- It ends in resurrection hope.

And it continues in every life that says yes.

SERMON 1 — The Light That Darkness Could Not Overcome

Theme: Jesus is the eternal Light who stepped into our darkness to reveal God and make us children of God.

Key Texts: John 1:1–18; Isaiah 9:2; Genesis 1:1–3

Eyewitness Chapters

- Eyewitnesses begin their amazing testimony.
- The ancestry of Jesus is recorded.

Introduction: When the Light Breaks In

Imagine being lowered into a cavern so deep that no sunlight has ever touched its walls. The air is cold. The silence is thick. You stretch your hands in front of your face and can't see them. You try to walk, but every step feels uncertain. You don't know what you might stumble over. You don't know what might be hiding in the darkness.

Then someone strikes a single match.

It is astonishing how small a flame can be—and how powerless darkness is against it.

- Darkness does not fight back.
- Darkness does not push forward.
- Darkness does not resist.
- Darkness retreats.

John begins his Gospel, not with shepherds or wise men, not with Bethlehem or Nazareth—but with light breaking into darkness.

The *Eyewitness* account opens this way:

“The Word already existed. He was with God, and he was God, in the beginning. Everything was created by him. Nothing existed that he did not make. Life itself came from him, and this life gave light to everyone. When God said, ‘Let there be light,’ the light shone in the darkness, and the darkness could not overcome it.”

- That is not merely poetry.
- That is reality beyond what we can see or fully understand.
- That is eternity breaking into time.

Today we are going to stand at the beginning—not of a book, but of reality itself—and see what it means that Jesus is the Light that darkness could not overcome.

Before There Was a Beginning

“In the beginning...”

Those three words take us back before Bethlehem. Before Abraham. Before Moses. Before David. Before Rome. Before creation.

Genesis says, “In the beginning, God created the heavens and the earth.”

John says, “The Word already existed.”

- Before there was a star in the sky, the Word already existed.
- Before there was a molecule in motion, the Word already existed.
- Before there was sin to forgive, the Word already existed.

John does not present Jesus as a religious teacher who appeared at a moment in history. He presents him as the eternal Creator who stepped into our timeline.

“The Word was with God, and he was God.”

- Not created by God.
- Not second to God.
- Not a lesser being.

He was with God—and he was God. If that is true—and it is—then everything changes.

- If Jesus is merely a teacher, you can debate him.
- If Jesus is merely a prophet, you can compare him.
- If Jesus is merely a moral example, you can admire him.

But if Jesus is God in the flesh—you must bow.

The text says, “Everything was created by him. Nothing existed that he did not make.”

- The mountains? He made them.
- The oceans? He spoke them.
- The galaxies beyond our telescopes? He flung them into space.

And here is the staggering truth: The One who created everything entered his own creation.

- That means the manger was holding the Maker of stars.
- That means the carpenter in Nazareth designed the forests of Lebanon.
- That means the hands that would be nailed to a cross shaped Adam from dust.

This is not sentimental religion. This is cosmic reality. And it means something deeply personal:

- Your life is not random.
- Your existence is not accidental.

- Your story is not a mistake.

The One who made everything made you.

Light in the Darkness

Genesis tells us that in the beginning, “the earth was a formless void covered by darkness.”

Darkness is not just the absence of light—it is chaos, confusion, emptiness.

Then God said, “Let there be light.”

And light came.

Now John picks up that same imagery and applies it to Jesus:

“Life itself came from him, and this life gave light to everyone.”

Light in Scripture symbolizes revelation. Truth. Purity. Hope.

Darkness symbolizes ignorance. Sin. Fear. Separation.

And John says, “The light shone in the darkness, and the darkness could not overcome it.”

Notice what it does not say.

- It does not say darkness challenged the light.
- It does not say darkness resisted the light.
- It does not say darkness pushed back against the light.

It says darkness could not overcome it.

Why?

Because darkness is not an active force. It is simply the absence of light.

When light appears, darkness has no defense.

This is not just cosmology—it is salvation.

The world was not just morally confused. It was spiritually dark.

Isaiah prophesied: “People who walk in darkness will see a bright light. Upon those who live under dark shadows of death, the light will shine.”

Think of the darkness into which Jesus was born:

- Political oppression under Rome.
- Religious corruption in the Temple.
- Moral decay in society.
- Personal brokenness in homes.

And yet John declares: “The light shone.”

- Light does not wait for darkness to improve.
- Light does not wait for darkness to cooperate.
- Light simply shines.

And when Jesus entered the world, he did not enter as a philosopher offering ideas.

He entered as Light revealing truth.

He revealed:

- Who God is
- Who we are
- What sin does
- What grace offers

The difference between darkness and light is the difference between night and day.

- Darkness hides. Light exposes.
- Darkness confuses. Light clarifies.
- Darkness enslaves. Light frees.

The question is not whether light has come.

The question is whether we will step into it.

The Tragedy of Not Recognizing Jesus

One of the most heartbreaking lines in the opening of John is this: “Although the Word made the world, people in the world did not recognize him when he came.”

The Creator walked among his creation—and was unrecognized.

- He healed their sick.
- He fed their hungry.
- He raised their dead.
- He fulfilled their prophecies.

And still—they did not recognize him.

Why?

Because darkness prefers familiarity to revelation.

- Light exposes pride.
- Light exposes hypocrisy.
- Light exposes sin.

And people love their darkness.

Later in the Gospel, Jesus would say: “Light has come into the world, but people love the darkness, not the light, because their deeds are evil.”

This is not an ancient problem. It is a current one.

- We can be religious and still not recognize him.
- We can attend services and still not recognize him.
- We can quote verses and still not recognize him.

Recognizing Jesus is not intellectual acknowledgment—it is surrender.

When light shines into your heart, it reveals what you would rather hide.

And that is uncomfortable.

But hear this clearly:

Light exposes, not to condemn, but to heal.

When a surgeon turns on a bright light in an operating room, it is not to shame the patient. It is to save them.

When Jesus shines light into your life, he is not humiliating you. He is rescuing you.

The Word Became Flesh

John then says something utterly breathtaking: “The Word became human and lived among his own people.”

- The eternal stepped into time.
- The infinite entered finiteness.
- The invisible became visible.

Jesus did not send a message. He came *himself*.

- He did not shout instructions from Heaven. He walked our streets.
- He did not observe suffering from a distance. He entered into it.

The Word became flesh.

That means:

- He felt hunger.
- He felt fatigue.
- He felt rejection.
- He felt betrayal.
- He felt pain.

He did not pretend to be human. He was fully human.

And yet ... fully God.

This is the miracle of incarnation.

And the text says: “No one has ever seen God. However, his Son, Jesus, who came from him, has revealed him to us.”

If you want to know what God is like—look at Jesus.

- When Jesus touches a leper—that is what God is like.
- When Jesus forgives a sinner—that is what God is like.

- When Jesus weeps at a tomb—that is what God is like.
- When Jesus stretches out his arms on a cross—that is what God is like.

Where is God in relation to where we are?

- God is not distant.
- God is not indifferent.
- God is not detached.
- God came to be *with* us.

Grace and Truth

John contrasts two realities: “Moses gave us the Law, but Jesus Christ gave us grace and truth.”

What did the Law accomplish?

- The Law revealed what righteousness looks like—but could not empower us to live it.
- The Law exposed sin—but could not remove it.

What does Grace do for us?

- Grace does not ignore truth.
- Grace fulfills truth.
- Truth without grace crushes.
- Grace without truth deceives.

Jesus brought both.

He told the woman caught in adultery, “Go and sin no more.” That is truth.

He also said, “Neither do I condemn you.” That is grace.

- He did not lower the standard.
- He lifted the sinner.

And this is crucial:

If you try to approach God only through Law, you will live in fear.

If you approach God through Grace, you will live in transformation.

- Grace is not permission to sin.
- Grace is power to change.

The Right to Become Children

Perhaps the most astonishing promise in the opening chapter is this: “But he gave those who believed and accepted him the right to become God’s children.”

- Not servants.
- Not spectators.
- Children.

Belief is not mere agreement. Belief is trust.

Acceptance is not passive awareness. It is reception.

When you receive Christ, you are not signing up for religion. You are entering relationship.

You are adopted.

- Adoption is intentional.
- Adoption is chosen.
- Adoption is permanent.

John says we are born again “not physically out of human desire but spiritually by the will of God.”

This is not self-improvement. This is new birth.

- You can’t educate yourself into spiritual life.
- You can’t discipline yourself into spiritual life.
- You can’t inherit yourself into spiritual life.

You must be born again.

And that birth comes through the Light.

The Eyewitness Testimony

The introduction closes by emphasizing testimony: “The eyewitnesses have seen the majestic splendor of Jesus Christ ... with their own eyes, touched him with their own hands, and heard him with their own ears ... People have carefully investigated all these accounts, so you may be certain that this record is accurate.”

- This is not myth.
- This is not legend.
- This is testimony.

Christianity does not ask you to suspend reason. It invites you to examine evidence.

- They saw him.
- They touched him.
- They heard him.

And they were willing to die for what they saw.

Light does not need defense.

It simply needs to be seen.

Application: Where Is the Darkness?

Let me ask you plainly: Where is the darkness in your life?

- Is it hidden sin?
- Is it bitterness?
- Is it fear?
- Is it unbelief?
- Is it shame from the past?

The Light has come.

Darkness can't overcome it.

But here is the sobering truth: Darkness can be preferred.

Some people would rather live in familiar darkness than risk stepping into exposing light.

But the Light did not come to destroy you. It came to rescue you.

It came to reveal truth so you could be free.

Call to Response

The Light is shining.

Will you:

- Recognize him?
- Receive him?
- Walk in him?

You do not fight darkness by swinging at it.

You fight darkness by turning on the light.

Today, you can step into that light.

You can say: “Jesus, you are the eternal Word. You are the Light. I believe. I receive. Make me your child.”

And the darkness can’t hold you.

Closing Emphasis

Before creation—he was.

At creation—he spoke.

In history—he came.

At the cross—he redeemed.

From the tomb—he rose.

In your life—he shines.

“The light shone in the darkness, and the darkness could not overcome it.”

Darkness tried at Calvary.

Darkness sealed a tomb.

Darkness thought it had won.

But Sunday morning proved the truth.

The Light can’t be extinguished.

And if the Light lives in you—the darkness in this world can’t overcome you either.

Step into the Light.
And live.

SERMON 2 — Heaven Interrupts the Ordinary

Theme: God enters ordinary lives to accomplish extraordinary redemption.

Key Texts: Luke 1–2; Matthew 1

Eyewitness Chapters

- An angel meets Zechariah in the Temple.
- A child is miraculously conceived.
- Mary visits her aunt Elizabeth.
- John, son of Zechariah, is born.
- Shepherds hear news about a baby in a manger.
- Wise men search for the new king of the Jews.
- Jesus grows up in Nazareth.
- John, son of Zechariah, becomes John the Baptizer.
- John baptizes Jesus.
- The Holy Spirit leads Jesus to an encounter with Satan.

Introduction: When Heaven Breaks into a Tuesday

Most of life feels ordinary.

- We wake up.
- We go to work.
- We run errands.
- We answer emails.

- We pay bills.
- We fix dinner.
- We go to bed.

History rarely announces itself in advance.

No one wakes up and says, “Today will be the day that changes the world.”

Yet when you open the Gospel narrative, you discover something astonishing:

The greatest turning point in human history did not begin in a palace.

- It did not begin in a temple.
- It did not begin in Rome.
- It began in obscurity.
- It began with a priest burning incense.
- It began with a young woman in Nazareth.
- It began with a carpenter trying to do the right thing.
- It began with shepherds working a night shift.

Heaven did not wait for extraordinary settings. Heaven interrupted the ordinary.

The *Eyewitness* account records the angel Gabriel’s words to Mary: “Do not be frightened, Mary. God is pleased with you ... Nothing is impossible with God.”

That is not merely a comforting phrase.

It is a declaration of divine intrusion.

Today we are going to see how heaven breaks into ordinary lives—and what it requires when it does.

God Chooses the Overlooked

The story does not begin with Mary. It begins with Zechariah.

The text tells us that Zechariah was “a man of the priestly order ... upright in God’s sight.”

He was doing what priests do. Burning incense. Offering prayers. Serving faithfully.

And suddenly: “An angel appeared, and Zechariah was paralyzed with fear.”

The first lesson we learn is this: Heaven often interrupts faithfulness, not fame.

- Zechariah was not leading a revival.
- He was not performing miracles.
- He was serving quietly.

Many believers think breakthrough comes when they become visible.

But heaven broke into the Temple, not because Zechariah was famous, but because he was faithful.

Let me say something to you gently: God does not overlook quiet obedience.

- You may think your life is unnoticed.
- You may think your prayers are unheard.
- You may think your faithfulness is invisible.

But heaven sees what the world ignores.

The angel says: “God has heard your prayer.”

Those words had been decades in the making.

Elizabeth was barren and beyond the normal age for having children.

Zechariah was too old to have any reasonable hope for a son.

And yet—God had heard.

Sometimes, God’s silence is not absence. It is preparation.

Zechariah says: “How can this be? This is impossible.”

That sounds familiar, doesn’t it?

Heaven declares possibility.

We answer with probability.

Heaven says, “I will.”

We say, “But ...”

The angel replies: “Because you have not believed me, you will be unable to speak.”

There are moments when doubt silences us.

But even in Zechariah’s hesitation, God does not withdraw his promise.

He disciplines—but he fulfills.

Heaven interrupts ordinary life—but heaven also demands faith.

A Young Woman in Nazareth

Now the scene shifts.

- Not to Jerusalem.
- Not to royalty.
- Not to power.

To Nazareth.

Nazareth was not impressive. It was small. Unremarkable. Dismissed.

Into that setting steps Gabriel again. “Greetings, favored woman. God is with you.”

Mary is shaken.

The text says she trembled.

This is not a sentimental nativity scene.

This is a young virgin being told her entire life is about to change.

“You will become pregnant and give birth to a son. You must name him Jesus.”

And then the angel says something extraordinary: “The Holy Spirit will come upon you ... Nothing is impossible with God.”

What is God’s promise to Mary?

- She is not promised comfort.
- She is not promised convenience.

- She is not promised reputation.
- She is promised purpose.

And then comes one of the most powerful responses in Scripture: “I am God’s servant ... Let all you have said happen to me according to his will.”

Notice the contrast:

- Zechariah: “How can this be?” He asked for explanation.
- Mary: “Let it be.” She offered surrender.

This is the difference between control and calling.

When heaven interrupts, it does not negotiate details.

It invites trust.

Mary did not know:

- How Joseph would respond
- How her community would react
- What the future would cost

But she knew this: If God is speaking, obedience is safer than resistance.

If God interrupted your plans this week, how would you respond?

- Would you say, “Explain it first”?
- Would you say, “Prove it”?
- Or would you say, “Let it be”?

Most of us want clarity before obedience.

But heaven often gives obedience before clarity.

Mary’s surrender did not eliminate difficulty.

It positioned her for divine partnership.

Joseph — The Quiet Obedience of a Righteous Man

Now the spotlight shifts again—to Joseph.

What do we know about him?

- He is not dramatic.
- He is not vocal.
- He is steady.

The text says: “When Joseph discovered that his fiancée was pregnant, he did not want to subject her to public disgrace.”

- He chooses mercy over exposure.
- He chooses quiet righteousness over public anger.

Then heaven interrupts him in a dream: “Joseph, son of David, do not be afraid to get married ... The child has been conceived ... by the Holy Spirit.”

Joseph wakes up.

And the text says: “He did as the angel had commanded.”

- No speech recorded.
- No song recorded.
- No protest recorded.
- Just obedience.

Some of the most powerful faith is silent faith.

Joseph embraces:

- Social misunderstanding
- Personal risk
- Financial burden
- Emotional uncertainty

Why?

Because heaven interrupted his ordinary plans.

He thought he was building a simple life.

God was building a redemptive history.

Joseph never preaches a sermon.

He never performs a miracle.

He never writes a book.

But he protects the Messiah.
Do not underestimate hidden obedience.
Some of you are protecting purposes you can't yet see.
Stay faithful.

Glory in the Fields

Now the setting moves to shepherds.
Shepherds were not prestigious.

- They smelled like sheep.
- They worked night shifts.
- They were overlooked.

And suddenly: "An angel of God appeared in brilliant light."

The angel says: "Do not be afraid. My good news will bring great joy to everyone."

And then heaven can't contain itself: "Glory to God in the highest, and on Earth peace, good will toward men."

- Heaven does not announce to Caesar.
- Heaven does not announce to Herod.
- Heaven announces to shepherds.

Why?

Because the Gospel is not reserved for elites.

Even the priests and teachers of the Law didn't get the birth announcement.

Shepherds who tended sheep destined for Temple sacrifices received word about the Lamb of God, destined for sacrifice for our sins.

The shepherds respond immediately:

- They go.
- They see.
- They worship.

- They tell.

Heaven interrupts.

Faith responds.

Witness follows.

Simeon — Waiting in the Temple

When Mary and Joseph bring Jesus to the Temple, they meet Simeon.

The text says he was righteous and waiting.

The Spirit had promised that he would see the Messiah before he died.

When he holds the infant, he says: “With my own eyes, I have seen your salvation prepared for all people.”

Notice something:

- He does not say, “I have seen a baby.”
- He says, “I have seen salvation.”

Salvation is not an event.

Salvation is a Person.

Heaven interrupts waiting hearts.

Some of you have been waiting a long time.

Do not mistake delay for denial.

Simeon waited faithfully—and heaven fulfilled precisely.

Anna — The Persistence of Devotion

Anna is eighty-four.

- She fasts.
- She prays.
- She stays in the Temple.

And when she sees the infant Jesus, she praises God and declares redemption.

Heaven honors long obedience.

Do not underestimate decades of devotion.

You may not see the full story until the final chapter.
But heaven sees.

The Meaning of the Interruption

Why did heaven interrupt?

- Because humanity could not rescue itself.
- Because the Law could not redeem.
- Because ritual could not save.
- Because power could not transform.

Heaven entered time.

God stepped into flesh.

This is not God improving our system.

This is God replacing it.

Heaven interrupts ordinary life because ordinary life can't redeem itself.

Application: What Is God Interrupting in you?

What if the frustration you are experiencing is not punishment—but redirection?

What if the closed door is not rejection—but protection?

What if the unexpected season is not delay—but preparation?

Heaven interrupts the ordinary to accomplish the eternal.

Mary's yes brought salvation into history.

Joseph's obedience protected the Messiah.

The shepherds' witness spread the news.

Simeon's waiting testified to fulfillment.

Anna's devotion confirmed redemption.

What is your role?

Call to Response

Heaven still interrupts.

Not with angels in fields—

But with conviction in hearts.

Not with audible voices—

But with inward prompting.

The question is not whether God is speaking.

The question is whether you will answer like Mary: “I am your servant.”

You may not understand the future.

But you can trust the One who holds it.

Closing Emphasis

On an ordinary day—

A priest burned incense.

A young woman trembled.

A carpenter slept.

Shepherds watched sheep.

An elderly man waited.

And heaven broke in.

History changed.

Redemption began.

And the same God who interrupted Nazareth and Bethlehem can interrupt your ordinary life—and make it part of something eternal.

Nothing is impossible with God.

Say yes.

Let heaven interrupt.

SERMON 3 — The Voice in the Wilderness

Theme: Preparation precedes revelation.

Key Texts: Isaiah 40:3–5; Malachi 3:1; Matthew 3; John 1

Eyewitness Chapters

- John the Baptizer recognizes Jesus as the Lamb of God.

Introduction: The Sound Before the Arrival

Before a king arrives, roads are repaired.

Before a surgeon operates, the instruments are sterilized.

Before a harvest is gathered, the soil is prepared.

Before revelation comes—preparation must occur.

The Gospel does not introduce Jesus publicly until it first introduces a voice. Not a king. Not a miracle worker. A voice.

The *Eyewitness* account says: “The word of God came to John, son of Zechariah, in the wilderness.”

Notice where the word came.

- Not to Jerusalem.
- Not to the Temple hierarchy.
- Not to the powerful.

It came in the wilderness.

And it came to a man who wore camel’s hair and ate locusts and wild honey.

That alone should tell us something profound: God often prepares great movements in obscure places.

Today we are going to stand in the wilderness with John the Baptizer and listen carefully. Because his message was not merely historical—it is deeply personal.

If we want to encounter Christ in fullness, we must understand the necessity of preparation.

The Wilderness — Preparation Ground, Not a Detour

The text says: “The word of God came to John ... in the wilderness.”

The wilderness in Scripture is never accidental.

- Israel wandered there.
- Moses was shaped there.
- Elijah was strengthened there.
- Jesus himself would be led there.

The wilderness is where distractions are stripped away.

- It is where identity is clarified.
- It is where dependency is formed.

John did not launch his ministry in comfort. He was forged in solitude.

Let us consider something carefully: John had priestly heritage.

- He could have served in the Temple like his father.
- He could have pursued influence within religious systems.

Instead, he withdrew.

Why?

Because before you can speak clearly to a generation, you must hear clearly from God.

Noise weakens discernment.

Crowds can distort calling.

The wilderness protects purity.

The wilderness is not punishment—it is preparation.

Some of you are in a wilderness season right now.

- It feels quiet.
- It feels unseen.
- It feels slow.

But heaven may be shaping you.

God does not waste our wilderness experiences.

The Message — “Repent”

When John begins preaching, his message is direct:

“Repent, for the Kingdom of Heaven is near.”

That word *repent* is often misunderstood.

It does not merely mean “feel sorry.”

It means to change direction.

- To turn around.
- To reorient your life toward God.

John is not offering inspiration.

He is not offering self-improvement.

He is demanding transformation.

The prophecy he fulfills says: “Clear a path in the wilderness ... Fill the valleys and flatten the mountains. Straighten the curves and smooth the rough places.”

This imagery is powerful.

When a king traveled, roads were prepared ahead of him. Obstacles were removed. Paths were made straight.

John is saying the King is coming, so we need to prepare the roads of our hearts.

What does that mean?

- Valleys filled — places of despair lifted.
- Mountains lowered — pride humbled.
- Crooked paths straightened — deception corrected.

- Rough places smoothed — bitterness softened.

Repentance is not cosmetic adjustment.

It is road construction.

The Kingdom can't fully enter a heart cluttered with rebellion.

If Christ feels distant, sometimes the issue is not his presence—but our preparation.

What in your heart is blocking the road?

- Is it pride?
- Is it secret sin?
- Is it unforgiveness?
- Is it complacency?
- Is it self-reliance?

Preparation precedes revelation.

John did not introduce Jesus until he had called the people to repentance.

- We want revival without repentance.
- We want breakthrough without surrender.
- We want blessing without alignment.

But heaven does not bypass preparation.

Authentic Repentance Bears Fruit

The crowds respond to John.

They confess their sins. They are baptized.

But John discerns something troubling: “You bunch of snakes. Who warned you to flee God’s judgment? The way you live proves whether you have left your sins and turned to God.”

That is not seeker-sensitive language.

But it is Spirit-sensitive language.

John understands something vital: External participation does not equal internal transformation.

He says: “Do not say ... ‘We are Abraham’s descendants.’ That does not mean anything.”

- Heritage can’t substitute for repentance.
- Tradition can’t replace obedience.
- Association can’t equal transformation.

True repentance produces fruit.

The people ask: “What should we do?”

And John answers practically:

- If you have two garments, give one away.
- Share your food.
- Do not exploit others.
- Be content.

Repentance touches behavior.

If nothing changes, nothing has been changed.

Preparation is not emotional—it is structural.

If Christ is near—there should be evidence.

- Has your speech softened?
- Has your generosity increased?
- Has your honesty strengthened?
- Has your compassion grown?

The Kingdom is not theoretical.

It reshapes conduct.

The Humility of the Forerunner

As John’s ministry grows, people begin asking: “Are you the Messiah?”

Imagine the temptation.

- Crowds are gathering.
- Influence is increasing.
- Authority is recognized.

But John says: “No, I am not the Messiah.”

He goes further: “I am not worthy to stoop down and untie the straps of his sandals.”

Humility protects preparation.

John understands his role.

- He is not the Light.
- He is a witness to the Light.
- He is not the Lamb.
- He announces the Lamb.

John later declares: “Look! The Lamb of God, who takes away the sin of the world.”

That is the climax of preparation.

Preparation is never about the messenger.

It is about the arrival of Christ.

If your life is truly prepared, it will point away from you and toward him.

- When God begins using you, humility must deepen.
- When influence increases, surrender must increase.
- Preparation does not end when revelation comes.

It must continue.

The Baptism of Jesus — Identity Before Ministry

When Jesus comes to be baptized, John hesitates: “I should be baptized by you.”

But Jesus responds: “This is what should be done. We must do all that God requires of us.”

Then something extraordinary happens: “The Spirit of God descended like a dove ... A voice spoke from above: ‘You are my son, whom I love. I am well pleased with you.’”

Notice something deeply important.

This affirmation happens before Jesus performs a single miracle.

- Before public acclaim.
- Before sermons.
- Before crowds.

Identity precedes activity.

Preparation precedes demonstration.

The Father affirms the Son in quiet obedience.

If we do not secure identity in the Father's love, we will seek validation in performance.

Preparation anchors identity.

The Wilderness Temptations

Immediately after baptism, Jesus is led into the wilderness.

Preparation is tested.

The tempter says: "Since you are the Son of God ..."

Notice the strategy.

The Father just said, "You are my Son."

The enemy says, "Since you are ..."

Temptation always attacks identity.

And Jesus responds with Scripture.

Preparation shows in response.

If the heart has been shaped in wilderness, temptation does not derail calling.

Preparation strengthens resistance.

The Central Announcement — The Lamb

John sees Jesus and says: "Look! The Lamb of God, who takes away the sin of the world."

This revelation is staggering. Who is Jesus?

- Not a reformer.
- Not a revolutionary.
- Not a philosopher.
- The Lamb.

The Lamb represents sacrifice.

Preparation was not simply moral—it was sacrificial.

The King would come, not to dominate, but to redeem.

Repentance prepares us to receive a Saviour, not merely a teacher.

Application: Are you Ready for Revelation?

The tragedy of many believers is not ignorance—it is unpreparedness.

- We ask for fresh revelation.
But have we cleared the road?
- We ask for deeper encounters.
But have we humbled pride?
- We ask for revival.
But have we repented?

Preparation precedes revelation.

Call to Response

Today, the voice still cries in the wilderness.

- Prepare.
- Repent.
- Realign.

Christ is near.

- Let valleys be lifted.
- Let mountains fall.
- Let crooked paths straighten.
- Let rough places soften.

Prepare your heart.

Closing Emphasis

Before the miracles—there was repentance.

Before the crowds—there was wilderness.
Before the revelation—there was preparation.
John’s voice still echoes: “Prepare the way.”
The King has come.
Clear the road.
And let him enter fully.

SERMON 4 Come and See

Theme: Discipleship begins with invitation and grows through surrender, transformation, and witness.

Key Texts: John 1:35–51; John 2; John 4

Eyewitness Chapters

- Disciples of John the Baptizer meet Jesus for the first time.
- The wedding feast continues after Jesus changes water into wine.
- The merchants are driven out of the Temple.
- Nicodemus learns about spiritual birth.
- Jesus and his disciples baptize many in Judea.
- A Samaritan woman comes for water and finds life.

Introduction: The Power of an Invitation

Some of the most life-changing moments in history begin with two simple words: “Come and see.”

- Not an argument.
- Not a debate.
- Not a theological lecture.
- An invitation.
- A door opened.
- A hand extended.
- A step taken.

When we first encounter Jesus in his public ministry, that is exactly how it begins—not with spectacle, not with thunder—but with invitation.

The *Eyewitness* account records two men following Jesus and asking where he was staying.

What did Jesus say? “Come and see.”

Those words still echo across centuries.

Today, we will that invitation: “Come and see.”

We are going to trace how discipleship unfolds.

- From curiosity to calling.
- From encounter to transformation.
- From private faith to public witness.

Christianity does not begin with mastery of doctrine. It begins with encounter.

It begins with “Come and see.”

The Invitation — Curiosity Becomes Pursuit

The setting is the Jordan River.

John the Baptizer has just declared: “Look! The Lamb of God.”

Two of his disciples hear him—Andrew and John.

They do something simple but profound.

They follow Jesus.

They are not yet apostles.

They are not yet leaders.

They are seekers.

And Jesus turns and asks: “What do you want?”

That is a significant question.

- He does not ask, “Do you understand?”
- He does not ask, “Are you qualified?”
- He asks, “What do you want?”

Why?

Because desire precedes discipleship.

Many people admire Jesus.

Fewer pursue him.

Andrew and John do not offer a theological statement.

They ask: “Where are you staying?”

- They want proximity.
- They want presence.
- They want to know him—not just know about him.

And Jesus says: “Come and see.”

- He does not overwhelm them.
- He does not outline a five-year plan.
- He does not give them a syllabus.
- He invites them into relationship.

Discipleship begins with closeness, not complexity.

What do you want from Jesus?

- Do you want relief?
- Do you want answers?
- Do you want blessings?
- Do you want reputation?
- Or do you want him?

Desire determines direction.

- If you want comfort, you will follow until discomfort comes.
- If you want clarity, you will follow until mystery appears.
- But if you want him—you will follow through confusion, hardship, and growth.

Andrew wanted proximity.

The text tells us: “It was about ten o’clock in the morning
... and they spent the day with him.”

A day that changed history.

Do not underestimate what can happen in a single day with Jesus.

The Immediate Witness — Andrew Finds Simon

Something remarkable happens next.

Andrew does not keep the encounter to himself.

The *Eyewitness* record says: “Before John reached his brother James, Andrew reached his own brother Simon and said, ‘We have found the Messiah.’”

Notice the order.

- Encounter.
- Conviction.
- Declaration.

Notice what he says:

- He does not say, “We have found a teacher.”
- He does not say, “We have found a moral example.”
- He says, “We have found the Messiah.”

He brings Simon to Jesus.

That is evangelism in its simplest form.

- Not argument.
- Not coercion.
- An Invitation.

And then Jesus does something profound.

He looks at Simon and says: “You are Simon ... you will be called Cephas ... Rock.”

Jesus renames him.

- Before Simon preaches.
- Before he fails.
- Before he denies.
- Before he leads.

Jesus declares his future identity, in sharp contrast to who he was.

That is what happens when you come and see.

Jesus does not merely accept who you are.

He reveals who you will become.

Some of you are living under old names.

- Failure.
- Addict.
- Broken.
- Unworthy.
- Forgotten.

When you encounter Jesus, he renames your destiny.

You are not defined by your past.

You are defined by his calling.

Discipleship is not self-improvement.

It is identity transformation.

The Skeptic — Nathanael Under the Fig Tree

The next day, Jesus calls Philip.

Philip immediately finds Nathanael and says: “We’ve found the one Moses wrote about ... Jesus ... from Nazareth.”

Nathanael responds honestly: “Nazareth? Can anything good come from there?”

Skepticism is not new.

But notice Philip’s answer: “Come see for yourself.”

- He does not argue geography.
- He does not defend Nazareth.
- He invites experience.

When Nathanael approaches, Jesus says: “Behold, a true Israelite in whom is no deceit.”

Nathanael is startled. “How can you know me?”

Jesus replies: “I saw you while you were still under the fig tree.”

We are not told what happened under that tree.

Perhaps Nathanael was praying.

Perhaps wrestling with Scripture.

Most likely, he was meditating on a passage about the Messiah.

What did Jesus know?

- What Nathanael was thinking.
- Where Nathanael was at that time.

And Nathanael responds: “You really are the Son of God.”

Here is the pattern again:

- Invitation.
- Encounter.
- Recognition.

There are moments in your life that no one else witnessed.

- Private prayers.
- Silent tears.
- Unspoken doubts.

Jesus sees.

And when he reveals that he sees, faith ignites.

He does not merely know facts about you.

He knows you.

That is why discipleship can’t remain intellectual.

It becomes personal.

Cana — From Invitation to Revelation

Three days later, Jesus attends a wedding.

- Not a revival meeting.
- Not a religious summit.
- A wedding.

And the wine runs out.

Mary says: “They have no more wine.”

Jesus replies: “My time has not yet come.”

Until the time came, Jesus didn’t know it was time.

He instructs the servants: “Fill the jars with water.”

And then: “The water ... had been turned into wine.”

The *Eyewitness* account concludes: “This miracle ... was the first sign of Jesus’ majesty, and his disciples believed in him.”

Notice something vital:

- Belief deepens after revelation.
- The disciples already followed him.
- But now their faith strengthens.

Discipleship grows through progressive revelation.

- You come.
- You see.
- You believe.
- You grow.

Obedience precedes understanding.

Mary told the servants: “Do whatever he tells you.”

That is discipleship in a sentence.

Fill jars with water—even if it seems ordinary.

Transformation often begins with simple obedience.

The Samaritan Woman — Invitation Beyond Boundaries

Now we move to John, Chapter 4.

Jesus goes through Samaria.

That was unusual.

Jews avoided Samaritans.

Yet Jesus stops at a well.

He asks a woman: “Would you give me a drink?”

She is surprised.

Conversation unfolds.

He offers: “Living water ... a fresh artesian spring,
bubbling with everlasting life.”

He reveals her history.

Five husbands.

Current dysfunctional relationship.

He does not shame her.

He exposes truth to offer life.

Then he declares: “I am the Messiah.”

She leaves her water jar.

Runs to spread the news: “Come see a man who told me
everything I ever did.”

Again—invitation.

And the people say: “We have seen and heard for ourselves
... He really is the Savior of the world.”

Discipleship overflows.

When you encounter living water, you can’t keep silent.

The text notes something subtle but powerful.

- She left her water jar.
- The thing she came for became secondary.

When you encounter Christ, old priorities lose their grip.
What water jar are you clinging to?

- Career?
- Reputation?
- Comfort?
- Approval?

Leave it.

Run tell others.

The Harvest Vision

After the woman leaves, Jesus says to his disciples: “Open
your eyes and look at the fields, already ripe.”

- They were thinking about lunch.
- He was thinking about harvest.

Discipleship shifts perspective.

It moves from self-concern to Kingdom awareness.

The Samaritan revival begins with one conversation.

Do not underestimate small beginnings.

The Pattern of Discipleship

Let us step back and observe the pattern:

- Curiosity — “What do you want?”
- Invitation — “Come and see.”
- Encounter — Identity revealed.
- Transformation — Names changed.
- Witness — “We have found ...”
- Expansion — “Open your eyes ...”

Discipleship is dynamic.

- It begins personally.
- It grows communally.
- It multiplies missionally.

Call to Response

Jesus still asks: “What do you want?”

He still says: “Come and see.”

- He still renames.
- He still satisfies thirst.
- He still opens eyes to harvest.

The question is not whether the invitation stands.

The question is whether you will respond.

Closing Emphasis

Andrew came—and brought Peter.
Philip came—and brought Nathanael.
A woman came—and brought a village.
Discipleship begins with invitation.
And invitation never ends.
Come and see.
And then go and tell.
Because when you truly see him,
You can't help but invite others to see.
The invitation stands.

- Come.
- See.
- Follow.

And watch what he makes of you.

SERMON 5 — Authority Like No Other

Theme: Jesus demonstrates divine authority over demons, disease, sin, nature, and religious systems—and calls us to trust and submit fully to him.

Key Texts: Mark 1–2; Matthew 8–9; Luke 4–5

Eyewitness Chapters

- A government official seeks healing for his sick son.
- At his boyhood home, Jesus is rejected.
- Jesus invites some men to follow him.
- A man possessed by an evil spirit is delivered.
- Peter's mother-in-law is healed.
- Jesus works after sunset.
- Fishermen are taught about fishing.
- A leper is cleansed.
- A paralyzed man is lowered through the roof to see Jesus.
- Matthew is invited to follow Jesus.
- The disciples don't follow religious tradition.
- A man with a shriveled hand is healed on the Sabbath.
- Jesus teaches a large crowd at the Galilean seashore.
- Jesus selects twelve apostles out of his group of followers.
- Jesus teaches about blessings that follow tough times.
- God's people are to let their light shine.

- God seeks righteous behavior that is more than the Law required.
- People are to show kindness to even their enemies.
- Jesus teaches about prayer.
- What you treasure needs to have lasting value.
- Jesus teaches the principles of God's Kingdom.
- A Roman officer recognizes Jesus as a man under God's command.
- A widow's son at Nain is raised from the dead.
- Jesus gives testimony about John the Baptizer.
- People are rebuked for not believing.
- A Pharisee invites Jesus to dinner and learns about forgiveness.
- Jesus is accused of using satanic power when he casts out evil spirits.
- Jesus identifies his true family.
- Jesus uses a farming illustration to teach about hearing God's word.
- Jesus describes what the Kingdom of God is like.
- Jesus calms a violent storm.
- Jesus delivers a man who was possessed by many evil spirits.
- Jairus's daughter is raised from the dead.
- Jesus is like the prophet who isn't appreciated in his own country.
- Jesus sends workers into the fields.
- A lame man at the Bethesda pool is healed.
- Jesus claims equality with God.
- Herod thinks John the Baptizer has returned from the dead.
- With five loaves, Jesus feeds five thousand men.

- Jesus walks with Peter on the water.
- Jesus is the bread of life.
- Traditions of men don't make people right with God.
- A Greek woman begs help for her daughter.
- Jesus does spectacular miracles.
- With seven loaves, Jesus feeds four thousand men.
- Religious leaders ask for undeniable proof.
- Jesus warns of danger in religious teachings.
- A man sees trees that walk.
- Peter recognizes Jesus as the Messiah sent from God.
- Three disciples see Jesus talk with Moses and Elijah.
- Jesus delivers when the disciples can't.
- The disciples receive private tutoring.
- Jesus goes to Jerusalem unannounced.
- Guards are sent to arrest Jesus.
- Jesus forgives a woman who was caught in adultery.
- Jesus teaches in the Temple.
- Jesus sends another seventy-two disciples into the fields of ministry.
- A good Samaritan helping a Jew shows how to love others.
- Jesus heals a man who was born blind.
- The good shepherd cares for his sheep.
- Martha becomes frustrated with her sister's behavior.
- The disciples learn more about how to pray.
- Freed from an evil spirit, a man is able to speak.
- A Pharisee asks Jesus to dinner.
- Jesus warns against religious hypocrisy.
- A rich man shows how greed is never satisfied.
- The Lord's coming requires constant readiness.

- Jesus stresses the importance of bearing fruit.
- The Kingdom demands a wholehearted effort.
- People start to stone Jesus for blasphemy.
- Pharisees reveal a threat on Jesus' life.
- Jesus teaches about the banquet table.
- A builder must count the cost.
- That which is lost is especially important.
- Jesus teaches on faithfulness.
- Jesus teaches about divorce.
- A dead man wants to tell his brothers about his eternal torment.
- Servants must be faithful to their duties.
- Lazarus is raised from the dead.
- One of ten lepers thanks Jesus.
- Jesus tells about the day of his return.
- Jesus teaches about prayer.
- The value of children is stressed.
- People should recognize the value of eternal rewards.
- The disciples are told that Jesus must suffer and die.
- Two disciples seek the highest honor.
- Zacchaeus climbs a tree to see Jesus.
- Two blind men want to see.

Introduction: When Authority Walks into the Room

There is a difference between influence and authority.

- Influence persuades.
Authority commands.
- Influence suggests.
Authority decides.

- Influence may be admired.
Authority must be obeyed.

In our culture, we are skeptical of authority.

- We have seen authority abused.
- We have seen power corrupted.
- We have seen leaders fail.

So when someone claims authority, we instinctively hesitate.

But when Jesus begins his public ministry, something unmistakable happens.

The *Eyewitness* account records the reaction of the crowds: “What powerful new teaching is this? Even the evil spirits obey him.”

That statement is not hyperbole. It is astonishment.
Why?

Because they had never seen authority like this.

- Not borrowed authority.
- Not institutional authority.
- Not inherited authority.

This was authority according to God’s nature.

- Authority that did not appeal to other rabbis.
- Authority that did not depend on political office.
- Authority that did not rely on social approval.
- Authority that flowed from who Jesus was.

Today we will walk through several scenes from the early ministry of Jesus and examine what his authority reveals—and what it demands from us.

Because recognizing his authority changes everything.

Authority Over the Invisible Realm

The setting is Capernaum. The synagogue is full. Jesus is teaching.

The Eyewitness record says: “People were amazed. The authority with which he spoke was nothing like the teachers of the Law.”

Then suddenly, interruption.

A man possessed by an evil spirit begins screaming: “What do you want with us, Jesus of Nazareth? I know who you are, the Holy One sent from God.”

Notice something deeply significant.

- Demons recognize what religious leaders debate.
- They know who he is.
- Jesus does not argue theology.
- He does not engage in discussion.
- He speaks one word: “Silence. Come out of him.”

And the spirit obeys.

- Immediately.
- Without negotiation.
- Without delay.

That is authority.

Let us be very clear: Jesus did not appeal to a higher authority.

He did not say, “In someone else’s name.”

- He spoke as the authority.
- The invisible realm responds to him.
- The powers of darkness recognize him.

The crowd says: “Even the evil spirits obey him.”

This is the first public display of his power in Capernaum.

And it reveals something crucial:

- Jesus is not merely a moral reformer.

- He is sovereign over the spiritual realm.

Many believers fear spiritual darkness.

We fear what we do not see.

But the authority of Jesus establishes something foundational:

- There is no power that rivals him.
- Darkness does not share authority.
- It submits to it.

If you belong to Christ, you do not fight *for* victory.

You fight *from* victory.

Authority over the invisible realm belongs to him.

The question is not whether darkness is real.

The question is whether you trust the One who commands it.

Authority Over Disease

Immediately after the synagogue scene, Jesus enters Peter's house.

Peter's mother-in-law is ill with a severe fever.

The *Eyewitness* text says: "Jesus went to her bedside. As he took her by the hand and helped her sit up, he ordered the fever to go. At once, she got up."

- No incantation.
- No ritual.
- No extended process.
- Authority.

And then, as the sun sets, the entire town gathers.

"When he touched them and spoke a few simple words, he healed each one."

- Each one.
- Not some.

- Not selective.
- Each one.

Isaiah had prophesied: “Truly, he has taken our infirmities and carried our pain.”

This is not random compassion.

This is messianic authority.

- Jesus is not overwhelmed by sickness.
- He is not intimidated by disease.
- He does not consult charts.
- He commands—and healing follows.

Another scene deepens this revelation.

A leper approaches.

What did it mean when a leper approached?

- Isolation.
- Disgrace.
- Untouchability.

The man says: “Sir, you could make me well if you wanted to.”

That statement is remarkable.

He does not question ability.

He questions willingness.

Jesus responds: “I want to ... Be cleansed.”

Authority and compassion meet.

He touches the untouchable.

And the disease disappears.

Authority like no other.

- Authority without compassion is tyranny.
- Compassion without authority is helplessness.

Jesus possesses both. He is willing—and able.

Some of you believe he is able but question his willingness.

Others believe he is willing but question his ability.

This story answers both.
He wants to.
And he can.

Authority Over Sin

Perhaps the most controversial display of authority occurs in a crowded house.

A paralyzed man is lowered through the roof.

Jesus sees their faith and says: “Do not worry, my friend. Your sins are forgiven.”

That statement ignites outrage.

The religious leaders think: Only God can forgive sins.

And they are right.

Jesus responds: “Which is easier to say, ‘Your sins are forgiven,’ or, ‘Stand and walk?’”

Then he commands: “Get up. Take your mat and go home.”

The man stands.

Healing confirms forgiveness.

Authority over sin is greater than authority over sickness.

Disease affects the body.

Sin affects the soul.

And Jesus addresses both.

Notice something critical:

He forgives before he heals.

Because the deepest paralysis is not physical—it is spiritual.

Many people seek relief from symptoms but avoid surrendering sin.

Jesus demonstrates that he has authority not only to improve circumstances—but to remove guilt.

If he can command a paralyzed man to walk, he can command your condemnation to leave.

The question is whether you trust his authority to forgive.

Authority Over Religious Systems

Authority like no other also challenges established systems.

- The Pharisees question why his disciples do not fast.
- They question why they pick grain on the Sabbath.
- They question why he heals on the Sabbath.

Jesus replies: “The Sabbath was made to meet the needs of the people, not people to meet the requirements of the Sabbath.”

And then: “The Son of Man is Lord even of the Sabbath.”

That is staggering.

The Sabbath was instituted by God at creation.

And Jesus claims lordship over it.

He does not abolish the Law.

He fulfills its purpose.

Authority like no other exposes legalism.

Religion without relationship becomes oppressive.

Jesus restores intention.

Many want Jesus as Savior.

Fewer accept him as Lord.

Authority demands submission.

- If he is Lord of the Sabbath, he is Lord of your schedule.
- If he is Lord of sin, he is Lord of your habits.
- If he is Lord of sickness, he is Lord of your fear.

Authority like no other requires surrender like no other.

Authority Over Calling — “Follow me”

When Jesus passes Matthew, the tax collector, he says: “Follow me.”

Matthew leaves everything.

Authority commands allegiance.

Jesus does not negotiate.

He does not persuade with benefits.

He calls.

And Matthew obeys.

Authority over life direction.

What does Jesus' authority require of you?

Have you acknowledged his authority in:

- Your finances?
- Your relationships?
- Your speech?
- Your ambitions?
- Your private life?

It is possible to admire his power and resist his lordship.

But true discipleship submits.

Authority Confirmed by Amazement

Throughout these scenes, a repeated phrase appears:

- “They were amazed.”
- “They marveled.”
- “We’ve never seen anything like this before.”

Authority produces awe.

Familiarity dulls awe.

If Jesus feels ordinary to you, you may have forgotten who he is.

Authority like no other demands reverence.

Call to Response

Let me ask plainly:

Do you trust his authority?

- When he says, “Come out,” darkness leaves.
- When he says, “Be cleansed,” disease retreats.
- When he says, “Forgiven,” guilt dissolves.

- When he says, “Follow me,” destiny changes.
Will you submit?

Closing Emphasis

Authority like no other.

- He commands demons—and they obey.
- He touches disease—and it flees.
- He forgives sin—and condemnation collapses.
- He confronts religion—and restores truth.
- He calls disciples—and they follow.

And the One who holds that authority stretches out his hands—not to dominate—but to redeem.

- Trust him.
- Submit to him.
- Follow him.

Because there has never been—
and never will be—
authority like his.

SERMON 6 — From Glory to the Cross

Theme: The Messiah's path to victory runs through suffering, surrender, and resurrection.

Key Texts: John 12–19; Luke 22–24

Eyewitness Chapters

- Mary anoints Jesus with expensive perfume.
- People cheer as Jesus rides into Jerusalem on a donkey.
- Some Greek men want to see Jesus.
- Jesus curses a fig tree.
- Religious leaders question Jesus' authority.
- Sharecroppers kill the landowner's son.
- Jesus compares the Kingdom to a wedding feast.
- Religious leaders seek to trap Jesus with a question about taxes.
- Jesus teaches about life after death.
- A man asks what is the most important commandment.
- Jesus answers a question about the Messiah.
- Jesus condemns the religious leaders.
- A widow gives everything to God.
- Jesus reveals what will happen before his return.
- A good servant works without supervision.
- A story about ten virgins shows the importance of being ready.
- People have a responsibility to use what they have been given.

- Jesus compares God's judgment to the separation of sheep and goats.
- Judas agrees to betray Jesus.
- Two disciples prepare for Passover.
- Jesus celebrates Passover with the disciples.
- Jesus washes the disciples' feet.
- Jesus predicts his betrayal.
- Peter declares his loyalty, but Jesus predicts denial.
- Jesus gives final words to his disciples.
- On the way to Gethsemane, Jesus teaches his disciples.
- Jesus gives an intercessory prayer.
- Jesus prays at Gethsemane.
- Religious leaders arrest Jesus.
- Jesus is tried before Caiaphas.
- The ruling council gives Jesus the death sentence.
- Judas commits suicide.
- Jesus stands before Pilate.
- Pilate sends Jesus to Herod Antipas.
- Pilate pacifies the mob by ordering Jesus to be crucified.
- On the way to crucifixion, Simon of Cyrene is forced to carry Jesus' cross.
- Jesus is nailed to the cross and dies.
- Joseph of Arimathea and Nicodemus give Jesus a hasty burial before sundown.
- The tomb is opened, and people can't find Jesus' body.
- Jesus appears to two of his followers on the way to Emmaus.
- Jesus appears to his disciples for the first time.
- The disciples watch Jesus ascend into the clouds.

Introduction: The Week That Changed Everything

One week.

Seven days.

A parade on Sunday.

A trial on Friday.

An empty tomb at dawn.

- Some of the voices that shouted, “Hosanna,” would soon cry, “Crucify him.”
- Some of the hands that waved palm branches would later clench into fists.
- The same city that celebrated him would condemn him.

This final movement in the life of Christ reveals something profoundly important: Glory and suffering are not opposites in God’s plan. They are connected.

The path to resurrection runs through a cross.

The *Eyewitness* account reminds us of the prophetic words spoken early in Jesus’ life: “This child will cause the rise and fall of many in Israel.”

Those words frame the final week.

Jesus does not *stumble* into suffering.

He *walks* toward it.

Today we will walk that road carefully—because if we misunderstand the cross, we misunderstand Christianity.

The Triumphal Entry — Glory Misunderstood

Jesus enters Jerusalem riding a donkey.

Crowds line the road.

- They cheer.
- They celebrate.
- They spread garments and branches.

- They expect deliverance.
- They expect revolution.
- They expect political triumph.

But Jesus rides a donkey—not a warhorse.

He fulfills prophecy, but not their expectation.

- They want Rome overthrown.
He intends sin to be destroyed.
- They want national restoration.
He brings spiritual redemption.
- The glory they imagine is immediate power.
The glory he brings is sacrificial love.

There is a warning here.

It is possible to celebrate Jesus for the wrong reasons.

It is possible to cheer for him while misunderstanding him.

The crowd's enthusiasm is real—but shallow.

When their expectations are not met, their loyalty dissolves.

Why do you follow Jesus?

- For blessing?
- For comfort?
- For success?
- Or for salvation?

If you follow him only for triumph, you will stumble at the cross.

The Upper Room — Servanthood Revealed

Before the cross, there is a meal.

Before betrayal, there is bread.

Jesus gathers his disciples.

He does something shocking.

He washes their feet.

The Master kneels.

The Lord serves.

Authority expresses itself through humility.

He tells them: "I have set you an example."

This is the upside-down kingdom.

- Power kneels.
- Greatness serves.
- Glory stoops.

If the King washed feet, no act of service is beneath you.

The cross begins with humility.

Gethsemane — The Battle of Wills

Now we step into the garden.

This is perhaps the most sacred ground in the Gospel narrative.

Jesus is not surrounded by crowds.

He is not performing miracles.

He is praying.

He knows what is coming.

- Betrayal.
- Beating.
- Mockery.
- Crucifixion.

He prays: "Father, if it is possible ... not my will, but yours."

This is not fear of death.

It is submission to divine purpose.

The cross is not imposed upon him.

It is embraced.

He could call angels.

He could walk away.

He does not.

Victory begins with surrender.

The greatest battles of obedience are fought in private prayer.

Before you face public trials, settle private surrender.

The Arrest and Trial — Innocence Condemned

Judas arrives with soldiers.

A kiss marks betrayal.

Jesus does not resist.

Peter draws a sword.

Jesus tells him to put it away.

The Messiah will not be defended by violence.

He is taken.

He stands before Caiaphas.

False witnesses speak.

He remains composed.

He stands before Pilate.

Pilate finds no fault.

Yet fear of the crowd overcomes courage.

The mob shouts for crucifixion.

Barabbas is released.

Jesus is condemned.

The innocent dies for the guilty.

This is substitution.

The cross is not tragic accident.

It is divine exchange.

Barabbas walked free because Jesus took his place.

So do we.

The Cross — Glory Through Suffering

Now we stand at Calvary.

Nails pierce flesh.

Wood supports weight.

Blood falls to dust.

The *Eyewitness* account states plainly: “Jesus is nailed to the cross and dies.”

- No embellishment.
- No dramatic exaggeration.
- Just truth.

While enduring pain on the cross, what does he do?

- He prays for forgiveness.
- He promises paradise.
- He entrusts his mother.
- He declares completion.

“It is finished.”

What is finished?

- The debt of sin.
- The requirement of sacrifice.
- The barrier between God and humanity.

The Lamb fulfills his purpose.

- Darkness falls.
- The earth trembles.
- The curtain tears.
- Access is opened.

The cross is not merely an example.

- It is atonement.
- Do not reduce it to symbolism.
- It is substitution.

The Silence of Saturday

The body is laid in a tomb.

The stone is rolled in place.

Hope appears buried.

Disciples scatter.

Fear spreads.
Silence reigns.
Sometimes redemption feels delayed.
Saturday is the day of doubt.
But silence is not defeat.
God works even when unseen.
If you are in a “Saturday” season—wait.
Resurrection is coming.

The Resurrection — Authority Vindicated

At dawn, women approach the tomb.
The stone is rolled away.
The body is gone.
Angels announce: He is risen.
The *Eyewitness* account records: “The tomb is opened, and people can’t find Jesus’ body.”
Jesus appears.
He speaks peace.
He shows scars.
Death is defeated.
Authority is vindicated.
The cross without resurrection is tragedy.
The resurrection without the cross is meaningless.
Together, they are redemption.
The same power that raised Christ is available to transform you.
Resurrection is not merely future hope.
It is present reality.

The Ascension — Glory Restored

Finally, the disciples watch him ascend.
He blesses them.
He rises.

Clouds receive him.
Glory returns.
But now—scarred glory.
Heaven holds a Lamb.
Victory through wounds.
The path of Christ defines the path of discipleship.
Glory through surrender.
Life through death.
Exaltation through humility.

Call to Response

The cross confronts every heart.
You can't remain neutral.

- He was rejected.
- He was mocked.
- He was crucified.
- He rose.

Will you reject?
Or will you believe?
The road from glory to the cross was walked for you.
Step into the redemption it purchased.

Closing Emphasis

Palm branches fell.
The cross stood.
The tomb closed.
The stone rolled.
The grave emptied.
He rose.
From glory—
To suffering—
To surrender—

To resurrection—

To reigning.

And the same Savior who walked that road invites you to follow him.

Not to avoid the cross—but to trust the One who conquered it.

- He came.
- He died.
- He rose.
- He reigns.

Amen.

From Pulpit to Person: Using *Eyewitness* as an Evangelism Tool

You have preached the Light. You have proclaimed repentance. You have lifted high the cross. You have declared the resurrection.

Now the question is not simply, *What will we teach next?* The question is, *“Who will we reach next?”*

The six sermons have unfolded the life of Christ. But the book *Eyewitness: The Life of Christ Told in One Story* was written with a very specific burden: to help believers share the Gospel with people who will not read the Bible—but who will read a story.

That distinction matters. Many unbelievers will never open Matthew, Mark, Luke, or John separately. Some believers see only the Bible verses that are displayed on a screen during a weekend sermon, so they still struggle to see the full picture. Most Christians think they know the story of Jesus—but they can’t visualize it as one unified life.

Eyewitness bridges that gap.

It is not a replacement for Scripture.

It is a doorway into Scripture. After reading *Eyewitness*, many have said, “Now I’m reading the Bible.” It arranges the testimony so people can see Jesus clearly—chronologically, cohesively, and compellingly.

If the six sermons stirred your church’s heart, now it is time to place an evangelism tool in their hands.

1. From Sermon Series to Evangelism Strategy

These messages were never meant to terminate inside the sanctuary.

They are launching pads.

The structure of the six sermons mirrors the structure of *Eyewitness*:

- The eternal Word
- Heaven's interruption
- The call to repentance
- The Kingdom revealed
- The cross
- The resurrection

That progression is not just theological. It is evangelistic. It answers the core questions every human heart asks:

- Who is Jesus?
- Why did he come?
- What did he teach?
- Why did he die?
- Did he rise?
- What does that mean for me?

Your next step is to equip people, not only to understand those answers, but to share them with others.

2. *Eyewitness* Reaches People Who Don't Read the Bible

One of the greatest evangelistic challenges of our time is biblical unfamiliarity.

We are no longer living in a culture where people:

- Know the Gospel narrative.
- Understand biblical language.

- Recognize scriptural sequence.

Many people assume they know the story of Jesus—but actually, they know fragments, and they don’t know what they don’t know.

- Some know Christmas.
- Some know Easter.
- Few know the whole.

Eyewitness assembles the life of Christ into one continuous narrative so readers can follow him step-by-step. It removes the confusion of flipping between four Gospels. It eliminates the intimidation factor of unfamiliar structure. It presents the story in accessible language without sacrificing theological integrity.

- For believers, it strengthens clarity.
- For seekers, it removes barriers.
- For skeptics, it provides coherence.

It is especially powerful for:

- New believers who feel overwhelmed by Scripture.
- Unchurched friends curious about Jesus.
- Family members resistant to “religious talk.”
- Young adults who prefer narrative over exposition.

The book does what many sermons can’t do alone. It places the entire life of Christ into someone’s hands.

3. Equip your Church to Share It

Here is one great opportunity: Instead of asking people to invite others to church, invite them to place *Eyewitness* into someone’s life.

Imagine encouraging every family in your church to prayerfully identify:

- One coworker.

- One neighbor.
- One family member.
- One spiritually curious friend.

Then all they have to say is: “This book presents the story of Jesus in a way you’ve never read before? I think you’ll love it.”

- Not a debate.
- Not a lecture.
- Not a confrontation.
- A story.

People who resist argument often welcome narrative.

You are not asking them to adopt doctrine.

You are asking them to meet a Person.

4. A Tool for Both Believers and Nonbelievers

Church leaders often struggle with this question: “How do I disciple believers and evangelize unbelievers at the same time?”

Eyewitness answers both needs.

For Believers:

- It deepens understanding of chronology.
- It strengthens confidence in testimony.
- It clarifies the unity of Scripture.
- It rekindles awe at the coherence of Christ’s life.

When believers see the whole story, their faith stabilizes.

For Nonbelievers:

- It removes the intimidation of multiple books.
- It eliminates confusion about sequence.
- It presents Jesus without denominational noise.
- It invites them to evaluate the life of Christ directly.

It allows the story itself to speak.
And the life of Jesus, when seen clearly, is transformative.

5. Shift the Culture: From Attraction to Activation

Many churches operate primarily in attraction mode:

- “Come hear a sermon.”
- “Come to an event.”
- “Come to a service.”

There is value in gathering. But what if your congregation became carriers of the story? What if every member saw themselves as an eyewitness sharer?

The early church did not rely on buildings. They relied on testimony.

Eyewitness is structured around testimony. It reminds readers that these are not fictional myths but carefully investigated accounts. It echoes the heart of 1 John: “We have seen... we have heard... we have touched...”

When believers internalize that framework, evangelism becomes natural. They are not promoting a program; they are sharing what they have seen.

6. Build Practical Evangelistic Pathways

Consider these next steps:

A. Host Reading Groups

Encourage small groups where believers and seekers read one section of *Eyewitness* per week and discuss:

- What does this reveal about Jesus?
- What surprises you?
- What challenges you?

B. Offer “Meet Jesus” Evenings

Instead of an apologetics debate, host gatherings centered on reading selected passages aloud and discussing them.

C. Give It as a Gift

Equip your church to:

- Give it at Christmas instead of another devotional.
- Give it at Easter as a resurrection-centered gift.
- Give it to graduates.
- Give it to those walking through crisis.

A narrative can enter places where sermons never will.

7. Remember the Goal: Changed Lives

The purpose is not distribution.

The purpose is transformation.

People’s lives change when they encounter:

- The authority of Jesus.
- The compassion of Jesus.
- The sacrifice of Jesus.
- The resurrection of Jesus.

Many unbelievers reject caricatures of Christianity.

Few remain unmoved when confronted with the coherent life of Christ.

When they see:

- The consistency of his teaching,
- The courage of his sacrifice,
- The fulfillment of prophecy,
- The eyewitness testimony of resurrection,

They must respond.

We are called to do more than simply preach about Jesus. It is to introduce people to him. *Eyewitness* helps us do that.

8. A Final Word to Pastors

You have preached the six movements of redemption.

Now mobilize your people.

Help them see that evangelism is not:

- Winning arguments.
- Mastering techniques.
- Forcing decisions.

It is placing the life of Christ in front of someone and saying: “Read this. See him for yourself.”

- Some will reject him.
- Some will wrestle.
- Some will believe.

But none will remain unchanged by an honest encounter. The Light that could not be overcome still shines. The cross still redeems. The resurrection still transforms.

Eyewitness is more than a book.

It is an invitation.

Now send it out.

Let your church become not just hearers of the story—but carriers of it.

And trust that when people truly see Jesus, lives will change.

Six Messages. One Savior. A Lifetime of Following.

Presenting the life of Christ to others is not telling what happened. It's about calling people to follow a Person. For that, we need to present the story in way that brings people to a place where they can walk with him hand-in-hand.

Walk With Jesus: A Journey Through the Life of Christ is a six-sermon series designed to help pastors and leaders proclaim the full arc of redemption with clarity, conviction, and evangelistic power.

From eternity's Light breaking into darkness....

to heaven interrupting ordinary lives....

to the voice in the wilderness calling for preparation....

to the Kingdom revealed....

to the cross where darkness thought it won....

to the resurrection that changed everything—

These messages move beyond inspiration and into transformation. Built as a companion to *Eyewitness: The Life of Christ Told in One Story*, this sermon collection helps people, not only to understand the chronology of Christ's life, but to grasp its meaning—and respond.

Each message is:

- Theologically grounded.
- Evangelistically clear.
- Pastorally compelling.
- Designed to move listeners from observation to surrender.

Whether you are leading a church, teaching a class, or seeking to center your ministry on the person of Christ, *Walk With Jesus* provides a powerful framework for proclaiming the Gospel in a way that reaches both believers and those who have never truly encountered him.

The goal is more than to preach about Jesus. It is to lead people to walk with him.

The logo features a stylized graphic of three blue and green swooshes above the word "ROARING" in a large, white, serif font. Below "ROARING" is the word "Lambs" in a smaller, white, sans-serif font.**ROARING**
Lambs