Geoff Waugh

The Lion of Judah



The Titles of Jesus

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Introduction

This Lion of Judah series of devotional booklets will also be one book called ***The Lion of Judah.*** Each booklet will become a chapter. These booklets (and chapters) are:

1. The Titles of Jesus
2. The Reign of Jesus
3. The Life of Jesus
4. The Death of Jesus
5. The Resurrection of Jesus
6. The Spirit of Jesus
7. The Lion of Judah

This first booklet, ***1 The Titles of Jesus***, examines titles in the Bible used for Jesus, the Lion of the tribe of Judah (Revelation 5:5).

The second, **2** ***The Reign of Jesus***, explores Bible prophecies about Jesus and how he fulfilled them as both Lion and Lamb. Matthew particularly emphasizes how Jesus fulfilled prophecy.

3 The Life of Jesus, a brief summary, covers his three years of ministry in outline. Mark, the shortest Gospel, provides a useful summary.

4 The Death of Jesus , including that momentous final week in Jerusalem, examines this greatest theme of the Bible. Luke gives us unique insights including Jesus talking about this with Moses and Elijah.

5 The Resurrection of Jesus, transcending death, looks at the eternal life and victory he won for us by his love. John discusses this in all his books.
6 The Spirit of Jesus, surveys the breath taking scope of that victory. The book of The Acts traces some beginnings of those victories.
7 The Lion of Judah, compiles all the six booklets into one book.
I am grateful to Rebecca Brogan from Tasmania, Australia, for permission to use her vivid drawings from her series, *The Lion of Judah.*
You can dip into this devotional book anywhere to explore the titles or themes which interest you most, and then return to explore more later.

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'Twas Jesus, my Saviour, who died on the tree, To open a fountain for sinners like me; His blood is that fountain which pardon bestows, And cleanses the foulest wherever it flows.
For the lion of Judah shall break every chain, And give us the vict'ry, again and again. For the lion of Judah shall break every chain, And give us the vict'ry, again and again.

H Q Wilson (1863)

Book 1

The Titles of Jesus



Roar

*



The Lion of Judah on the coat of arms of Jerusalem
The Hebrew word is Jerusalem.

The Lion of Judah in Scripture

The Lion of Judah, a title adapted from Revelation 5:5, is one of the titles for Jesus. The verses in this book cover his many titles. The name Jesus is from the Greek translation of the Hebrew name Joshua (Yeshua). See www.biblegateway.comfor more references using these titles.

Lion of Judah

Judah's father Jacob called him a young lion and prophesied that 'the sceptre shall not depart from Judah until Shiloh comes' (Genesis 49:9-10 NKJV), or 'until he comes to whom it belongs' (RSV), or 'until tribute comes to him' (NRSV, ESV). Revelation 5:5 declares that the Lion of the tribe of Judah has triumphed, announcing that Jesus, the sacrificial Lamb was also the conquering Lion.

Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.' (Revelation 5:5)

Jesus/Joshua (the LORDsaves)

The word Joshua/Jesus means the LORDsaves, or the LORDis salvation. That is why the angel announcing his birth said, '… you are to name him Joshua/Jesus, for he will save his people from their sins' (Matthew 1:21). It is the same name as Moses' general, Joshua, who led the Israelites into their promised land.

The earliest English translations of the Bible used the name Jesus for

Joshua/Jesus of Nazareth, and the name Joshua for others with that same name.[1] *So in English the name Jesus became unique and sacred for Jesus of Nazareth, the Son of God, the Saviour of the world.*

[1] *Iesous* (Yeshua in Greek) translated Joshua in the New Testament:
Luke 3:29 – theson of Joshua(Jose in the KJV)
Acts 7:45 – After receiving the tabernacle, our ancestors under Joshua brought it with

them when they took the land from the nations God drove out before them.
Hebrews 4:8 – For if Joshua had given them rest, God would not have spoken later about another day.

Joshua (originally 'Yehoshua' in Hebrew) had been shortened to Yeshua in Jesus' time, so Jesus was known as Yeshua/Joshua. That name became Iesous in Greek, Yesu in Africa and Asia, Isa in Arabic, and both Joshua and Jesus in English. The Hebrew word was translated as Joshua in English and the Greek translation of that name became both Joshua and Jesus in English.

Here are sample passages about Joshua/Jesus of Nazareth. You can respond to him as you read about him. He said, "I am with you always" (Matthew 28:20).
She will bear a son, and you are to name him Jesus, for he will save his people from their sins. (Matthew 1:21)
Jesus grew in wisdom and in stature and in favour with God and all the people. (Luke 2:52 NLT)

And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him.
(Matthew 3:16; see Mark 1:9-11; Luke 3:21-22; John 1:32-34)

Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country.**15**He began to teach in their synagogues and was praised by everyone.
(Luke 4:14-15)

Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God,**15**and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

(Mark 1:14-15; see Matthew 4:12; Luke 4:14- 15)

Now when Jesus heard that John had been arrested, he withdrew to Galilee.**13**He left Nazareth and made his home in Capernaum by the lake, in the territory of Zebulun and Naphtali, …**17**From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.'
(Matthew 4:12-13, 17; see Isaiah 9:1-2)

Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. (Matthew 4:23; 9:35)
When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him.**2**Then he began to speak, and taught them …**28**Now when Jesus had finished saying these things, the crowds were astounded at his teaching,**29**for he taught them as one having authority, and not as their scribes. (Matthew 5:1-2; 7:28-29)

Then Jesus called the twelve together and gave them power and authority over all demons and to cure diseases,**2**and he sent them out to proclaim the kingdom of God and to heal. (Luke 9:1-2)

Once when Jesus was praying alone, with only the disciples near him, he asked them, 'Who do the crowds say that I am?'**19**They answered, 'John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen.'**20**He said to them, 'But who do you say that I am?' Peter answered, 'The Messiah of God.'**21**He sternly ordered and commanded them not to tell anyone,**22**saying, 'The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.' (Luke 9:18-22; see Matthew 16:13-19; Mark 8:27-29)

Now about eight days after these sayings Jesus took with him Peter and John and James, and went up on the mountain to pray.**29**And while he was praying, the appearance of his face changed, and his clothes became dazzling white.**30**Suddenly they saw two men, Moses and Elijah, talking to him.**31**They appeared in glory and were speaking of his departure, which he was about to accomplish at Jerusalem. (Luke 9:28-31; see Matthew 17:1-8; Mark 9:2-8)

After this the Lord appointed seventy others and sent them on ahead of him in

pairs to every town and place where he himself intended to go.**2**He said to them, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. (Luke 10:1-2) Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold doves. …**14**The blind and the lame came to him in the temple, and he cured them.
(Matthew:21:12, 14; see Mark 11:15-18; Luke 19:45048; John 2:13-22)

Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it.**8**Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields.**9**Then those who went ahead and those who followed were shouting,

‘Hosanna!
Blessed is the one who comes in the name of the Lord!
10 Blessed is the coming kingdom of our ancestor David!

Hosanna in the highest heaven!’
(Mark 11:7-10; see Matthew 21:1-11; Luke 19:28-30; John 12:12-16)

While he was at Bethany in the house of Simon the leper, as he sat at the table, a woman came with an alabaster jar of very costly ointment of nard, and she broke open the jar and poured the ointment on his head. …**6**But Jesus said, ‘Let her alone; why do you trouble her? She has performed a good service for me.**7**For you always have the poor with you, and you can show kindness to them whenever you wish; but you will not always have me.**8**She has done what she could; she has anointed my body beforehand for its burial.
(Mark 14:3-19; see Matthew 26:6-13; John 12:1-8)

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, ‘Where do you want us to go and make the preparations for you to eat the Passover?’ … **22**While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, ‘Take; this is my body.’**23**Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it.**24**He said to them, ‘This is my blood of the covenant, which is poured out for many.**25**Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.’ **26**When they

had sung the hymn, they went out to the Mount of Olives. (Mark 14:12, 22-26; Matthew 26:26-30; Luke 22:14-20;
1 Corinthians 11:23-25)

They went to a place called Gethsemane; and he said to his disciples, ‘Sit here while I pray.’**33**He took with him Peter and James and John, and began to be distressed and agitated.**34**And he said to them, ‘I am deeply grieved, even to death; remain here, and keep awake.’**35**And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him.**36**He said, ‘Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want.’
(Mark 14:32-36; see Matthew 26:36-46; Luke 22:39-46)

Then Pilate took Jesus and had him flogged.**2**And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe.**3**They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face.
(John 19:1-3; see Mark 15:16-20; Matthew 27:27-31)
Then the soldiers led him into the courtyard of the palace (that is, the governor’s headquarters); and they called together the whole cohort.**17**And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him.**18**And they began saluting him, ‘Hail, King of the Jews!’ **19**They struck his head with a reed, spat upon him, and knelt down in homage to him.**20**After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.
(Mark 15:16-20; see Matthew 27:27-31; John 19:2-3)

Then they brought Jesus to the place called Golgotha (which means the place of a skull).**23**And they offered him wine mixed with myrrh; but he did not take it.**24**And they crucified him, and divided his clothes among them, casting lots to decide what each should take.
(Mark 15:22-24: see Matthew 27:32-44; Luke 23:26-43; John 19:17-27)

When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit. (John 19:30)

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary went to see the tomb.**2**And suddenly there was a great earthquake; for an angel of the Lord, descending from heaven, came and rolled

back the stone and sat on it.**3**His appearance was like lightning, and his clothing white as snow.**4**For fear of him the guards shook and became like dead men.**5**But the angel said to the women, ‘Do not be afraid; I know that you are looking for Jesus who was crucified.**6**He is not here; for he has been raised, as he said. Come, see the place where he lay.**7**Then go quickly and tell his disciples, “He has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him.” This is my message for you.’ (Matthew 28:1-7; see Mark 16:1-10; Luke 24:1-12; John 20:1-10)

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb;**12**and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet.**13**They said to her, ‘Woman, why are you weeping?’ She said to them, ‘They have taken away my Lord, and I do not know where they have laid him.’**14**When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus.**15**Jesus said to her, ‘Woman, why are you weeping? For whom are you looking?’ Supposing him to be the gardener, she said to him, ‘Sir, if you have carried him away, tell me where you have laid him, and I will take him away.’**16**Jesus said to her, ‘Mary!’ (John 20:11-16)
Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.**10**She went out and told those who had been with him, while they were mourning and weeping.**11**But when they heard that he was alive and had been seen by her, they would not believe it.
12After this he appeared in another form to two of them, as they were walking into the country.**13**And they went back and told the rest, but they did not believe them.
14Later he appeared to the eleven themselves as they were sitting at the table; and he upbraided them for their lack of faith and stubbornness, because they had not believed those who saw him after he had risen.**15**And he said to them, ‘Go into all the world and proclaim the good news[b]to the whole creation. (Mark 16:9-15; see Matthew 28:9-10; John 20:11-18)

Jesus came and said to them, ‘All authority in heaven and on earth has been given to me.**19**Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,**20**and teaching them to obey everything that I have commanded you. And remember, I am with you

always, to the end of the age.’ (Matthew 28:18-20)

So when they had come together, they asked him, ‘Lord, is this the time when you will restore the kingdom to Israel?’**7**He replied, ‘It is not for you to know the times or periods that the Father has set by his own authority.**8**But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.’**9**When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight.**10**While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them.**11**They said, ‘Men of Galilee, why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.’ (Acts 1:6-11)

I, John, your brother who share with you in Jesus the persecution and the kingdom and the patient endurance, was on the island called Patmos because of the word of God and the testimony of Jesus. (Revelation 1:9)

‘It is I, Jesus, who sent my angel to you with this testimony for the churches. I am the root and the descendant of David, the bright morning star.’ (Revelation 22:16)

Son of Man

The Old Testament uses "son of man" for human beings and in the New Testament it is the title Jesus claimed for himself, declaring his humanity. “The Son of Man” also had a strong Messianic meaning from Daniel’s prophetic passage about the One to whom was given dominion and glory and an everlasting kingdom, which he shares with his people (See Daniel 7:27; Revelation 2:26-27; Psalm 2:8-9).

“I was watching in the night visions,
And behold, *One* like the Son of Man,
Coming with the clouds of heaven!
He came to the Ancient of Days,
And they brought Him near before Him.
14Then to Him was given dominion and glory and a kingdom, That all peoples,

nations, and languages should serve Him. His dominion *is* an everlasting dominion,
Which shall not pass away,
And His kingdom *the one*
Which shall not be destroyed. (Daniel 7:13-14 NKJV)

And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’ (Matthew 8:20; see Luke 9:58)

But so that you may know that the Son of Man has authority on earth to forgive sins’—he then said to the paralytic—‘Stand up, take your bed and go to your home.’ (Matthew 9:6; see Mark 2:10; Luke 5:24)

the Son of Man came eating and drinking, and they say, “Look, a glutton and a drunkard, a friend of tax-collectors and sinners!” (Matthew 11:19; Cf Luke 7:34)
For the Son of Man is lord of the sabbath. (Matthew 12:8; see Mark 2:28: Luke 6:5)

Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. (Matthew 12:32; see Luke 12:10)

For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. (Matthew 12:40)
For just as Jonah became a sign to the people of Nineveh, so the Son of Man will be to this generation. (Luke 11:30; see Matthew 12:40)

He answered, ‘The one who sows the good seed is the Son of Man …’ (Matthew 13:37)

For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see
the Son of Man coming in his kingdom. (Matthew 16:27-28)

As they were coming down the mountain, Jesus ordered them, ‘Tell no one about the vision until after the Son of Man has been raised from the dead.’ (Matthew 17:9; Mark 9:9)

I tell you that Elijah has already come, and they did not recognize him, but they did to him whatever they pleased. So also the Son of Man is about to suffer at their hands. (Matthew 17:12; see Mark 9:12)

‘See, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death;**19**then they will hand him over to the Gentiles to be mocked and flogged and crucified; and on the third day he will be raised.’
(Matthew 20:18-19; see Mark 8:31; Luke 9:22)

Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see “the Son of Man coming on the clouds of heaven” with power and great glory.
(Matthew 24:30; see Mark 13:26; Luke 21:27; Daniel 7:13-14)

‘When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. (Matthew 25:31)

Then he came to the disciples and said to them, ‘Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.’ (Matthew 26:45; Mark 14:41)

But Jesus was silent. Then the high priest said to him, ‘I put you under oath before the living God, tell us if you are the Messiah, the Son of God.’ 64Jesus said to him, ‘You have said so. But I tell you,

From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.’

(Matthew 26:63-64; see Mark 14:62; Luke 22:69)

Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels.’
(Mark 8:38; see Matthew 10:33; Luke 9:26)

For the Son of Man came not to be served but to serve, and to give his life a ransom for many.’ (Mark 10:45)
And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’ (Luke 9:58)

And I tell you, everyone who acknowledges me before others, the Son of Man also also will acknowledge before the angels of God
(Luke 12:8; see Matthew 10:32)

You also must be ready, for the Son of Man is coming at an unexpected hour. (Luke 12:40)

Then he took the twelve aside and said to them, ‘See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. (Luke 18:31)

For the Son of Man came to seek out and to save the lost.’ (Luke 19:10; see Matthew 18:11)

And he said to him, ‘Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.’ (John 1:51)

No one has ascended into heaven except the one who descended from heaven, the Son of Man.**14**And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,**15**that whoever believes in him may have eternal life. (John 3:13-15)
For just as the Father has life in himself, so he has granted the Son also to have life in himself;**27**and he has given him authority to execute judgement, because he is the Son of Man. (John 5:26-27)

Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal. (John 6:27)

So Jesus said to them, ‘Very truly, I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. …’ (John 6:53)
Then what if you were to see the Son of Man ascending to where he was before? (John 6:62)

So Jesus said, ‘When you have lifted up the Son of Man, then you will realize that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me. (John 8:28)

Jesus answered them, ‘The hour has come for the Son of Man to be glorified.

(John 12:23)

The crowd answered him, ‘We have heard from the law that the Messiah remains for ever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?’ (John 12:34)

Jesus said, ‘Now the Son of Man has been glorified, and God has been glorified in him. (John 13:31)
‘Look,’ he said, ‘I see the heavens opened and the Son of Man standing at the right hand of God!’ (Acts 7:56)

Then I turned to see whose voice it was that spoke to me, and on turning I saw seven golden lampstands,**13**and in the midst of the lampstands I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest. (Revelation 1:12-13)

Then I looked, and there was a white cloud, and seated on the cloud was one like the Son of Man, with a golden crown on his head, and a sharp sickle in his hand! (Revelation 14:14)

Son of God

The term "son of God" in the Bible sometimes refers to those with special relationships with God. In the Old Testament, angels and mighty men are all called "sons of God." In the New Testament, Adam and Jesus are called "son of God," while followers of Jesus are called, "sons of God" and “children of God.” [Genesis 6:2,4; Job 1:6; 2:1; 38:7; Matthew 5:9; Luke 20:36;Romans 8:14,19; Galatians 3:26 NKJV] “Son of God” was also a title given to Roman Caesars who brought “peace on earth” (See Luke 2:11, 14; Acts 17:7 and the accusation that Christians opposed Caesar.) Throughout the New Testament the title “The Son of God” refers uniquely to Jesus, the only begotten Son of God, declaring his divinity.

The tempter came and said to him, ‘If you are the Son of God, command these stones to become loaves of bread.’ … ‘If you are the Son of God, throw yourself down (Matthew 4:3, 6; see Luke 4:3, 9)

Suddenly they shouted, ‘What have you to do with us, Son of God? Have you

come here to torment us before the time?' (Matthew 8:29)
And those in the boat worshipped him, saying, 'Truly you are the Son of God.' (Matthew 14:33)

But Jesus was silent. Then the high priest said to him, 'I put you under oath before the living God, tell us if you are the Messiah, the Son of God.'**64**Jesus said to him, 'You have said so. But I tell you,
From now on you will see the Son of Man

seated at the right hand of Power
and coming on the clouds of heaven.'
(Matthew 26:63-64; see Mark 14:61-62; Luke 22:70; Daniel 7:13-14)
If you are the Son of God, come down from the cross. (Matthew 27:40)

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, 'Truly this man was God's Son!'
(Matthew 27:54; see Mark 15:38; Luke 23:47;

The beginning of the good news of Jesus Christ, the Son of God. (Mark 1:1)
Whenever the unclean spirits saw him, they fell down before him and shouted, 'You are the Son of God!' (Mark 3:11)

The angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be called Son of God. (Luke 1:35)

Jesus was about thirty years old when he began his work. He was the son (as was thought) of Joseph … son of Enos, son of Seth, son of Adam, son of God. (Luke 3:23, 38)

Demons also came out of many, shouting, 'You are the Son of God!' But he rebuked them and would not allow them to speak, because they knew that he was the Messiah. (Luke 4:41)

All of them asked, 'Are you, then, the Son of God?' He said to them, 'You say that I am.' (Luke 22:70)
I myself have seen and have testified that this is the Son of God.' (John 1:34)
Nathanael replied, 'Rabbi, you are the Son of God! You are the King of Israel!' (John 1:49)

Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. (John 3:18)

‘Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.
(John 5:25)

But when Jesus heard it, he said, ‘This illness does not lead to death; rather it is for God’s glory, so that the Son of God may be glorified through it.’ (John 11:14)
She said to him, ‘Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.’ (John 11:27)

The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’ (John 19:7)
But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name .
(John20:31)

For several days he [Saul, later Paul] was with the disciples in Damascus,**20**and immediately he began to proclaim Jesus in the synagogues, saying, ‘He is the Son of God.’ (Acts 9:20)

Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God,**2**which he promised beforehand through his prophets in the holy scriptures,**3**the gospel concerning his Son, who was descended from David according to the flesh**4**and was declared to be Son of God with power according to the spirit of holiness by resurrection from the dead, Jesus Christ our Lord,
(Romans 1:1-4)

For the Son of God, Jesus Christ, whom we proclaimed among you, … was not ‘Yes and No’; but in him it is always ‘Yes.’ (2 Corinthians 1:19)

I have been crucified with Christ;**20**and it it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:19-20)

The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers,**12**to equip the saints for the work of

ministry, for building up the body of Christ,[13]until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. (Ephesians 4:11-13)

Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. (Hebrews 4:14)
they are crucifying again the Son of God and are holding him up to contempt. (Hebrews 6:6)

How much worse punishment do you think will be deserved by those who have spurned the Son of God, profaned the blood of the covenant by which they were sanctified, and outraged the Spirit of grace?
(Hebrews 10:29)
The Son of God was revealed for this purpose, to destroy the works of the devil. (1 John 3:8)

God abides in those who confess that Jesus is the Son of God, and they abide in God. (1 John 4:15)
Who is it that conquers the world but the one who believes that Jesus is the Son of God? (1 John 5:5)
Those who believe in the Son of God have the testimony in their hearts. (1 John 5:10)
Whoever has the Son has life; whoever does not have the Son of God does not have life. (1 John 5:12)
I write these things to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:13)

And we know that the Son of God has come and has given us understanding so that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. He is the true God and eternal life.
(1 John 5:20)

These are the words of the Son of God, who has eyes like a flame of fire, and whose feet are like burnished bronze (Revelation 2:18)

Son / Father's Son

Jesus knew God as his Father, and taught his followers to do so also as in "Our

Father who is in heaven …" This intimate relationship was new and radical for everyone and caused offense. "Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God." (John 5:18 NKJV)

And a voice from heaven said, 'This is my Son, the Beloved, with whom I am well pleased.' (Matthew 3:17; see Mark 1:11; Luke 3:22)

While he was still speaking, suddenly a bright cloud overshadowed them, and from the cloud a voice said, 'This is my Son, the Beloved; with him I am well pleased; listen to him!'
(Matthew 17:5; see Mark 9:7; Luke 9:35)

All things have been handed over to me by my Father; and no one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son chooses to reveal him.'
(Matthew 11:27; see Luke 10:22)

But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. (Matthew 24:36; see Mark 13:32)
Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, (Matthew 28:19)
And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth. (John 1:14)
No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known. (John 1:18)
'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. (John3:17)

The Father loves the Son and has placed all things in his hands.**36**Whoever believes in the Son has eternal life; whoever disobeys the Son will not see life, but must endure God's wrath. (John 3:35)

For this reason the Jews were seeking all the more to kill him, because he was not only breaking the sabbath, but was also calling God his own Father, thereby making himself equal to God.**19**Then Jesus said to them, 'Very truly, I tell you, the Son can do nothing on his own, but only what he sees the Father doing; for whatever the Father does, the Son does likewise.**20**The Father loves the Son and shows him all that he himself is doing; and he will show him greater works than

these, so that you will be astonished.[21]Indeed, just as the Father raises the dead and gives them life, so also the Son gives life to whomsoever he wishes.[22]The Father judges no one but has given all judgement to the Son,[23]so that all may honour the Son just as they honour the Father. Anyone who does not honour the Son does not honour the Father who sent him.[24]Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgement, but has passed from death to life.[25]‘Very truly, I tell you, the hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.[26]For just as the Father has life in himself, so he has granted the Son also to have life in himself;[27]and he has given him authority to execute judgement, because he is the Son of Man. (John 5:18-27)

This is indeed the will of my Father, that all who see the Son and believe in him may have eternal life; and I will raise them up on the last day. (John 6:40)

If those to whom the word of God came were called “gods”—and the scripture cannot be annulled—[36]can you say that the one whom the Father has sanctified and sent into the world is blaspheming because I said, “I am God’s Son”? (John 10:36)

I will do whatever you ask in my name, so that the Father may be glorified in the Son. (John 14:13)
After Jesus had spoken these words, he looked up to heaven and said, ‘Father, the hour has come; glorify your Son so that the Son may glorify you, (John 17:1)

When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all. (1 Corinthians 15:28)
And because you are children, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’ (Galatians 4:6)

For to which of the angels did God ever say, ‘You are my Son; today I have begotten you’? Or again, ‘I will be his Father, and he will be my Son’? (Hebrews 1:5)

But of the Son he says, ‘Your throne, O God, is for ever and ever, and the righteous sceptre is the sceptre of your kingdom. (Hebrews 1:8)

For he received honour and glory from God the Father when that voice was conveyed to him by the Majestic Glory, saying, ‘This is my Son, my Beloved, with whom I am well pleased.’
(2 Peter 1:17; see Matthew 3:17; 17:5)

… our fellowship is with the Father and with his Son Jesus Christ. (1 John 1:3)

Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.**23**No one who denies the Son has the Father; everyone who confesses the Son has the Father also.**24**Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. (1 John 2:22-24)

And we have seen and do testify that the Father has sent his Son as the Saviour of the world. (1 John 4:14)
Whoever has the Son has life; whoever does not have the Son of God does not have life. (1 John 5:12)
Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Father’s Son, in truth and love. (2 John 1:3)

Everyone who does not abide in the teaching of Christ, but goes beyond it, does not have God; whoever abides in the teaching has both the Father and the Son. (2 John 1:9)

Son of David

Jesus accepted the Messianic title Son of David, as the coming king of the royal line, such as when he quoted ‘The LORDsaid to my Lord …’ (Matthew 22:44)
An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. (Matthew 1:1)
As Jesus went on from there, two blind men followed him, crying loudly, “Have mercy on us, Son of David!” (Matthew 9:27)
All the crowds were amazed and said, “Can this be the Son of David?” (Matthew 12:23)

Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a

demon.” (Matthew 15:22)

There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Son of David!”[31]The crowd sternly ordered them to be quiet; but they shouted even more loudly, “Have mercy on us, Lord, Son of David!”
(Matthew 20:30-31; see Mark 10:47-48; Luke 18:35-43)

The crowds that went ahead of him and that followed were shouting, “Hosanna to the Son of David! Blessed is the one who comes in the name of the Lord! Hosanna in the highest heaven!” (Matthew 21:9)

But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, “Hosanna to the Son of David,” they became angry (Matthew 21:15)

“What do you think about the Christ? Whose Son is He?”
They said to Him, “*The Son* of David.”
[43]He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying:
[44]‘The LORDsaid to my Lord,
“Sit at My right hand,
Till I make Your enemies Your footstool”’?
(Matthew 22:42-44 NKJV; see Mark 12:35-37; Luke 20:41-44; Psalm 110:1)

Lord

Lord is a title of respect often given to rulers and deities. It applies especially to God. The Hebrew name YHWH (Yahweh, the Tetragrammaton, first translated as “Lord” in the Greek translation, 3rd centaury BC, and followed by other versions) is translated "the LORD" in English Bibles. Jesus was often called Lord, and he acknowledged it: “You call me Teacher and Lord—and you are right, for that is what I am. …”. (John 13:13)

“Prepare the way of the Lord, make his paths straight.”’ (Matthew 3:3; see Mark 1:3; Luke 3:4; John 1:23; Isaiah 40:3)

‘Not everyone who says to me, “Lord, Lord”, will enter the kingdom of heaven, but only one who does the will of my Father in heaven.[22]On that day many will

say to me, “Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?” (Matthew 7:21-22)

‘Lord, if you choose, you can make me clean.’ (Matthew 8:2; see Mark 1:40; Luke 5:12)

The centurion answered, ‘Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed.
(Matthew 8:8; see Luke 7:6)

Another of his disciples said to him, ‘Lord, first let me go and bury my father.’
(Luke 9:57-62; see Matthew 8:18-22)
And they went and woke him up, saying, ‘Lord, save us! We are perishing!’
(Matthew 8:25; see Mark 4:38; Luke 8:24)

When he entered the house, the blind men came to him; and Jesus said to them, ‘Do you believe that I am able to do this?’ They said to him, ‘Yes, Lord.’
(Matthew 9:28)

Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few;
38therefore ask the Lord of the harvest to send out labourers into his harvest.’
(Matthew 9:37-38)

For the Son of Man is lord of the sabbath.’ (Matthew 12:8; see Mark 2:28; Luke 6:5) Peter answered him, ‘Lord, if it is you, command me to come to you on the water.’**29**He said, ‘Come.’ So Peter got out of the boat, started walking on the water, and came towards Jesus.**30**But when he noticed the strong wind, he became frightened, and beginning to sink, he cried out, ‘Lord, save me!’
(Matthew 14:28-30)

Just then a Canaanite woman from that region came out and started shouting, ‘Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.’ …**25**But she came and knelt before him, saying, ‘Lord, help me.’ … **27**She said, ‘Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.’
(Matthew 15:22, 25, 27; see Mark 7:24-30)

And Peter took him aside and began to rebuke him, saying, ‘God forbid it, Lord! This must never happen to you.’ (Matthew 16:22; see Mark 8:32)

Then Peter said to Jesus, ‘Lord, it is good for us to be here; if you wish, I will make three dwellings here, one for you, one for Moses, and one for Elijah.’ (Matthew 17:4; see Mark 9:5; Luke 9:33)

Then Peter came and said to him, ‘Lord, if another member of the church sins against me, how often should I forgive? …’ (Matthew 18:21)

There were two blind men sitting by the roadside. When they heard that Jesus was passing by, they shouted, ‘Lord, have mercy on us, Son of David!’**31**The crowd sternly ordered them to be quiet; but they shouted even more loudly, ‘Have mercy on us, Lord, Son of David!’**32**Jesus stood still and called them, saying, ‘What do you want me to do for you?’**33**They said to him, ‘Lord, let our eyes be opened.’**34**Moved with compassion, Jesus touched their eyes. Immediately they regained their sight and followed him.
(Matthew 20:30-34; see Mark 10:46-52; Luke 18:35-43)

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go.**2**He said to them, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest. (Luke 10:1-2)

If anyone says anything to you, just say this, “The Lord needs them.” And he will send them immediately.’ (Matthew 21:3; see Mark 11:3; Luke 19:31) ‘What do you think of the Messiah? Whose son is he?’ They said to him, ‘The son of David.’**43**He said to them, ‘How is it then that David by the Spirit calls him Lord, saying,
44“The Lord said to my Lord,
‘Sit at my right hand,

until I put your enemies under your feet’”?
(Matthew 22:42-44; Mark 12:35-37; Luke 20:41-44; Psalm 110:1)

Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?**44**Then they also will answer, “Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?” (Matthew 25:37, 44)

Keep awake therefore, for you do not know on what day your Lord is coming. (Matthew 24:42)

And they became greatly distressed and began to say to him one after another, ‘Surely not I, Lord?’ (Matthew 26:22; see Mark 14:19; Luke 22:23)
In your relationships with one another, have the same mindset as Christ Jesus:

6 Who, being in very nature God,
did not consider equality with God something to be used to his own advantage;
7rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
8And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!
9Therefore God exalted him to the highest place
and gave him the name that is above every name,
10that at the name of Jesus every knee should bow,
in heaven and on earth and under the earth,
11and every tongue acknowledge that Jesus Christ is Lord,
to the glory of God the Father. (Philippians 2:11)

Lord Jesus

Lord Jesus combines both his divine regal title and his redemptive name, Joshua/Jesus (the LORD*saves).*
So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God. (Mark 16:19)

So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us,**22**beginning from the baptism of John until the day when he was taken up from us—one of these must become a witness with us to his resurrection.’ (Acts 1:21-22)

With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. (Acts 4:33)
While they were stoning Stephen, he prayed, ‘Lord Jesus, receive my spirit.’ (Acts 7:59)

(for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). (Acts 8:16)

So Ananias went and entered the house. He laid his hands on Saul and said, ‘Brother Saul, the Lord Jesus, who appeared to you on your way here, has sent me so that you may regain your sight and be filled with the Holy Spirit.’ (Acts 9:17)

If then God gave them the same gift that he gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?’ (Acts 11:17)
But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus. (Acts 11:20)
On the contrary, we believe that we will be saved through the grace of the Lord Jesus, just as they will.’ (Acts 15:11)
They answered, ‘Believe on the Lord Jesus, and you will be saved, you and your household.’ (Acts 16:31)

On hearing this, they were baptized in the name of the Lord Jesus. (Acts 19:5)
When this became known to all residents of Ephesus, both Jews and Greeks, everyone was awestruck; and the name of the Lord Jesus was praised. (Acts 19:7)

I testified to both Jews and Greeks about repentance towards God and faith towards our Lord Jesus. (Acts 20:21)

I do not count my life of any value to myself, if only I may finish my course and the ministry that I received from the Lord Jesus, to testify to the good news of God’s grace. (Acts 20:24)

In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for he himself said, “It is more blessed to give than to receive.”’ (Acts 20:35)

I am ready not only to be bound but even to die in Jerusalem for the name of the Lord Jesus.’ (Acts 21:13)
I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. (Romans 14:14)

For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread,**24**and when he had given

thanks, he broke it and said, ‘This is my body that is for[a] you. Do this in remembrance of me.’ (1 Corinthians 11:23-24)

The grace of the Lord Jesus be with you. (1 Corinthians 16:23)
on the day of the Lord Jesus we are your boast even as you are our boast. (2 Corinthians 1:14)
… we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. (2 Corinthians 4:14)

For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. (2 Corinthians 8:9)

The God and Father of the Lord Jesus (blessed be he for ever!) knows that I do not lie. (2 Corinthians 11:31)
I have heard of your faith in the Lord Jesus and your love towards all the saints, (Ephesians 1:15)

I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. (Philippians 2:19)
And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him. (Galatians 3:17)
For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? (1 Thessalonians 2:19)
Now may our God and Father himself and our Lord Jesus direct our way to you. (1 Thessalonians 3:11)

And may he so strengthen your hearts in holiness that you may be blameless before our God and Father at the coming of our Lord Jesus with all his saints. (1 Thessalonians 3:13)

Finally, brothers and sisters, we ask and urge you in the Lord Jesus that, as you learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more.**2** For you know what instructions we gave you through the Lord Jesus. (1 Thessalonians 4:1)

For it is indeed just of God to repay with affliction those who afflict you,**7** and to give relief to the afflicted as well as to us, when the Lord Jesus is revealed from heaven with his mighty angels**8** in flaming fire, inflicting vengeance on those

who do not know God and on those who do not obey the gospel of our Lord Jesus. (2 Thessalonians 1:6-8)

To this end we always pray for you, asking that our God will make you worthy of his call and will fulfil by his power every good resolve and work of faith,**12**so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.
(2 Thessalonians 1:11-12)

And then the lawless one will be revealed, whom the Lord Jesus will destroy with the breath of his mouth, annihilating him by the manifestation of his coming. (2 Thessalonians 2:8)
I thank my God, making mention of you always in my prayers,**5**hearing of your love and faith which you have toward the Lord Jesus and toward all the saints, (Philemon 1:4-5)

Now may the God of peace, who brought back from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant,**21**make you complete in everything good so that you may do his will, working among us[a]that which is pleasing in his sight, through Jesus Christ, to whom be the glory for ever and ever. Amen. (Hebrews 13:20-21)

The one who testifies to these things says, ‘Surely I am coming soon.’ Amen. Come, Lord Jesus! (Revelation 22:20)

Lord Jesus Christ

Lord Jesus Christ combines his divine regal title and his redemptive name, Joshua/Jesus (the LORDsaves) with his Messianic title and ministry .

Grace to you and peace from God our Father and the Lord Jesus Christ. (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; 2 Thessalonians 1:2; Philemon 1:3)
This salutation is the verse repeated more than any other in the Bible.

But thanks be to God, who gives us the victory through our Lord Jesus Christ. (1 Corinthians 15:57)
The grace of the Lord Jesus Christ, the love of God, and the communion of the

Holy Spirit be with all of you. (2 Corinthians 13:13 NRSV)
But our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ. (Philippians 3:20)
The grace of our Lord Jesus Christ be with you.
(Romans 16:20; 1 Thessalonians 5:28; 2 Thessalonians 3:18)
The grace of the Lord Jesus Christ be with your spirit (Philippians 4:23; Philemon 1:25)

Messiah / Christ

The Greek title Christos (Anointed) is translated as Messiah (from Hebrew) and Christ (from Greek) as in the NRSV and NIV (2011). Many other translations only use Christ, which came to be used as a name though originally a title, the Messiah .

An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. (Matthew 1:1)
Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called the Messiah. (Matthew 1:16)

Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. (Matthew 1:18)

When King Herod heard this, he was frightened, and all Jerusalem with him;**4**and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born.**5**They told him, ‘In Bethlehem of Judea; for so it has been written by the prophet… (Matthew 2:3-5; see Micah 5:2)

Simon Peter answered, ‘You are the Messiah, the Son of the living God.’ (Matthew 16:16; Mark 8:29)
Then he sternly ordered the disciples not to tell anyone that he was the Messiah. (Matthew 16:20; see Luke 9:21)
‘What do you think of the Messiah? Whose son is he?’ They said to him, ‘The son of David.’ (Matthew 22:42)
And do not be called teachers; for One is your Teacher, the Christ. (Matthew 23:10 NKJV)

Then if anyone says to you, “Look! Here is the Messiah!” or “There he is!”—do not believe it. (Matthew 24:23; see Mark 13:21)

But Jesus was silent. Then the high priest said to him, ‘I put you under oath before the living God, tell us if you are the Messiah, the Son of God.’**64**Jesus said to him, ‘You have said so. But I tell you,

From now on you will see the Son of Man
seated at the right hand of Power
and coming on the clouds of heaven.’

(Matthew 26:63-64; see Mark 14:61-62; Luke 22:70; Daniel 7:13-14)
‘Prophesy to us, you Messiah! Who is it that struck you?’ (Matthew 26:68)

So after they had gathered, Pilate said to them, ‘Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?’ (Matthew 27:17; see Mark 15:7-12;Luke 23:18; John 18:39-40)

Pilate said to them, ‘Then what should I do with Jesus who is called the Messiah?’ All of them said, ‘Let him be crucified!’
(Matthew 27:22; see Mark 15:12-13; Luke 23:20-21; John 19:14-15)

Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe. (Mark 15:32)
to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. (Luke 2:11)
It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. (Luke 2:26)

Demons also came out of many, shouting, ‘You are the Son of God!’ But he rebuked them and would not allow them to speak, because they knew that he was the Messiah. (Luke 4:41)

They said, ‘If you are the Messiah, tell us.’ He replied, ‘If I tell you, you will not believe. (Luke 22:67)

They began to accuse him, saying, ‘We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king.’ (Luke 23:2)

And the people stood by, watching; but the leaders scoffed at him, saying, ‘He saved others; let him save himself if he is the Messiah of God, his chosen one!’ (Luke 23:35)
One of the criminals who were hanged there kept deriding him and saying, ‘Are you not the Messiah? Save yourself and us!’ (Luke 23:39)

Was it not necessary that the Messiah should suffer these things and then enter into his glory?’ (Luke 24:26)

Then he opened their minds to understand the scriptures, [46]and he said to them, ‘Thus it is written, that the Messiah is to suffer and to rise from the dead on the third day, [47]and that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem. (Luke 24:45-47)

He first found his brother Simon and said to him, ‘We have found the Messiah’ (John 1:41)
And here he is, speaking openly, but they say nothing to him! Can it be that the authorities really know that this is the Messiah? (John 7:26)

Others said, ‘This is the Messiah.’ But some asked, ‘Surely the Messiah does not come from Galilee, does he? Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived?’ (John 7:41-42)

His parents said this because they were afraid of the Jews; for the Jews had already agreed that anyone who confessed Jesus to be the Messiah would be put out of the synagogue. (John 9:22)

So the Jews gathered around him and said to him, ‘How long will you keep us in suspense? If you are the Messiah, tell us plainly.’ (John 10:24)
‘Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.’ (John 11:27)

The crowd answered him, ‘We have heard from the law that the Messiah remains for ever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?’ (John 12:34)

But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

(John20:31)
David spoke of the resurrection of the Messiah, saying, “He was not abandoned to Hades, nor did his flesh experience corruption.” (Acts 2:31)

Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified. (Acts 2:36)

In this way God fulfilled what he had foretold through all the prophets, that his Messiah would suffer.**19**Repent therefore, and turn to God so that your sins may be wiped out, 20so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah appointed for you, that is, Jesus, 21who must remain in heaven until the time of universal restoration that God announced long ago through his holy prophets. (Acts 3:18-21)

The kings of the earth took their stand, and the rulers have gathered together against the Lord and against his Messiah. (Acts 4:26)
And every day in the temple and at home they did not cease to teach and proclaim Jesus as the Messiah. (Acts 5:42)
Philip went down to the city of Samaria and proclaimed the Messiah to them. (Act 8:5)
Saul became increasingly more powerful and confounded the Jews who lived in Damascus by proving that Jesus was the Messiah. (Acts 9:22)

And Paul went in, as was his custom, and on three sabbath days argued with them from the scriptures, 3explaining and proving that it was necessary for the Messiah to suffer and to rise from the dead, and saying, ‘This is the Messiah, Jesus whom I am proclaiming to you.’ (Acts 17:2-3)

Paul was occupied with proclaiming the word, testifying to the Jews that the Messiah was Jesus. (Acts 18:5)
he powerfully refuted the Jews in public, showing by the scriptures that the Messiah is Jesus. (Acts 18:28)

To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place: 23that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.’ (Acts 26:22-23)

They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises; [5]to them belong the patriarchs, and from them, according to the flesh, comes the Messiah, who is over all, God blessed for ever. Amen. (Romans 9:4-5)

‘The kingdom of the world has become the kingdom of our Lord and of his Messiah, and he will reign for ever and ever.’ (Revelation 11:15)

Then I heard a loud voice in heaven, proclaiming, ‘Now have come the salvation and the power and the kingdom of our God and the authority of his Messiah, for the accuser of our comrades has been thrown down, who accuses them day and night before our God. (Revelation 12:10)

Lamb of God

Jesus, gave himself as the spotless, sacrificial Lamb of God who redeems and saves us by shedding his blood. He died on the day the Passover lambs were killed, our Paschal Lamb, the atoning sacrifice for the sins of the world God so loved. ‘For indeed Christ, our Passover, was sacrificed for us.’ (1 Corinthians 5:7 NKJV).

Behold the Lamb of God who takes away the sin of the world. (John 1:29)

The next day John again was standing with two of his disciples,**36**and as he watched Jesus walk by, he exclaimed, “Look, here is the Lamb of God!” (John 1:35-36)

The Lamb

Jesus as the Lamb slain and victorious is a major theme in the Revelation. He is the conquering Lion-Lamb, victorious forever.

When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. (Revelation 5:8)

‘Worthy is the Lamb that was slaughtered to receive power and wealth and

wisdom and might and honour and glory and blessing!’ **13**Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, ‘To the one seated on the throne and to the Lamb be blessing and honour and glory and might for ever and ever!’ (Revelation 5:12-13)

Then I saw the Lamb open one of the seven seals, and I heard one of the four living creatures call out, as with a voice of thunder, ‘Come!’ (Revelation 6:1)
Fall on us and hide us from the face of the one seated on the throne and from the wrath of the Lamb; (Revelation 6:16)

After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. **10**They cried out in a loud voice, saying,
‘Salvation belongs to our God who is seated on the throne, and to the Lamb!’ …
13Then one of the elders addressed me, saying, ‘Who are these, robed in white, and where have they come from?’ **14**I said to him, ‘Sir, you are the one that knows.’ Then he said to me, ‘These are they who have come out of the great ordeal; they have washed their robes and made them white in the blood of the Lamb.
15For this reason they are before the throne of God,

and worship him day and night within his temple,
and the one who is seated on the throne will shelter them.

16 They will hunger no more, and thirst no more;
the sun will not strike them,
nor any scorching heat;

17 for the Lamb at the centre of the throne will be their shepherd, and he will guide them to springs of the water of life,
and God will wipe away every tear from their eyes.’
(Revelation 7:9-10, 13-17)

When the Lamb opened the seventh seal, there was silence in heaven for about half an hour. (Revelation 8:1)

But they have conquered him by the blood of the Lamb and by the word of their testimony, for they did not cling to life even in the face of death. (Revelation

12:11)

Master

Jesus followers often gave him the honoured titles Master and Teacher (Rabbi). There are two quite different Greek words here. Only Luke uses epistates "master" (a person of high status).See Luke 5:5; 8:24, 45; 9:33, 49; 17:13. More common is didaskalos "teacher" - also used many times in Luke as well as in other gospels.

Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.' (Luke 5:5)

They went to him and woke him up, shouting, 'Master, Master, we are perishing!' And he woke up and rebuked the wind and the raging waves; they ceased, and there was a calm.
(Luke 8:24. See Matthew 8:25, with Lord ; Mark 4:38, with Teacher)

Then Jesus asked, 'Who touched me?' When all denied it, Peter said, 'Master, the crowds surround you and press in on you.' (Luke 8:45)

Just as they were leaving him, Peter said to Jesus, 'Master, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah'—not knowing what he said. (Luke 9:33)

John answered, 'Master, we saw someone casting out demons in your name, and we tried to stop him, because he does not follow with us.' (Luke 9:49)

… they called out, saying, 'Jesus, Master, have mercy on us!' (Luke 17:13)

I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. (John 15:15)

… our only Master and Lord, Jesus Christ. (Jude 1:4)

The Word of God King of Kings and Lord of Lords

The Book of Revelation reveals how Jesus, The Lion of the tribe of Judah, has conquered. Revelation is filled with visions of Jesus in his glory, majesty, splendour and might. The book builds to the climax of the closing chapters where the names of Jesus include The Word of God (the Logos, as in John 1:1, 14) and the King of kings and the Lord of lords.

Now I saw heaven opened, and behold, a white horse. And He who sat on him *was* called Faithful and True, and in righteousness He judges and makes war.**12**His eyes *were* like a flame of fire, and on His head *were* many crowns. He had a name written that no one knew except Himself.**13**He *was* clothed with a robe dipped in blood, and His name is called **The Word of God**.**14**And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.**15**Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.**16**And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND LORD OF LORDS.
(Revelation 19:11-16 NKJV)



King

The Messiah was known as a coming King, a title Jesus acknowledged but he emphasized that his everlasting kingdom was not of this world. Jesus' kingdom is certainly for this world, but it is not from it. It comes from God.

Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world (Matthew 25:34)

And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.' (Matthew 25:40)

Look, your king is coming, sitting on a donkey's colt! (John 12:15; see Matthew 21:5; John 12:15; Zechariah 9:9)
"Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" (Luke 19:38)

They began to accuse him, saying, "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king." (Luke 23:2)

Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth." (John 18:37)

From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." (John 19:12)

Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!'**15**They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" (John 19:14-15)

On his robe and on his thigh he has a name inscribed, "King of kings and Lord of lords." (Revelation 19:6)

King of the Jews

King of the Jews was a title used of Jesus by others, including condemning him

and mocking him and it was nailed to his cross as the accusation against him, so it affirms positively what the speakers intended derisively.

Where is the child who has been born king of the Jews? (Matthew 2:2)
Are you the King of the Jews?' Jesus said, 'You say so.' (Matthew 27:11; Mark 15:2; Luke 23:3)
Then he answered them, "Do you want me to release for you the King of the Jews?" (Mark 15:9; see John 18:39)
Pilate spoke to them again, "Then what do you wish me to do with the man you call the King of the Jews?" (Mark 15:12)
Hail, King of the Jews! (Matthew 27:29; see Mark 15:18; John 19:3)
"If you are the King of the Jews, save yourself!" (Luke 23:37)
Jesus of Nazareth, the King of the Jews.
(John 19:19; see Matthew 27:37; Mark 15:26; Luke 23:38)
Then the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'This man said, I am King of the Jews.'" (John 19:21)

King of Israel

The title King of Israel expressed the Messianic hope and promise for God's people fulfilled in Jesus the Messiah, God's Anointed One.
'Rabbi, you are the Son of God! You are the King of Israel!' (John 1:49)
'Hosanna! Blessed is the one who comes in the name of the Lord— the King of Israel!' (John 12:13; see Psalm 118:26)
Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe. (Mark 15:32; see Matthew 27:42)

Saviour

Roman Caesars were also called "Lord" and "Saviour" who brought "peace on earth" (See Luke 2:11, 14; Acts 17:7 and the accusation that Christians opposed Caesar.) Jesus is our only Saviour as declared in his name Joshua/Jesus (the LORD saves). He alone is the Saviour of the world because he alone is the sacrifice for our sins, the spotless Lamb of God who takes away the sin of the world. His salvation means the full restoration and freedom of God's people and the glory of God being seen by all nations.

He has raised up a mighty saviour for us in the house of his servant David (Luke 1:69)
… to you is born this day in the city of David a Saviour, who is the Messiah, the Lord. (Luke 2:11)
… we know that this is truly the Saviour of the world (John 4:42)
God exalted him at his right hand as Leader and Saviour, so that he might give repentance to Israel and forgiveness of sins. (Acts 5:31)
God has brought to Israel a Saviour, Jesus, as he promised (Acts 13:23)
Christ is the head of the church, the body of whichhe is the Saviour (Ephesians 5:23)
But our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ (Philippians 3:20)
… the Father has sent his Son as the Saviour of the world (1 John 4:14)

Leader/ Prince

Jesus is our Leader or Prince. Leader (archegos) is also used of Jesus in Acts 3:15 (Prince in NKJV, Author in NRSV), Heb 2:10 (pioneer in NRSV, captain in NJKV), and Heb 12:2 (pioneer in NRSV, author in NKJV).

God exalted him at his right hand as Leader and Saviour, so that he might give repentance to Israel and forgiveness of sins. (Acts 5:31)

Rabbi / Teacher

A Rabbi was a respected scholar and teacher of the Torah, the Law of Moses. Jesus' followers often called him their Rabbi, their Teacher. He taught with his own authority, not just quoting others, and he fulfilled the Law in himself.

"But you are not to be called 'Rabbi,' for you have one Teacher, and you are all brothers. … And do not be called teachers; for One is your Teacher, the Christ. ((Matthew 23:8 NRSV; Matthew 23:10 NKJV, *instructor in NRSV*)

Then Judas, the one who would betray him, said, "Surely you don't mean me, Rabbi?" Jesus answered, "You have said so." (Matthew 26:25)
Going at once to Jesus, Judas said, "Greetings, Rabbi!" and kissed him. (Matthew 26:49; see Mark 14:45)

But he was in the stern, asleep on the cushion; and they woke him up and said to him, ‘Teacher, do you not care that we are perishing?’
(Mark 4:38; seeMatthew 8:25 ‘Lord”; Luke 8:24 ‘Master’)

Then Peter said to Jesus, ‘Rabbi, it is good for us to be here; let us make three dwellings, one for you, one for Moses, and one for Elijah.’
(Mark 9:5; see Matthew 17:4 ‘Lord’; Luke 9:33 ‘Master’)

“What do you want me to do for you?” Jesus asked him. The blind man said, “Rabbi, I want to see.” (Mark 10:51)

Turning around, Jesus saw them following and asked, “What do you want?” They said, “Rabbi” (which means “Teacher”), “where are you staying?” … ‘Rabbi, you are the Son of God! You are the King of Israel!’ (John 1:38, 49)
[Andrew and a friend and then Nathaniel begin to follow Jesus.]

He *[Nicodemus]* came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.” (John 3:2)

Meanwhile his disciples urged him, “Rabbi, eat something.” (John 4:31)
When they found him on the other side of the lake, they asked him, “Rabbi, when did you get here?” (John 6:25)

Righteous One

Only Jesus is wholly righteous and just. The righteous servant is a Messianic title.
The righteous one, my servant, shall make many righteous,
and he shall bear their iniquities. (Isaiah 53:11)
But you rejected the Holy and Righteous One and asked to have a murderer given to you, (Acts 3:14)
They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers. (Acts 7:52)
Then he said, “The God of our ancestors has chosen you to know his will, to see the Righteous One and to hear his own voice; (Acts 22:14)
Jesus Christ the righteous. (1 John 2:1)

Holy One

Jesus was wholly set apart to God, and also the holy, sinless, divine Son of God.

‘Let us alone! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.’
(Luke 4:34; Mark 1:24)

We have come to believe and know that you are the Holy One of God. (John 6:69)
But you rejected the Holy and Righteous One and asked to have a murderer given to you, (Acts 3:14)
Therefore he has also said in another psalm, “You will not let your Holy One experience corruption.” (Acts 13:35; see Psalm 16:10)

These are the words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens: (Revelation 3:7)

True One

Jesus himself is the Truth (John 14:6) to whom is given all authority.

These are the words of the holy one, the true one, who has the key of David, who opens and no one will shut, who shuts and no one opens: (Revelation 3:7)

Faithful and True

Jesus, the faithful, true judge has authority to make war on all injustice and evil.

Then I saw heaven opened, and there was a white horse! Its rider is called Faithful and True, and in righteousness he judges and makes war. (Revelation 19:11)

The Amen

Jesus, the faithful, true witness is the author and finisher of all things, the Amen.

The words of the Amen, the faithful and true witness, the origin of God’s creation … (Revelation 3:14)

The Branch

Jesus is the Branch, the royal shoot from Jesse and David (Isaiah 11:1-3).

The days are surely coming, says the L ORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. (Jeremiah 23:5)

I am going to bring my servant the Branch.**9**For on the stone that I have set before Joshua, on a single stone with seven facets, I will engrave its inscription, says the LORDof hosts, and I will remove the guilt of this land in a single day. (Zechariah 3:8-9)

Thus says the L ORDof hosts: Here is a man whose name is Branch: for he shall branch out in his place, and he shall build the temple of the LORD.**13**It is he that shall build the temple of the LORD; he shall bear royal honour, and shall sit and rule on his throne. (Zechariah 6:12-13)

Root of David

Jesus is the source, the creator, as well as the offspring of David (and David’s father Jesse - Isaiah 11:1-3, 10; Romans 15:12), the Messiah’s royal line.
See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.’ (Revelation 5:5)
I am the root and the descendant of David, the bright morning star. (Revelation 22:16; 5:5)

Servant

God’s Servant, the Servant of the Lord is a Messianic title fulfilled in Jesus. The two titles Jesus himself used, "servant" and "Son of man" (rather than "Messiah") are in both individual and corporate in the Old Testament.

The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. (Isaiah 53:11)

Cornerstone

All other stones are set in reference to the cornerstone, Jesus our foundation.

Jesus said to them, 'Have you never read in the scriptures: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes"? (Matthew 21:42; see Psalm 118:22-23)

This Jesus is "the stone that was rejected by you, the builders; it has become the cornerstone." (Acts 4:11)

So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God,**20**built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. (Ephesians 2:19-20)

For it stands in scripture: 'See, I am laying in Zion a stone, a cornerstone chosen and precious; and whoever believes in him will not be put to shame.' (1 Peter 2:6; see Psalm 118:22-23)

The Name

The name Jesus, above every other name, was known to Christians as 'the Name'.
As they left the council, they rejoiced that they were considered worthy to suffer dishonour for the sake of the name. (Acts 5:41)

Therefore God also highly exalted him and gave him the name that is above every name,**10**so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,**11**and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11)

It was for the sake of the Name that they went out, (3 John 1:7 NIV)

Emmanuel/Immanuel

Isaiah's prophecy of Immanuel/Emmanuel is fulfilled fully in Jesus' incarnation.

Therefore the Lord himself will give you a sign. Look, the young woman [*Greek: virgin*] is with child and shall bear a son, and shall name him Immanuel. (Isaiah 7:14)

'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel', which means, 'God is with us.' (Matthew 1:23)

Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace

Isaiah's visionary prophecy is wonderfully fulfilled in Jesus the LORD.

For a child has been born for us, a son given to us; authority rests upon his shoulders; and he is named Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)

I am

Jesus, one with God, uses God's name given to Moses at the burning bush – 'I am' (Exodus 3:14). The verses here expound many facets of who Jesus is in himself. Jesus said to them, 'Very truly, I tell you, before Abraham was, I am.' (John 8:58)

The Bread of life, the living bread

I am the bread of life (John 6:35, 48)
I am the living bread (John 6:51)

The Light of the world

I am the light of the world (John 8:12; 9:5)

The Door/Gate

I am the door/I am the gate (John 10:7, 9; door NKJV; gate NRSV)

The Good Shepherd

I am the good shepherd (John 10:11, 14)
… a ruler who is to shepherd my people Israel (Matthew 2:6; see Ezekiel 34)

The Resurrection, the life

I am the resurrection and the life (John 11:25)

The way, the truth, the life

I am the way, and the truth, and the life (John 14:6)

The True Vine

I am the true vine (John 15:1)
I am the vine, you are the branches (John 15:5)

The Alpha and the Omega, The first and the last, The beginning and the end

I am the Alpha and the Omega, the first and the last, the beginning and the end. (Revelation 22:13; see Revelation 1:8, 11; 22:13).

The root and the descendant of David, The bright morning star

I am the root and the descendant of David, the bright morning star (Revelation 22:16; see Revelation 5:5; see Numbers 24:17)
I AM
For children & youth – a way to remember these I AM statements

1 – bun: I am the bread of life
2 – shoe: I am the way, the truth, and the life
3 – tree: I am the good shepherd (in the tree's shade)
4 – door: I am the door
5 – hive: I am the resurrection and the life (if you sit on it)
6 – sticks: I am the light of the world (sticks on fire for light)
7 – heaven: I am the Alpha and the Omega … beginningand the end
8 – gate: I am the first and the last (going through a gate)
9 – vine: I am the true vine
10 – hen: I am the bright morning star (hen/rooster greets morning)

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.
(John 20:30-31)

Resources

The Lion of Judah has conquered. That applies most to Jesus' death and resurrection and his triumphant reign in glory for ever. It also applies to his triumph by his Spirit in the world today. Most people, especially the secular media, seem unaware of that triumph.

Persecution and opposition increase now just as it did for Jesus, in the early church, and throughout church history. Millions suffer and die for their faith in Jesus. Through it all, from Calvary, Stephen's martyrdom, the apostles' suffering, and the persecution of Christians today, the Lion of Judah still conquers as people come to submit to his authority (Matthew 28:18-20).

We can pray with confident hope: "Your kingdom come,your will be done on earth as in heaven" (Matthew 6:10: Luke 11:2).
These resources give some examples.

The Chronicles of Narnia became well known through the books of C S Lewis and the films and videos of Aslan, the Lion of Judah infiction .

I give an overview of some current developments, looking at how change changed, and I include a summary of the contents of my resources available through www.renewaljournal.com.

Aslan – The Lion of Judah

One of the most popular Lion stories is about Aslan in *The Chronicles of Narnia* by C. S. Lewis.

The stories of Aslan illustrate in fairy tale the greater story of the Lion of the tribe of Judah hidden within the Narnia stories. Replying to a child's enquiry about the lion's name, Lewis wrote. "I found the name in the notes to Lane's *Arabian Nights*: it is the Turkish for Lion. I pronounce it Ass-lan myself. And of course I meant the Lion of Judah."[2] The Aslan passages echo and reflect the greatest story of all, the story of the Lion of Judah.

Aslan reminded the children that they would know him truly in their own world when they left Narnia: "But there I have another name. You must learn to know me by that name. This was the very reason why you were brought to Narnia, that by knowing me here for a little you may know me better there."[3]

Lewis encouraged readers to make that discovery. He replied to Hila, an 11 year old girl who wrote a letter asking about Aslan's other name: "As to Aslan's other name, well I want you to guess. Has there ever been anyone in *this* world who (1.) Arrived at the same time as Father Christmas. (2) Said he was the son of the Great Emperor. (3) Gave himself up for someone else's fault to be jeered at and killed by wicked people. (4) Came to life again. (5) Is sometimes spoken of as a Lamb (see the end of the Dawn Treader). Don't you really know His name in this world."[4]

Most children did. Many adults did not.

Nine-year-old Laurence worried that he loved Aslan more than Jesus. So his mother wrote to C. S. Lewis, care of the Publishing Company. She received his answer ten days later. Lewis explained, "Laurence can't *really* love Aslan more

than Jesus, even if he feels that's what he is doing. For the things he loves Asian for doing or saying are simply the things Jesus really did and said. So that when Laurence thinks he is loving Aslan, he is really loving Jesus: and perhaps loving Him more than he ever did before."[5]
Lewis, replying to a girl, Ruth, wrote, "If you continue to love Jesus, nothing much can go wrong with you, and I hope you may always do so. I'm thankful that you realized [the] "hidden story" in the Narnian books. It is odd, children nearly *always* do, grown-ups hardly ever."[6]

[2] *C. S. Lewis: Letters to Children*, edited by L W Dorsett and M L Mead, Touchstone, New York: Simon & Schuster, 1995, p. 29.
[3] *The Voyage of the Dawn Treader*, Ch. 16.
[4] *Letters to Children*, p. 32.
[5] *Letters to Children*, pp. 52-53.

The Chronicles of Narnia can help you know Aslan better in the world of Narnia and to know and love Jesus, the Lion of Judah, better also.

Jesus promised to be with us always. He is with us now, caring for us and helping us, even though we do not see him yet. One day we will see him and really know how great and good he is. Meanwhile we can talk to him in our mind and heart anytime and get to know him better from the Bible, especially through the Gospels.

One of his last promises is 'Remember, I am with you always, to the end of the age' (Matthew 28:20).
[6] *Letters to Children*, p. 111.

Change Changed
The mission Jesus gave us is still the same. The context of that mission keeps changing.

The Lion of Judah has conquered. The triumph of Calvary, the resurrection, the outpouring of the Spirit of God on all people throughout history and that same outpouring of the Spirit right now, continue to amaze researchers. Peter explained it this way on the Day of Pentecost, quoting from Joel's prophecy:

Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning.[16]No, this is what was spoken through the prophet Joel: [17]"In the last days it will be, God declares,
that I will pour out my Spirit upon all flesh,

and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams.
[18]Even upon my slaves, both men and women,
in those days I will pour out my Spirit;
and they shall prophesy.
[19]And I will show portents in the heaven above
and signs on the earth below,
blood, and fire, and smoky mist.
[20]The sun shall be turned to darkness
and the moon to blood,
before the coming of the Lord's great and glorious day.
[21]Then everyone who calls on the name of the Lord shall be saved." (Acts 2:15-21; see Joel 2:28-30)

We may be deafened or blinded by the bombardment of secular media, especially media hostile to Christianity and Jesus. But look with the eyes of faith, and with our eyes fixed on Jesus, the author and the finisher of our faith, who endured the cross, despising its shame, and is now at the right hand of God (Hebrews 12:1-3). The Lion of Judah has conquered and still conquers.

I explore some of the current developments in evangelism and the church in my book ***Body Ministry: The Body of Christ Alive in the Spirit.*** These comments in this section on 'Change Changed' are excerpts from that book. The contents of that book, and others, are given in the next section on 'Book Resources'.
As world population explodes, so does the church. By 1960 world population passed 2.5 billion and 30 years later doubled to 5 billion. It passed 6 billion in 2000 and 7 billion in 2010. However, in most non-Western countries the percentage growth of the church already outstrips the percentage population growth.

Churches in Africa grew to over half of the population south of the Sahara. Church growth in China mushroomed to the greatest number of committed Christians of any country in the world, most of it in house churches, as in the

New Testament.

Accelerating change changes us and the church. We now live through massive changes in our own lives and in the life of the church. Dynamic biblical forms of the church spring up everywhere now. We are rediscovering the church as the living body of Christ, filled with his powerful Spirit, alive in new ways, serving God and people in a constantly changing world in spite of, or because of, persecution.

Nearly 2000 years ago Jesus gave us our commission: “All authority has been given to me in heaven and on earth, so go and make people my disciples, baptising them in the name of the Father, the Son and the Holy Spirit, teaching them to obey everything I have commanded you, and look, I am with you all the way even to the end of the age” (Matthew 28:18-20).

His final promise told us how we would do that: “You will receive power when the Holy Spirit has come upon you and you will be my witnesses … to the ends of the earth” (Acts 1:8).

That is still our task. We can only do it in the power of the Holy Spirit, as Jesus did. However, the context and the way of doing that task changes constantly.

Small church buildings, standing empty except for one hour a week, with wooden pews, an organ, and a declining, aging congregation look like ancient history and bad stewardship. It may not be wrong but it is limited, it is not in the Bible, and it is fading into the past.

We have no New Testament instructions about buildings, pews, spires, bells, organs, clerical garb, or status (except as servant leaders).

Those surface structures change, even as we proclaim the unchanging gospel. Change changes our ministry, and us. We think, feel and act differently from all previous generations. We perceive each day in new ways now. We plan more and do more. Cars, planes, electricity, the internet, TV, DVDs, iPhones, iPads, and laptops changed our lives.
Church changed. For most of church history people walked to the services and socialised together with family and friends on Sundays. Now millions drive cars, fill Sundays with many other activities, and families are widely scattered. Yet, worldwide, the church grows exponentially.

1. Accelerating church growth

Every week a thousand new churches are established in Asia and Africa alone. Places such as Korea, Ethiopia, China, Central America, Indonesia and the Philippines are dramatic flash points of growth.

About 10% of Africa was Christian in 1900. By 2000 over 50% were Christian south of the Sahara. Now evangelists such as Reinhard Bonnke report more than a million attending crusade meetings, with hundreds healed and thousands believing in Jesus as Saviour and Lord.

In 1900 Korea had few Christians. Now over 50% of South Korea is Christian. The world's largest church is Seoul's Full Gospel Central Church pastored by David Yonggi Cho with over a million members by 2007. The largest Christian gatherings have been held in South Korea, 2.7 million attending one in 1980. Koreans have sent over 10,000 missionaries into Asia while North Koreans suffer cruel persecution.

By 1950, when missionaries left China, about 1 million Chinese were committed Christians. Now estimates soar well above 100 million.

At least 75% of Northeast India became Christian last century. Churches kept growing rapidly in Myanmar (Burma) since missionaries were expelled in the 1960s. The Kachin Baptist Centennial Convention held the largest known baptismal Service in the world there in 1977 with over 6,000 baptised, double the number of the day of Pentecost! Revival in Indonesia after the attempted communist coup of 1965 saw 100,000 animistic Muslims turn to Christ on the island of Java alone, and Indonesia had the greatest movement of Muslims to Christianity in history.

Revival fires sweep across the world. Even the resistant Australian aborigines turned to Christ in large numbers from 1979 in a people movement revival resulting from the outpouring of the Spirit on Elcho Island in north Australia. Almost half the community there turned to Christ, then took revival into the arid desert tribes with missionary zeal. Revival movements continued in the nineties in Western Australia and the north, changing communities blighted with drinking, gambling and domestic violence.
Severe persecution accompanies these massive global movements to Christ. As in the New Testament church, so now.

Western Christianity is being transformed by this outpouring of the Spirit. Individual Christians and whole churches find new life in the Spirit, new power in mission, new zeal for God. “In a peculiar sense the latter half of the twentieth century may be said to be the coming of age of the Holy Spirit in the life of the church,” wrote Harold Lindsell. “Under the name ‘The Charismatic Movement’ or ‘neo-Pentecostalism,’ a new force swept over the Christian world in America and Latin America - even around the globe.”[7] He referred to charismatic renewal as The Third Force in Christendom: Catholic, Protestant, and then Pentecostal-Charismatic. This vast movement transcends and permeates all denominations and has created dynamic new movements and expanding networks, with over 600 million now involved, being around 27% of all Christians.[8]

The movement of the Holy Spirit across the world in the 20th century into the 21st century far eclipsed the marvellous beginning of that same movement in the early church. It continues to spread. Churches change and grow in power, along with persecution.

Modern developments provide the church with amazing resources. Reports of radio ministry into China and Russia tell how God uses this medium powerfully, along with the spontaneous expansion of the church through signs and wonders. Preachers now reach into the homes of people worldwide through television. Now TBN, Trinity Broadcasting Network, broadcasts on free TV around the world. In some nations, such as Vanuatu, it was the only TV program available all day. Local channels kicked in at night.

Other media explode evangelism worldwide. More than 225 million indicated their desire to follow Christ through *The Jesus Film,* now translated into over 1,200 languages (www.jesusfilm.org), the most widely translated film in history.

Mass evangelism, with Billy Graham, Tommy Osborn, Reinhard Bonnke, Benny Hinn and others led millions to Christ, saw signs and wonders increase, and planted thousands of churches especially in developing countries.

[7] Harold Lindsell, 1983, *The Holy Spirit in the Latter Days,* Nelson, p. 11.
[8]David Barrett, 2009, "Christian World Communions," *International Bulletin of Missionary Research, Volume 33, No. 1, January 2009, 31,* also
Stanley M. Burgess, 2005, *Encyclopedia of Pentecostal and Charismatic Christianity.* Routledge, Introduction, p. 1..

An aggressive and powerful new church is emerging throughout the world. Reminiscent of New Testament church growth, this new style Christianity takes miracles, healing, prayer, prophetic preaching, multiplying home groups and house churches very seriously. Grass roots revivals gain incredible momentum.

This new style of Christianity is as old, and new, as the New Testament. It believes and acts on the words of Jesus, obeys his instructions vigorously, and moves in faith in spite of incredible opposition. This new breed of Christians often lives and dies amid opposition or persecution as in China, Africa and Muslim nations, yet the church grows like wild fire.

Virile churches multiply without the benefit - or hindrance - of building programs, staff salaries, bureaucratic committees, or large budgets. God moves powerfully by his Spirit. Lives change, miracles occur, marriages are restored, families reunited, addicts set free, and division gives way to unity and love, along with problems addressed in the New Testament letters.

Instead of declining, as in most Western countries, the number and percentage of Christians in the world is rapidly increasing. Now more Christians and more churches exist than ever before. Most of that growth reflects the dynamic and powerful ministry of the New Testament church. Ministry in the new breed of churches today is powerful body ministry, the ministry of the whole body of Christ in the power of his Spirit.

Body ministry in the power of the Spirit of God can unleash biblical Christianity yet again. We can repent of our sin in watering down the Scriptures to suit our unbelief, materialism, and comfort. The church can yet come alive in the dynamic power of the supernatural Spirit of God in our midst.

God is doing that. Evidence mounts from all countries and denominations. Book shops fill with testimony and discussion about the new moves of God’s Spirit in the earth. The internet, CDs and DVDs abound with similar stories and sermons. Magazines, including the secular press, along with television and radio, often describe the impact of accelerating church growth and accelerating social change.

Biblical evidence and contemporary church growth show that truly authentic church growth can happen in the power of the Spirit of God producing great growth in quantity and quality.

The movement of the Holy Spirit across the world in the 20th century and into the 21st century far eclipsed the marvellous beginning of that same movement in the early church. It continues to spread. Churches change and grow in power. Wagner popularised the concept of the Third Wave in ecclesiology. He described this current movement of the Spirit in terms of three waves, the Pentecostal movement from the beginning of the 1900s, the charismatic movement from the 1950s, and then the Third Wave with evangelicals and others also accepting the supernatural work of the Spirit.

Wagner coined the phrase *The New Apostolic Reformation* to describe this massive change in church life and structure. He called it *Churchquake*!

We are living through the greatest explosion of church growth in world history, accompanied by New Testament style church life. That includes the kind of miracles that Jesus demonstrated daily after the Holy Spirit anointed him for his ministry. It also includes the kind of ministry described in the Book of Acts.

2. Accelerating social change

Alvin Toffler wrote about the Third Wave in sociology. He could not find a word adequate enough to encompass this current wave we live in, rejecting his own earlier term ‘super-industrial’ as too narrow. He described civilisation in three waves: a First Wave agricultural phase, a Second Wave industrial phase, and a Third Wave phase now begun.

He noted that we are the final generation of an old civilisation and the first generation of a new one. We live between the dying Second Wave civilisation and the emerging Third Wave civilisation that is thundering in to take its place.[9]

Think of church life during those three sociological waves. Church life changed through the agricultural, then industrial, and nowthe technological ‘third wave’.

1. Churches for most of 2000 years of the *First Wave agricultural phase* were the village church with the village priest (taught in a monastery) teaching the Bible to mostly illiterate people, using Latin (and Greek and Hebrew) parchments copied by hand for 1500 years. Worship involved chants without books or music. These churches reflected rural life, with feudal lords and peasants.

2. Churches in 500 years of the *Second Wave industrial phase* (co-existing with the First Wave) became denominational with many different churches in the towns as new denominations emerged. Generations of families belonged there all their life and read the printed Authorised (1511) version of the Bible. They have been taught by ministers trained in denominational theological colleges. Worship has involved organs used with hymns and hymn books. These churches reflected industrial town life, with bureaucracies such as denominations.

[9]Alvin Toffler, 1980, *The Third Wave*, Collins, pp. 20, 25, 28.

3. Churches in 50 years of the *Third Wave technological phase* (co-existing with the Second Wave industrial phase in towns and cities and the First Wave agricultural phase in villages and developing nations) are becoming networks of churches and movements, among which people move freely. They tend to be led by charismatic, anointed, gifted, apostolic servant-leaders, usually trained on the job through local mentoring often using part time courses in distance education. Their people have a wide range of Bible translations and use Bible tools in print, on CDs and on the internet. Worship involves ministry teams using instruments with data projection for songs and choruses. These churches reflect third wave technological city life.

Many churches, of course, live in the swirling mixof these phases, especially now with the Second Wave receding and the Third Wave swelling. For example, some denominational churches, especially those involved in renewal, may have a gifted ‘lay’ senior pastor not trained in a theological college or seminary. Some denominational churches function like independent churches in their leadership and worship styles. Some new independent churches have theologically trained pastors with doctoral degrees in ministry.

These changes have become increasingly obvious in the last 50 years. Many of us became involved in renewal and revival ministries both in denominational churches and in independent networks and movements.

I give many examples of those developments in my autobiographical reflections, *Looking to Jesus: Journey into Renewal and Revival* (2009), and in my accounts of revivals in *Flashpoints of Revival* (2009) and *South Pacific Revivals* (2010).

These books on renewal and revival are one small example of rapid change. They describe the swirling changes renewal and revival bring as they recapture

New Testament Christianity in our day and 21st century context.

Even more! Telling the story has changed. You can read about it right now on a Google search and on many web pages such as www.renewaljournal.com – especially the Blog, updated regularly. Book like this can be updated regularly – for free with Amazon's Print on Demand (POD).

We live and minister in this revolutionary 'post-modern' era, full of freeing possibilities and challenges.
One way to visualise the successive waves and our current shift from the Second Wave into the Third Wave is to note phrases or descriptions used by prophetic social commentators for each era or phase:

The Waves 1st WAVE 2nd WAVE 3rd WAVE
Toffler: ~ Agricultural ~ Industrial ~ Third Wave
Cox: ~ Tribal ~ Town ~ Technopolitan
Naisbitt: ~ Agricultural ~ Industrial ~ Information

Subsistence villagers still think and act in a **First Wave** mode, rural townspeople tend to think and act in a Second Wave mode, and urban people in megacities usually think and act in a Third Wave mode.

The norms of the **Second Wave** Industrial Society still influence us all strongly. We are familiar with the organizational society of the town and its bureaucracies, especially the religious and educational ones. We organized the church around denominational bureaucracies.

However, the **Third Wave** megatrend swirling around us now involves adapting to different and smaller social groupings, more transient and diverse than ever before. Denominations continue to exist, of course, but nowmix with many flexible, changing structures, such as networks of small groups or house churches and national or global networks for prayer and mobilising action togetherthrough websites and emails.

We have a mixture of both Second Wave people and Third Wave people in local churches. Second Wave people tend to emphasize institutional roles and responsibilities. Third Wave people tend to emphasize relationships and adaptation to change.

Clock face of 3,000 years

The huge changes we live through can be compared to a clock face representing the last 3,000 years, so each minute represents 50 years. On that scale the printing press came into use about 10 minutes ago. About three minutes ago, the telegraph, photograph and locomotive arrived. Two minutes ago the telephone, rotary press, motion pictures, automobile, aeroplane, and radio emerged. Less than one minute ago television appeared. Less than half a minute ago the computer and communication satellites became widely used, and the laser beam seconds ago.[10]

A former General Secretary of the United Nations, U Thant, noted that resources no longer limit decisions. The decision makes the resources. He saw this as the fundamental revolutionary change, the most revolutionary social change we have ever known.[11]

Other writers, looking from the 20th century into the 21st century, focused on the *problems* involved in accelerating change. We live through problems never experienced before. No nation and no aspect of life can escape their pressure. These include: the expansion of population, the burst of technology, the discovery of new forms of energy, the extension of knowledge, the rise of new nations, and the worldwide rivalry of ideologies.[12] Accelerating change causes rootlessness in society through:
1. repeated moves of so many families (e.g. scattered relatives);
2. disruption of communities in urban sprawl (e.g. the lonely crowd) ; 3. increasing anonymity of urban life (e.g. unknownneighbours);
4. disruption of shift work (e.g. longer work hours); and
5. fragmentation of the family (e.g. divorce now common).[13]

Christian analyst and prophet Os Guiness listed these pressure points:
1. the ‘apocalyptic horsemen’- war, disease and famine;
2. population crush as the culmination of the population explosion;
3. ecology - disasters from unforeseen imbalancesor pollution;
4. the fear of a genetics race - biological engineering;
5. the fear of rising anti-scientism, after Hiroshima;
6. the tyranny of technology;
7. the shortage of time - acceleration;
8. the moral vacuum;
9. the problem of vested interests; and

10. the increasing lack of purpose in our generation.[14]
We live and minister in this revolutionary 'post-modern' era of changing values, and we live under the threat of thermo-nuclear genocide and increasing terrorism such as planes flown into the World Trade Centre in New York on 9/11 – September 11, 2001.

[10] Adapted from N Postman & C Weingartner, 1969, *Teaching as a Subversive Activity, Teaching as a Subversive Activity,*
23.
[11]Alvin Toffler, 1970, *Future Shock*, Pan, p. 23.
[12]J Trump, D Baynham, 1961. *Focus on Change,* Rand McNally, p. 3.
[13]Lyle Schaller, 1975, *Hey, That's our Church,* Abingdon, p. 23.
[14]Os Guiness, 1973, *The Dust of Death*, IVP, pp. 62-70.

As far back as November 9, 1979, a United States fail-safe computer indicated that America was under nuclear attack. Alarmed computer experts discovered the mistake only three minutes before the United States defence system would have retaliated with 10,000 nuclear warheads.[15] Now the world faces possible fiery destruction. Apocalyptic themes fill books and films.

Our task is still the same as when Jesus said, "before the end comes the gospel must be preached to all peoples" (Mark 13:10). Our Lord declared that he would build his church against which the gates of hell cannot stand (Mt. 16:18). His church smashes through those gates and sets the captives free. Jesus is more committed to this task than we are! In the end he will hand over his kingdom to God the Father, for the Lion of Judah has conquered.

Lifetimes of 62 years
Only during the last seventy lifetimes of 62 years has it been possible to communicate effectively from one lifetime to another, made possible by writing.

Only during the last six lifetimes did masses of people ever see a printed word. Only during the last four lifetimes has it been possible to measure time with any precision. Only in the last two lifetimes has anyone anywhere used an electric motor.

The overwhelming majority of all the material goods we use in daily life today have been developed with the present lifetime, yours and mine.

These avalanching changes can also be seen everywhere in global Christianity now with church networks, renewal, revival, home groups and house churches multiplying. We're rediscovering New Testament church life and ministry, along with increasing opposition and persecution, now as then.

Vertical to Horizontal Communication

Another huge shift we are living through now is the change from "second wave" denominational bureaucracies to expanding and exploding networks of church groups, renewal groups, revival groups, home groups, house groups, vocational groups, interest groups and on and on.

[15]David Hackworth, 1983, "Brisbane Living", Vol. 1, p. 2.

Of course we've always had them – Christians meeting and ministering across and beyond denominational groups as in Scriputre Union, Youth with a Mission (YWAM), and many, many more such networks. What is new now is the size and variety of these exploding networks of mission and ministry.

Vertical communication is shifting to horizontal communication. This dimension of accelerating change helps us understand the increasing shift from bureaucracy to networks.

Bureaucracies use vertical communication and authority. Church structures do this by passing down doctrinal and policy decisions vertically from national authorities to regional authorities to local parish and group members.

Horizontal or lateral communication, however, bypasses these vertical chains. Individuals and groups now have rapidly increasing means of communication, especially through electronic and mass media. Horizons widen dramatically. Options increase. Information pours into our lives. Networks transform bureaucracies.

Here's a chart or diagram illustrating that c*ommunication shift from the Vertical to the Horizontal.*

Vertical Communication: *international*
national
state
regional

urban
parish
department
section
group
person

Horizontal Communication:
Internet – mobility - education – transport – CDs – DVDs – Smart Phones – newspapers
– paperbacks – films – speakers – networks – radio – TV – magazines – books – arts

Many of these horizontal factors are also part of the vertical chains of communication and authority. Accelerating change, however, exposes us all to a much wider range of information and experience outside our usual vertical structures or bureaucracies. A current example is the grassroots spread of renewal and revival. In Second Wave times it could be firmly excluded from the denomination by being banished to another bureaucracy (such as Pentecostal or Charismatic), and therefore ignored.

Third Wave society opens new networks of information and experience. Our increasing mobility brings us into contact with it and we find brothers and sisters involved.

Our friends give us paperbacks to read and conviction or hope grows within us. Our renewal CD and DVD collections include gifts from friends. Visiting speakers and their multiplying CD and DVD messages and books introduce millions of us to their teaching and ministries. Our friends pray for us and God releases his Spirit more fully in our lives.

Yet all of this may happen outside our denominational bureaucracy, or also within it where that bureaucracy encourages an accepting and open attitude to renewal and revival.

So the ‘third wave’ of renewal is carried on the Third Wave of social change into all church structures. Our friendship networks become ‘the bridges of God’ into our churches and out into the lives of others.

House churches

Many of us have been involved in home groups and renewal fellowships where people discovered new dimensions of life in the Spirit, and many unbelievers found faith in a relaxed, caring environment. We discover the body of Christ in new ways.

The underground house churches in China report an estimated 100 million members. A similar phenomenon has emerged in the last 15 years in many other nations, especially in Africa and Latin America.

In the case of Bangladesh or India, with many hundreds of thousands of house churches, the various networks of house churches have already become the largest Christian movements in their respective countries.

200 Christian leaders from 40 nations met in New Delhi, India, in November 2009, to explore the scope and significance of house-based discipling communities and emerging house church movements worldwide.

Missiologist Wolfgang Simson from Germany, author of *Houses that change the world*, reporting on the Delhi conference, noted that the number of house churches in Europe have already reached or surpassed 10,000.
Australia could have up to 10,000, and New Zealand up to 6,000 house churches. Research in the United States of America by the Barna Research Group shows that between 6 and 12 million people are attending house churches, making house churches one of the three largest Christian groups in the country.

"But it is not about setting up house-based worshipping communities alone," says Dr. Victor Choudhrie, one of the convenors of the Delhi summit.

In India, many house churches are beginning to change not only the spiritual climate, but they begin to model the holistic life in the Kingdom of God at the village level, demonstrating God's ability to restore families, health and even to 'heal the land.' Dr. Choudhrie stated: "For example, constant prayer walking and the breaking of curses placed on the land has, in a number of areas, resulted in unprecedented harvests and other agricultural breakthroughs, demonstrating tangibly the blessing by which God is able and willing to upgrade and empower everyday life."[16]

The Sentinel Group (www.sentinelgroup.com) and my book* South Pacific Revivals *(2010) give more accounts of healing the land resulting in profound

community and ecological transformation.

These are emerging patterns and megatrends in church life and community life in the 21st century. They co-exist with traditional congregations, but are also transforming congregational life.

Millions of home groups, cells groups and study groups, for example, are becoming house churches, either officially or unofficially. They are becoming the primary fellowship, worship and ministry group for hundreds of millions of people around the globe.

This does not do away with larger congregations, but can enrich them. Millions of people now meet in house churches or home groups as their most significant expression of the church, but also join with others in weekly celebrations of worship with hundreds of other people as well.

Traditional congregations remain alive (mostly) and well (often). Most of us will continue to be involved with them. They provide stability and security in a changing world. However, within them, and around then, home groups and house churches continue to multiply.

Both are vital in these times of transition, and the more that both congregations and groups are alive and well, the more the church will grow powerfully.

[16]Joel News International, No. 710, December 2, 2009.

Congregational structures are coming alive in the Spirit of the Lord. So are mission structures such as small groups and house churches. Each can empower the other and both can free people for effective body ministry in the church and in the world.

Jesus Christ, the Lion of Judah, is the same, yesterday, today and for ever; the depth centre of our lives; the still point in a changing world; the Lord of the universe; the beginning and the ending; the first and the last; the alpha and the omega.

The Lion of Judah has conquered. " *Therefore God also has highly exalted Him and given Him the name which is above every name,* ***10****that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those*

under the earth, ***11*** *and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* (Philippians 2: 9- 11 NKJV)

Jesus, King of Kings, Lord of Lords, Head of His Church, proclaims:

"All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Matthew 28:18-20)

We are his people, his servants, his followers, his disciples, his body, his.

We live for him and with him, now and for ever, till all things are reconciled to God through Jesus the Christ who loved us and gave himself for us. We give ourselves to him and his mission in the world. He is with us to the end.

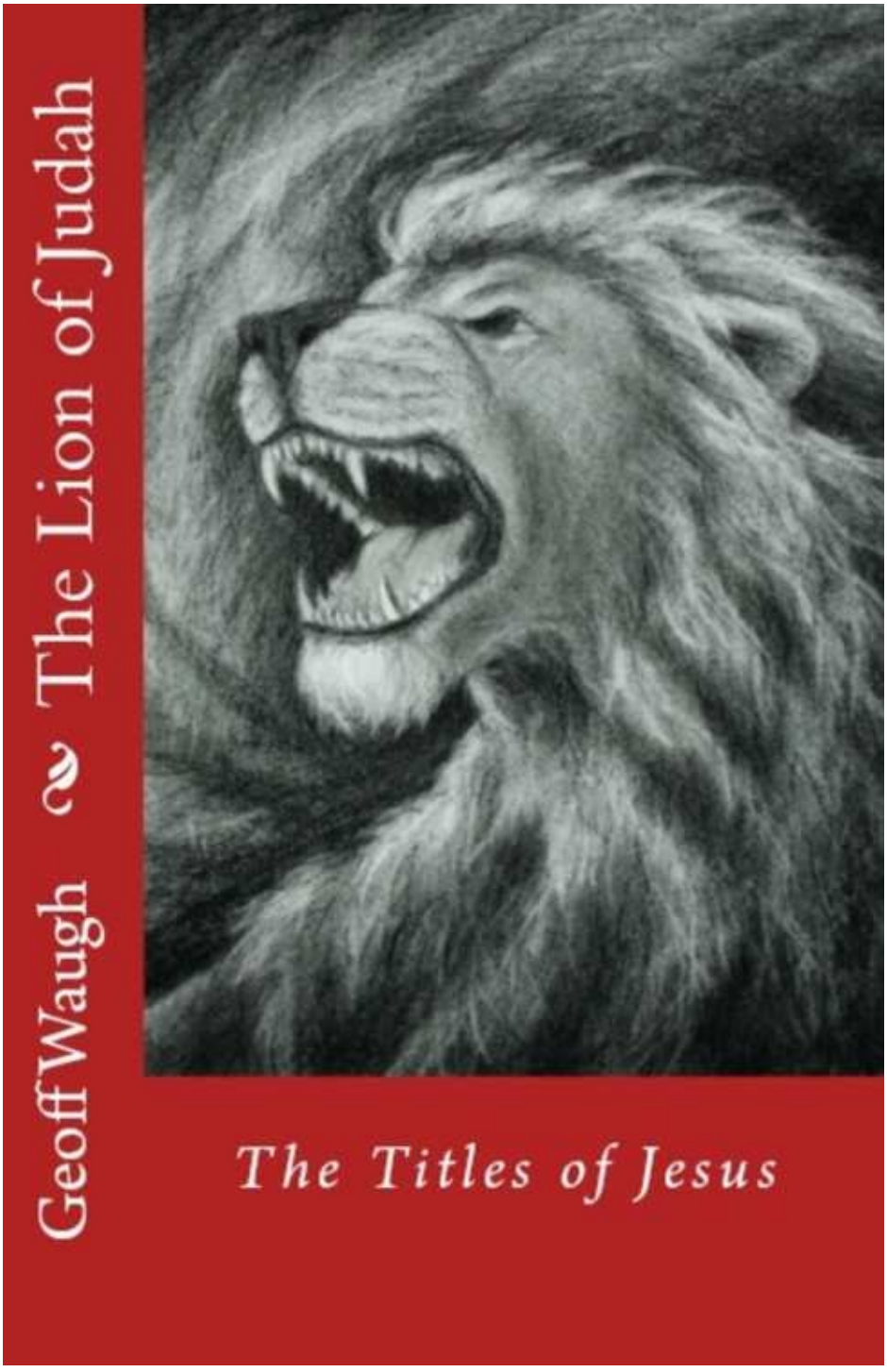
Book Resources

This book is the first in a planned series of 6 books on *The Lion of Judah*, eventually to be adapted and compiled into one larger book: *The Lion of Judah.* Check with the publisher www.renewaljournal.com for information about the publication of each book.
A companion book also being planned is *Discovering Aslan: High King above all Kings in Narna.*
All these books feature art from Rebecca Brogan's series, *The Lion of Judah.*

These books use the *New Revised Standard Version* (NRSV), as it is close to the majesty of the Authorised Version, with more current and inclusive language. Some quotes are from the *New King James Version* (NKJV) if the passage is especially well known. Occasionally another translation is included if it is particularly appropriate. These include the King James Version (KJV), the Revised Standard Version (RSV), the English Standard Version (ESV), the New International Version (NIV), and the Living Bible Translation (LBT).

Other books by Geoff Waugh are available through www.renewaljournal.com and on Amazon, Kindle and with free airmail postage worldwide from The Book Depository. Enquiries to GeoffWaugh1@gmail.com.

The following pages give you the planned covers for ***The Lion of Judah*** series, and then provide the contents of my other books, many of which explore renewal and revival.



Geoff Waugh

The Lion of Judah



The Reign of Jesus

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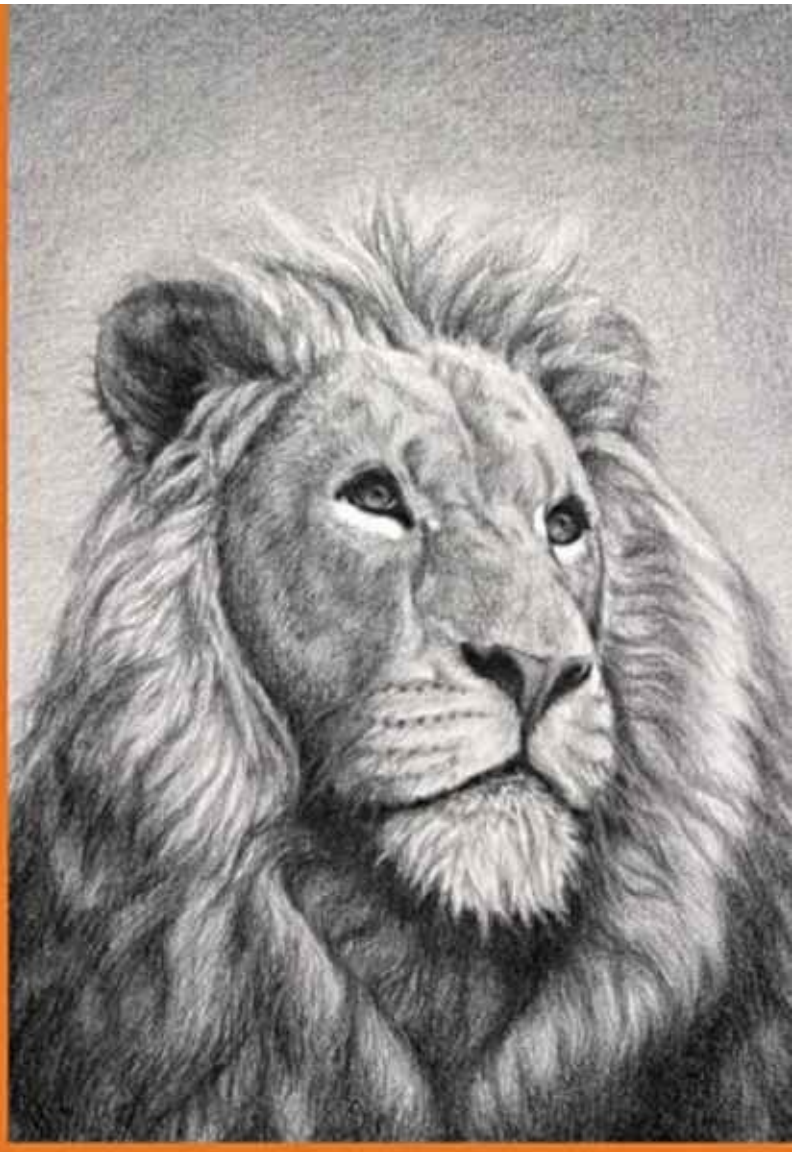
The Lion of Judah



The Life of Jesus

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The Death of Jesus

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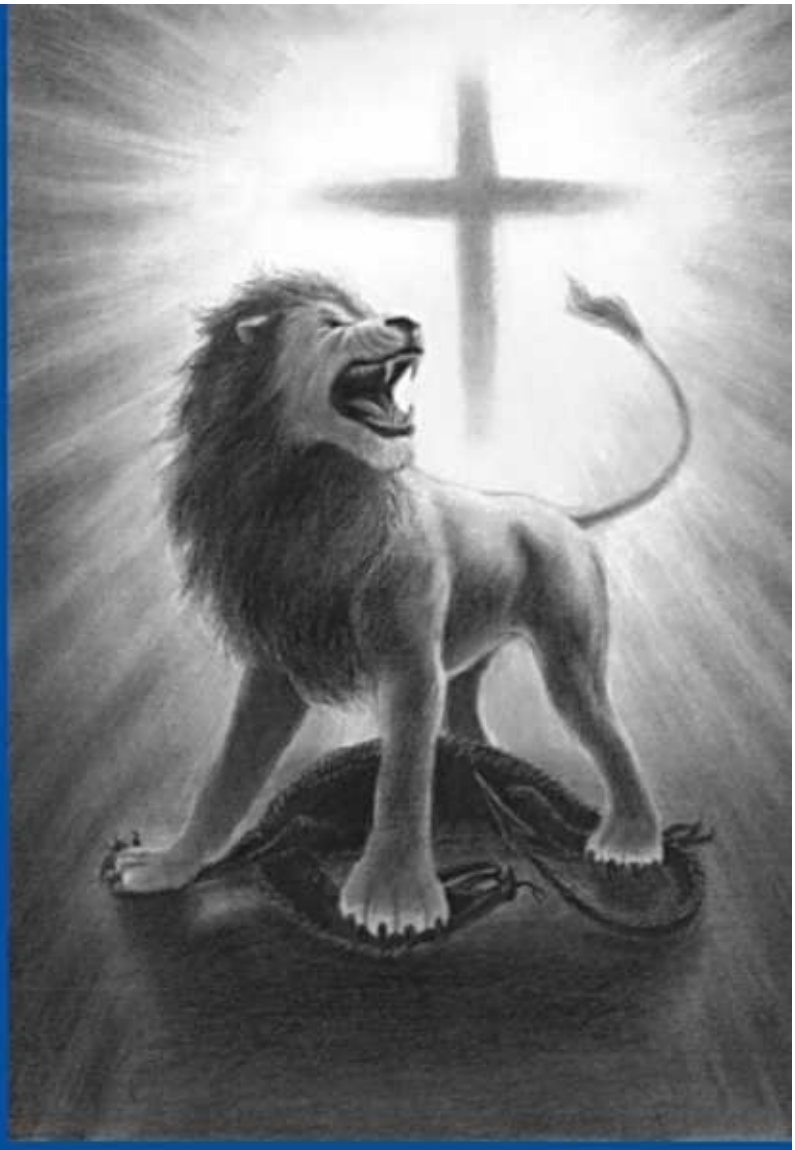
The Lion of Judah

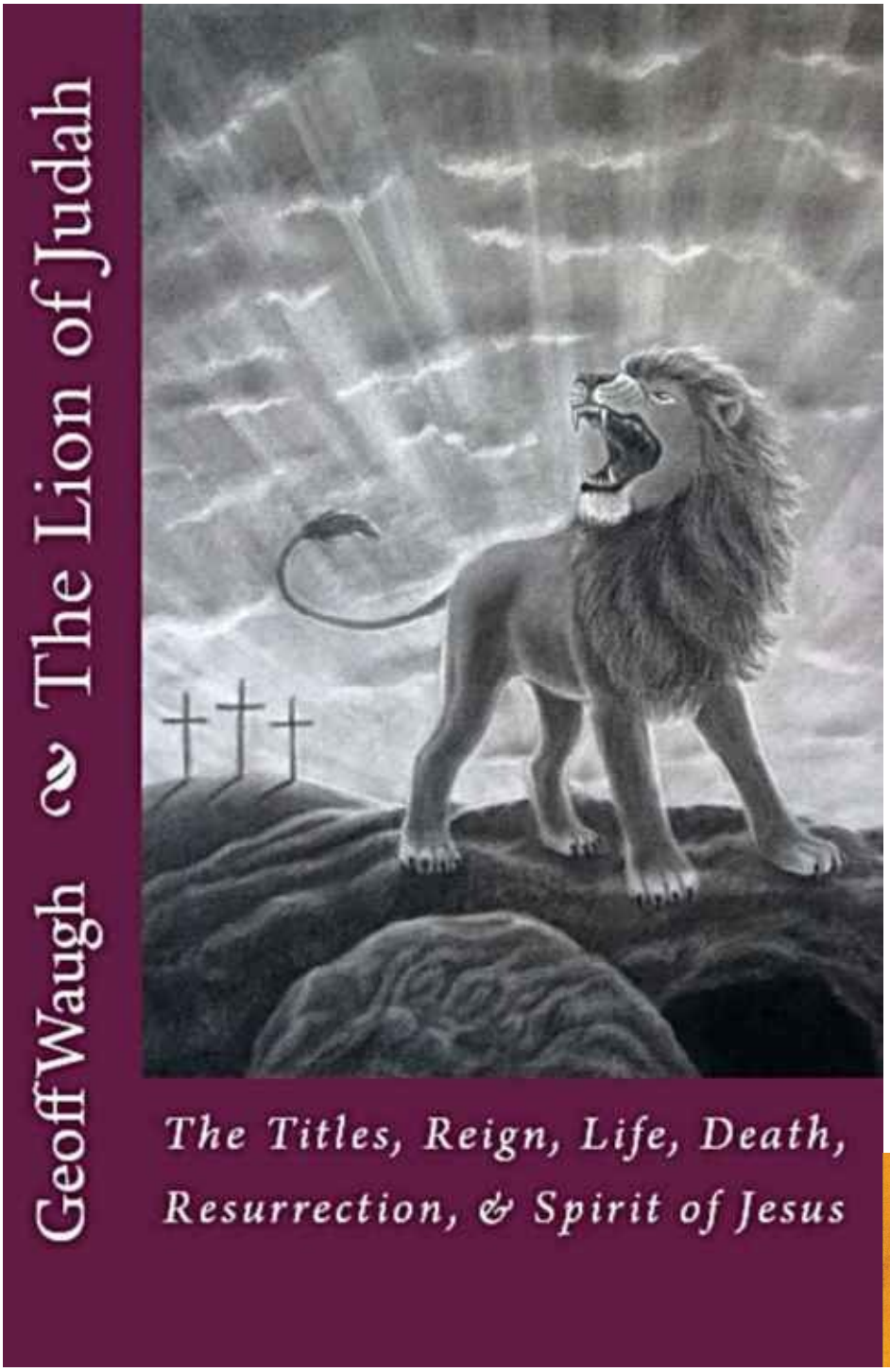


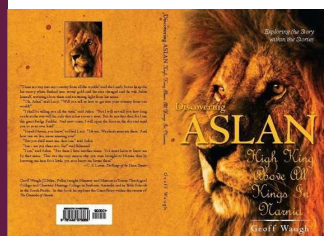
The Resurrection of Jesus

Geoff Waugh

The Lion of Judah

The Spirit of Jesus





Discovering Aslan: High King above all Kings in Narnia

Introduction

1. The Lion, the Witch and the Wardrobe
Aslan is on the move
2. Prince Caspian
Each year that you grow you will find me bigger
3. The Voyage of the Dawn Treader
By knowing me here for a little, you may know me better there
4. The Silver Chair
Aslan's instructions always work: there are no exceptions
5. The Horse and His Boy
High King above all kings in Narnia
6. The Magician's Nephew
I give you yourselves ... and I give you myself
7. The Last Battle
Further up and further in
Conclusion

[Still being prepared]

Other books by Geoff Waugh
www.renewaljournal.com

Flashpoints of Revival (2nd ed., 2009)
Revivals Awaken Generations (Korean, 2006)
Revival Fires: History's Mighty Revivals (2011)
South Pacific Revivals (2nd ed., 2010)
Anointed for Revival: Histories of Revival Pioneers (2011) ***Great Revival Stories*** (2011), compiled from 2 books:

Best Revival Stories, and ***Transforming Revivals***
Renewal and Revival (2011), compiled from 2 books:
Renewal and ***Revival***
Looking to Jesus: Journey into Renewal and Revival (2009) ***Light on the Mountains: Pioneer Mission in PNG*** (2009) ***Body Ministry: The Body of Christ Alive in His Spirit*** (2011)
Compiled from 2 books: ***The Body of Christ, Parts 1 & 2 Church on Fire*** (1991, 2009).
Living in the Spirit (2nd ed., 2009)

Your Spiritual Gifts (2011)
Fruit and Gifts of the Spirit (1992, 2009)
The Leader's Goldmine (1990, 2009)
Kingdom Life in Matthew (1992, 2009)
Kingdom Life in Mark (1990, 2009)
Kingdom Life in Luke(1991, 2009)
Kingdom Life in John (2011)
A Preface to The Acts of the Apostles (2011)
Keeping Faith Alive Today (1977, 2010)
Exploring Israel (2011)
Inspiration (2011)

Renewal Journals
Vol. 1 (1-5) Revival, Church Growth, Community, Signs & Wonders **Vol. 2 (6-10)** Worship, Blessing, Awakening, Mission, Evangelism **Vol. 3 (11-15)** Discipleship, Harvest, Ministry, Anointing, Wineskins **Vol. 4 (16-20)** Vision, Unity, Servant Leadership, Church, Life

Renewal and Revival Books - details

Autobiography of 70 years including exploring renewal and revival, 260 pages (2009).

Looking to Jesus: Journey into Renewal and Revival

Autobiography of 70 years including exploring renewal and revival, 260 pages (2009).

Introduction – Waugh stories
1. Beginnings – state of origin
2. Schools – green board jungle
3. Ministry – to lead is to serve
4. Mission – trails and trials
5. Family – Waughs and rumours of Waughs
6. Search and Research – begin with A B C
7. Renewal – begin with doh rey me
8. Revival – begin with 1 2 3

Conclusion – begin with you and me

Light on the Mountains:

Pioneer Mission in Papua New Guinea

Pioneering mission among Enga tribes in the highlands of Papua New Guinea. 200 pages, with over 60 photographs (2009).

Introduction

Part 1: Pioneer Mission History
1. Beginnings of the Baptist New Guinea Mission
2. The Church is born: the first baptisms
3. The Church grows: community transformation

Part 2: Pioneer Mission Teaching
4. Trails and trials: mission life in the highlands

Conclusion Enga revival Min revival

Flashpoints of Revival:

History's Mighty Revivals

2nd edition, enlarged, 213 pages (2009).
Foreword: by C Peter Wagner
Preface and Introduction

1. Eighteenth Century
1727 – Herrnhut, Germany (Zinzendorf)
1735 – New England, America (Edwards)
1739 – London, England (Whitefield, Wesley)
1745 – Crossweeksung, America (Brainerd)
1781 – Cornwall, England

2. Nineteenth Century
1800 – America (McGready)
1801 – Cane Ridge, America (Stone)
1821 – Adams, America (Finney)
1858 – New York, America (Lanphier)
1859 – Ulster, Ireland (McQuilkin)
1859 – Natal, South Africa (Zulus)
1871 – New York, America (Moody)

3. Early Twentieth Century
1904 – Loughor, Wales (Roberts)
1905 – Mukti, India (Ramabai)
1906 – Los Angeles (Seymour)
1907 – Pyongyang, Korea
1909 – Valparaiso, Chile (Hoover)
1921 – Lowestroft, England (Brown)
1936 – Gahini, Rwanda (East African Revival)

4. Mid-twentieth Century
1947 – North America (Healing Evangelism)
1948 – Canada (Sharon Bible School)

1949 – Hebrides Islands, Scotland (Campbell)
1951 – City Bell, Argentina (Miller)
1962 – Santo, Vanuatu (Grant)
1965 – Soe, Timor (Tari)
1970 – Wilmore, Kentucky (Asbury College)
1970 – Solomon Islands (Thompson)
1971 – Saskatoon, Canada (McCleod)
1973 – Phnom Penh, Cambodia (Burke)

5. Late Twentieth Century
1975 – Gaberone, Botswana (Bonnke)
1979 – Elcho Island, Australia (Gondarra)
1979 – Anaheim, America (Wimber)
1979 – South Africa (Howard-Browne)
1988 – Papua New Guinea (van Bruggen)
1988 – Madruga, Cuba
1989 – Henan and Anhul, China

6. Final Decade, Twentieth Century
1992 – Argentina (Freidson)
1993 – Brisbane, Australia (Miers)
1994 – Toronto, Canada (Arnott, Clark)
1994 – Brompton, London (Mumford)
1994 – Sunderland, England (Gott)
1995 – Melbourne, Florida (Clark)
1995 – Modesto, California (Berteau)
1995 – Brownwood, Texas (College Revivals)
1995 – Pensacola, Florida (Hill)
1995 – Mexico (Hogan)
1996 – Houston, Texas (Heard)

Conclusion

Addendum: Revival in the 21st Century
Revival in the South Pacific: Vanuatu, Solomon Islands Transforming Revival: Fiji, Papua New Guinea, Vanuatu

Revivals Awaken Generations

Korean translation of *Flashpoints of Revival*.
See web version on **www.renewaljournal.com** and Blog.

Revival Fires:

History's Mighty Revivals

Expanded academic version of ***Flashpoints of Revival,*** *392 pages* (2011) including footnotes, published by Global Awakening – see Blog on **www.renewaljournal.com**. Chapters 6 and 7 as follows:

6. Final Decade, Twentieth Century: River of God Revival
1992 - Buenos Aires, Argentina (Claudio Freidzon)
1993 - May: Brisbane, Australia (Neil Miers)
1993 - November: Boston, North America (Mona Johnian)
1994 - January: Toronto, Canada (John Arnott)
1994 - May: London, England (Eleanor Mumford)
1994 - August: Sunderland, England (Ken Gott)
1994 - November: Mt Annan, Sydney, Australia (Adrian Gray)
1994 - November: Randwick, Sydney, Australia (GregBeech)
1995 - January: Melbourne, Florida, North America (Randy Clark)
1995 - January: Modesto, California, North America (Glen Berteau)
1995 - Janaury: Pasadena, California, North America (Chi Ahn)
1995 - January: Brownwood, Texas, America (CollegeRevivals)
1995 - June: Pensacola, Florida, North America (Steve Hill)
1995 - October: Mexico (David Hogan)
1996 - March: Smithton, Missouri, North America (Steve Gray)
1996 - April: Hampton, Virginia, North America (Ron Johnson)
1996 - September: Mobile, Alabama, North America (Cecil Turner)
1996 - October: Houston, Texas, North America (Richard Heard)
1997 - January: Baltimore, Maryland, North America (Bart Pierce)
1997 - November: Pilbara, Australia (Craig Siggins)
1998 - August: Kimberleys, Australia (Max Wiltshire)
1999 - July: Mornington Island, Australia (Jesse Padayache)

7. Twenty-First Century: Transforming Revival
Snapshots of Glory:*Mizoram, Almolonga, Nigeria, Hemet, Cali*
Global Phenomona: *Kenya, Brazil, Argentina*
Transforming Revival in the South Pacific:*Papua New Guinea, Solomon Islands,*

Vanuatu, Fiji

South Pacific Revivals

A brief survey of historical and current revivals in the South Pacific islands, 182 pages, with over 30 photographs (2nd edition 2010).

Preface: Brief History of South Pacific Revivals
Introduction: Timor, Australian Aborigines
1 Solomon Islands
2 Papua New Guinea, Bougainville
3 Vanuatu
4 Fiji
Conclusion
Appendix 1: Revival Examples
Appendix 2: Books

Great Revival Stories

Compiled and expanded from two books in one volume:
Best Revival Stories and ***Transforming Revivals***

Introduction
Part 1: Best Revival Stories
Stirring Renewal Journal articles on revival
Preface: Best Revival Stories
1 **Power from on High**, by John Greenfield
2 **The Spirit told us what to do**, by Carl Lawrence
3 **Pentecost in Arnhem Land,** by Djiniyini Gondarra
4 **Speaking God's Word**, by David Yonggi Cho
5 **Worldwide Awakening**, by Richard Riss
6 **The River of God**, by David Hogan

Part 2: Transforming Revivals
Community and ecological transformation, adapted from ***South Pacific Revivals*** and ***Flashpoints of Revival*** (30 photographs)
Preface: Transforming Revivals
7 **Solomon Islands**
8 **Papua New Guinea**
9 **Vanuatu**
10 **Fiji**
11 **Snapshots of Glory,** by George Otis Jr
12 **The Transformation of Algodoa de Jandaira**
Conclusion

Best Revival Stories

from the Renewal Journal

Stirring Renewal Journal articles on revival, 167 pages (2011)

Editorial
1 **Power from on High**, by John Greenfield
2 **The Spirit told us what to do**, by Carl Lawrence
3 **Pentecost in Arnhem Land,** by Djiniyini Gondarra
4 **Speaking God's Word**, by David Yonggi Cho
5 **Worldwide Awakening**, by Richard Riss
6 **The River of God**, by David Hogan
Resources

Transforming Revivals

Community and ecological transformation, 137 pages (2011) Adapted from ***South Pacific Revivals*** and ***Flashpoints of Revival*** *including over 30 photographs.*

Preface
Introduction: Australian Aborigines **1 Solomon Islands**
2 Papua New Guinea
3 Vanuatu
4 Fiji
5 Snapshots of Glory,by George Otis Jr **Conclusion**
Appendix: Revival Books

These two books are available in one volume: ***Great Revival Stories: I will pour out my Spirit***

Renewal and Revival

Renewal Journal articles on renewal and revival, 170 pages (2011) Compiled from these two books in one volume:
Renewal: I make all things new, and
Revival: I will pour out my Spirit

Introduction

Part 1: Renewal
Compiled from Renewal Journal articles. **Foreword:** *I make all things new* **1**
Renewal Ministry
2 Revival Worship
3 New Wineskins
4 Vision for Ministry
5 Community Transformation 6 Astounding Church Growth

Part 2: Revival
Compiled from *Renewal Journal* articles. A condensed version of ***Flashpoints of Revival*** (213 pages)and***Revival Fires*** (392 pages)
Foreword: *I will pour out my Spirit*
7. Revivals to 1900
8. 20thCentury Revivals
9. 1990s – Decade of Revivals
10. 21stCentury Revivals
Resources

Renewal: I make all things new

Renewal Journal articles on renewal and revival, 139 pages (2011) Compiled from Renewal Journal articles.

Foreword
1 Renewal Ministry
2 Revival Worship
3 New Wineskins
4 Vision for Ministry
5 Community Transformation
6 Astounding Church Growth Resources

Revival: I will pour out my Spirit

Summary of historical and current revivals, 143 pages (2011)
Compiled from *Renewal Journal* articles. A condensed version of *Flashpoints of Revival* (213 pages)and *Revival Fires* (392 pages)

Foreword
1. Revivals to 1900
2. 20th Century Revivals
3. 1990s – Decade of Revivals
4. 21st Century Revivals Resources

These two books are available in one volume: ***Renewal and Revival*** *Articles edited by Geoff Waugh,132 pages (2*

Anointed for Revival:

Histories of Revival Pioneers

Articles edited by Geoff Waugh,132 pages (2nd ed., 2011)

Introduction
1 **Revival Fire**, by Geoff Waugh
2 **Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
3 **Smith Wigglesworth**, by Melanie Malengret
4 **John G. Lake**, by Liz Godshalk
5 **Aimee Semple McPherson**, by Geoff Thurling
6 **T. L. Osborne**, by Grant Lea
7 **David Yonggi Cho**, by Peter Allen
8**The Birth of Christian Outreach Centre,** by Anne Taylor
9 **The Beginnings of Christian Outreach Centre**, by John Thorburn
10 **Community Transformation,** by Geoff Waugh
Appendix: Revival Books

Church on Fire

Australian reports and testimonies, 176 pages. (1991, 2010)

Introduction: Renewal
Aboriginal Renewal
1. Pentecost in Arnhem Land - Djiniyini Gondarra (Uniting) 2. Fire of God among Aborigines - John Blacket (Uniting) **Personal Renewal**
3. Pilgrimage in renewal - John-Charles Vockler (Anglican) 4. A testimony of renewal - Owen Dowling (Anglican)
5. The disquieting presence of the Spirit - Charles Ringma (AOG) 6. A different view - Dorothy Harris (Baptist)
7. Ingredients for unity - Gregory Blaxland (Anglican)
8. New dimensions - David Todd (Presbyterian)
9. Renewal in the Holy Spirit - Barry Manuel (Baptist)
10. Love song - Ruth Lord (Uniting)
Church Renewal: examples
11. Renewal in a country parish - Barry Schofield (Anglican) 12. Renewal in a diocese - John Lewis (Anglican)
13. Renewal in a city prayer meeting - Vincent Hobbs (Catholic) 14. Renewal in a regional centre - Brian Francis; David Blackmore 15. Renewal in a small assembly - Bob Dakers (Brethren) 16. Renewal in a large congregation - Geoff Waugh (Baptist) **Church Renewal: observations**
17. Building with God - Barry Chant (Christian Revival Crusade) 18. The cost of renewal - Hamish Jamieson (Anglican)
19. Charismatic renewal in the Roman Catholic Church - Tom White 20. An Orthodox comment on renewal - Lazarus Moore (Orthodox) 21. A Lutheran perspective - Glen Heidenreich (Lutheran) 22. Charismatic renewal: myths and realities - Rowland Croucher 23. Charismatic renewal: pastoral issues - Arthur Jackson (Uniting) 24. Ministering in renewal - Don Drury (Uniting)
25. God's new work - Don Evans (Uniting)
26. Future directions for charismatic renewal - Peter Moonie (Uniting) 27. Get your surfboard ready - Dan Armstrong (Uniting)
Conclusion: Revival

Living in the Spirit

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit
God is One
The Father's heart shows God's love
Jesus reveals God's love
The Spirit imparts God's love

2. Born of the Spirit The Spirit creates The Spirit re-creates God acts
We respond

3. Filled with the Spirit The Spirit in God's people The Spirit in Jesus
The Spirit in the early church The Spirit in us

4. Fruit of the Spirit
The fruit of the Spirit in us personally The fruit of the Spirit in us together
Growth in the Spirit personally Growth in the Spirit together

5. Gifts of the Spirit Power for mission Gifts for mission
Unity for mission Love for mission

6. Ministry in the Spirit Body ministry
Mutual ministry
Wholeness ministry
Freedom ministry

7. Led by the Spirit
The Spirit leads us
The Spirit leads gently The Spirit leads personally The Spirit leads corporately

8. The Spirit of the Lord The Spirit of the Lord in Israel The Spirit of the Lord in Jesus The kingdom of God
The king: Jesus Christ is Lord

Appendix 1: Voices from history **Appendix 2:** Spiritual gifts questionnaire

Your Spiritual Gifts: to serve in love

Personal and group studies, 47 pages. (2011)

Introduction
1 Your spiritual gifts
2 The manifold grace of God
3 Motivational Gifts from God our Father
4 Ministry Gifts from Christ Jesus
5 Manifestation Gifts from the Holy Spirit
6 Make love your aim
7 Spiritual gifts questionnaire

Fruit and Gifts of the Spirit

Personal and group studies, 63 pages. (1992, 2010)

Foreword
Part I: Fruit of the Spirit

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

Part II: Gifts of the Spirit

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

Appendix: Gifts checklist

The Leader's Goldmine

Ideas for Christian groups, 63 pages (1990, 2010).
Introduction: How to use this book

Ideas for building relationships
Deep - ideas and attitudes
Deeper - ideals and values
Deepest - ideologies and commitments

Ideas for Bible studies and prayers
Bible passages
Bible study methods
Bible reading and relationship building
Bible readings and prayers

Ideas for church activities
Program emphases:

Devotional, Educational, Creative, Serving, Social, Sporting Witness and Sharing Weekend
Commitment Indicator
Interests Indicator
Gifts Check List

Ideas for all ages together
Activities involving young children and others
Activities involving older children and others
Family and church family questionnaires
Useful teaching activities
ABC of resource ideas
Simulation activities. Simulation Game: Build my Church

Ideas for integrated studies on themes
The Great Experiment, Prayer, Relationship, Good News, The Church, Mission, Finding New Life, Living New Life, Faith Alive
Great Chapters - Old Testament

Great Chapters - New Testament
Jesus

Kingdom Life in Matthew

Common Lectionary group studies, 72 pages (1992, 2010)
Introduction
PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah
1. The coming of the Lord
2. John the Baptist
3. The Messiah
4. Mary's Son
5. Infancy and childhood of Jesus
6. Reflections on the birth of Jesus Matthew 24:36-44 Matthew 3:1-12 Matthew 11:2-11 Matthew 1:18-25 Matthew 2:13-23 John 1:1-18

Commencement: The figure of Jesus the Messiah
7. The baptism of Jesus
8. The witness of John the Baptist Matthew 3:13-17 John 1:29-34

Christ's design for life in God's kingdom Narrative:
9. The call of the first disciples
Discourse:
10. The sermon on the mount (1)
11. The sermon on the mount (2)
12. The sermon on the mount (3)
13. The sermon on the mount (4)
14. The sermon on the mount (5)
15. The sermon on the mount (6)
Matthew 4:12-23

Matthew 5:1-12 Matthew 5:13-16 Matthew 5:17-26 Matthew 5:27-37 Matthew 5:38-48 Matthew 7:21-29

The spread of God's kingdom Narrative:
16. The call of Levi
Discourse:
17. The mission sermon (1)

18. The mission sermon (2)
19. The mission sermon (3) Matthew 9:9-13

Matthew9:35-10:8 Matthew 10:24-33 Matthew 10:34-42

The mystery of God's kingdom Narrative:
20. The revelation to the simple Discourse:
21. The parable sermon (1)
22. The parable sermon (2)
23. The parable sermon (3) Matthew 11:25-30

Matthew13:1-23 Matthew 13:24-43 Matthew 13:44-52

God's Kingdom on earth and the Church Narrative:
24. The feeding of the five thousand
25. Jesus walks on the water
26. The Canaanite woman
27. Peter's confession
28. Discipleship
Discourse:
29. The community sermon (1)
30. The community sermon (2)
Matthew 14:13-21 Matthew14:22-33 Matthew 15:21-28 Matthew 16:13-20
Matthew 16:21-28

Matthew 18:15-20 Matthew 18:21-35

Authority and invitation: the ministry ends Narrative:
31. The parable of the labourers
32. The parable of the two sons
33. The parable of the tenants
34. The parable of the marriage feast
35. Paying tribute to Caesar
36. The greatest commandment
37. Hypocrisy and ambition
Discourse:
38. The final sermon (1)
39. The final sermon (2)
Matthew 20:1-16 Matthew 21:28-32 Matthew 21:33-43 Matthew 22:1-14

Matthew 22:15-22 Matthew 22:34-46 Matthew 23:1-12

Matthew 25:1-13 Matthew 25:14-30
Conclusion: God's kingdom fulfilled 40. Christ the King
Matthew 25:31-46
PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the passion of Jesus
1. The transfiguration
2. The temptations
3. The meaning of the cross
4. Signs of the resurrection (1)
5. Signs of the resurrection (2)
6. Signs of the resurrection (3)
7. Palm Sunday & Crucifixion
Matthew 17:1-9 Matthew 4:1-11 John 3:1-17
John 4:5-42
John 9:1-41
John 11:1-45
Matthew 21:1-11 26:14-27:66
Resurrection appearances of Jesus
8. The empty tomb
9. The leaders react
10. The Emmaus road
Observations about Jesus
11. Jesus the Good Shepherd
12. Jesus the way, truth and life
13. Jesus present among his people
14. Jesus prays for his people
The coming of the Holy Spirit
15. The day of Pentecost
John 20:1-18 John 20:19-31 Luke 24:13-35

John 10:1-10 John 14:1-14 John 14:15-21 John 17:1-11

John 20:19-23; John 7:37-39 **Conclusion: The Godhead**

16. The Trinity
Matthew 28:16-20

Appendix 1: Studies arranged according to lectionary readings **Appendix 2:** Studies arranged according to gospel readings

Kingdom Life in Mark

Common Lectionary group studies, 72 pages (1990, 2010).

Introduction
PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah
1. The coming of the Lord Mark 13:32-37
2. John the Baptist Mark 1:1-8
3. The Messiah John 1:6-8, 19-28
4. Mary's Son Luke 1:26-38
5. Infancy and childhood of Jesus Luke 2:22-40
6. Reflections on the birth of Jesus John 1:1-18

Commencement: The figure of Jesus the Messiah
7. The baptism of Jesus Mark 1:4-11
8. The call of Andrew and his friend John 1:35-42

The mystery of the Son of God
9. The call of the first disciples Mark 1:14-20
10. A Sabbath day in Capernaum (1) Mark 1:21-28
11. A Sabbath day in Capernaum (2) Mark 1:29-39
12. The cure of a leper Mark 1:40-45
13. The cure of a paralytic Mark 2:1-12 14. The question of fasting Mark 2:18-22
15. Violation of the Sabbath Mark 2:23-3:6 16. Serious criticism of Jesus Mark 3:20-35
17. The parables of the kingdom Mark 4:26-34
18. The calming of the storm Mark 4:35-41
19. Jairus’ daughter; a woman's faith Mark 5:21-43
20. Jesus rejected at Nazareth Mark 6:1-6 21. The mission of the twelve Mark 6:7-13 22. Compassion for the crowds Mark 6:30-34
(interlude)
23. The feeding of the five thousand John 6:1-15 24. The bread of life (1) John 6:24-35 25. The bread of life (2) John 6:35,41-51 26. The bread of life (3) John 6:51-58 27. Incredulity and faith John 6:55-69 28. Jewish customs Mark 7:1-23
29. The cure of a deaf mute Mark 7:31-37

The way of the Son of Man
30. Peter's confession Mark 8:27-38
31. Passion & resurrection prophesied Mark 9:30-37
32. Instructions for the disciples Mark 9:38-50
33. What God has joined together Mark 10:2-16
34. The problem of wealth Mark 10:17-3
35. The sons of Zebedee Mark 10:35-45
36. The cure of Bartimaeus Mark 10:46-52
37. The first commandment Mark 12:28-34
38. The scribes; the widow's mite Mark 12:38-44
39. The last things Mark 13:24-32

Conclusion: The fulfilment of the mystery
40. Christ the King John 18:33-37

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus
1. The transfiguration Mark 9:2-9
2. The temptations Mark 1:9-15
3. The meaning of the cross Mark 8:31-38
4. Teaching about the cross (1) John 2:13-22
5. Teaching about the cross (2) John 3:14-21
6. Teaching about the cross (3) John 12:20-33
7. Palm Sunday and the crucifixion Mark 11:1-11; 15:1-39

Resurrection Appearances of Jesus
8. The empty tomb Mark 16:1-18
9. Easter evening John 20:19-31
10. Emmaus postscript Luke 24:35-48

Observations about Jesus
11. Jesus the Good Shepherd John 10:11-18
12. Jesus the true vine John 15:1-8
13. Jesus present among his people John 15:9-17
14. Jesus prays for his people John 17:11-19

The coming of the Holy Spirit
15. The day of Pentecost John 15:26-27; 16:4-15

Conclusion: The Godhead

16. The Trinity John 3:1-17
Appendix 1: Studies arranged according to lectionary readings **Appendix 2:** Studies arranged according to gospel readings

Kingdom Life in Luke

Common Lectionary group studies, 72 pages (1991, 2010)

Introduction
PART I THE LIFE AND MINISTRY OF JESUS

Preparation: The coming of Jesus the Messiah
1. The coming of the Lord Luke 21:25-36
2. John the Baptist Luke 3:1-6
3. The Messiah Luke 3:7-18
4. Mary's Son Luke 1:39-55
5. Infancy and childhood of Jesus Luke 2:41-52
6. Reflections on the birth of Jesus John 1:1-18

Commencement: The figure of Jesus the Messiah
7. The baptism of Jesus Luke 3:15-17,21-22
8. The marriage feast at Cana John 2:1-11

Luke's program for Jesus' ministry
9. The visit to Nazareth (1) Luke 4:14-21
10. The visit to Nazareth (2) Luke 4:21-30

The Galilean ministry
11. The call of the first disciples Luke 5:1-11
12. The sermon on the plain (1) Luke 6:17-26
13. The sermon on the plain (2) Luke 6:27-38
14. The sermon on the plain (3) Luke 6:39-49
15. The cure of the centurion's servant Luke 7:1-10
16. The widow of Nain Luke 7:11-17
17. Jesus' feet anointed Luke 7:36-8:3
18. Peter's confession of faith Luke 9:18-24

The travel narrative: part one
19. The journey to Jerusalem begins Luke 9:51-62
20. The mission of the seventy-two Luke 10:1-12,17-20
21. The good Samaritan Luke 10:25-37
22. Martha and Mary Luke 10:38-42

23. The importunate friend Luke 11:1-13
24. The parable of the rich fool Luke 12:13-21
25. The need for vigilance Luke 12:32-40
26. Not peace but division Luke 12:49-56
27. Few will be saved Luke 13:22-30
28. True humility Luke 14:1,7-14
29. The cost of discipleship Luke 14:25-33

The Gospel within the Gospel
30. The lost coin, sheep, and son Luke 15:1-10 (11-32)

The travel narrative: part two
31. The unjust steward Luke 16:1-13
32. The rich man and Lazarus Luke 16:19-31
33. A lesson on faith and dedication Luke 17:5-10
34. The ten lepers Luke 17:11-19
35. The unjust judge Luke 18:1-8
36. The Pharisee and the tax collector Luke 18:9-14
37. Zacchaeus Luke 19:1-10

The ministry in Jerusalem
38. The resurrection debated Luke 20:27-38
39. The signs announcing the end Luke 21:5-19

Conclusion: The fulfilment of the ministry 40. Christ the King John 12:9-19

PART II THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus
1. The transfiguration Luke 9:28-36
2. The temptations Luke 4:1-13
3. The meaning of the cross Luke 13:31-35
4. Teaching about repentance (1) Luke 13:1-9
5. Teaching about repentance (2) Luke 15:1-3,11-32
6. Mary anoints Jesus John 12:1-8
7. Palm Sunday and the crucifixion Luke 19:28-40; 14-23:56

Resurrection Appearances of Jesus
8. The empty tomb Luke 24:1-12
9. Easter evening John 20:19-31

10. Jesus and Peter John 21:1-19

Observations about Jesus
11. Jesus the Good Shepherd John 10:22-30
12. Jesus the way of love John 13:31-35
13. Jesus present among his people John 14:23-29
14. Jesus prays for his people John 17:20-26

The coming of the Holy Spirit
15. The day of Pentecost John 14:8-17,25-27
Conclusion: The Godhead
16. The Trinity John 16:12-15
Appendix 1: Studies arranged according to lectionary readings **Appendix 2:** Studies arranged according to gospel readings

Kingdom Life in John

Background information and study outlines, 88 pages (2011)
Introduction: John an eye-witness

Section 1: Details exclusive to John
1 Signs
2 Sayings
3 People
4 Times
5 Numbers
6 Places
7 General details

Section 2: Relational Bible Studies
Compiled from *Kingdom Life in Matthew, Mark & Luke* Part 1: The Life and Ministry of Jesus
Part 2: The Death and Resurrection of Jesus

Appendix: *Renewal Journals* and books
Bible study outlines:
PART 1: THE LIFE AND MINISTRY OF JESUS

Preparation: The Coming of Jesus the Messiah
1. Reflections on the birth of Jesus John 1:1-18
2. The witness of John the Baptist John 1:29-34

Commencement: The figure of Jesus the Messiah
3. The marriage feast at Cana John 2:1-11
4. The meaning of the cross John 3:1-17
5. The Messiah and Samaritans John 4:1-42
6. The Holy Spirit Promised John 7:37-39
7. The Son of God and a man born blind John 9:1-41

Observations about Jesus
8. Jesus the good shepherd John 10:1-10
9. The shepherd knows his sheep John 10:22-30

10. Signs of the resurrection John 11:1-45
11. Mary anoints Jesus John 12:1-8
12. Christ the King John 12:9-19

PART 2: THE DEATH AND RESURRECTION OF JESUS

Preparation for the Passion of Jesus

1. Jesus the way of love John 13:1-35
2. Jesus the way, truth and life John 14:1-14
3. Jesus present among his people John 14:15-21
4. Jesus promises his Spirit John 14:23-29
5. Jesus the true vine John 15:1-17
6. The Trinity John 16:12-15
7. Jesus prays for his people John 17:1-11
8. Jesus prays for all believers John 17:20-26
9. The trials and crucifixion John 18:1-19:42

Resurrection appearances of Jesus

10. The empty tomb John 20:1-18
11. The leaders react John 20:19-31
12. Jesus and Peter John 21:1-19

A Preface to The Acts of the Apostles

Background information, 131 pages (2011)
Introduction

1 The Title of *The Acts*
A History of Christian Origins
The Acts of the Apostles - the Second Part of the Work
The Acts of the Holy Spirit

2 The Aims of *The Acts*
An orderly account of the work of the risen Lord by his Spirit through the Church
3 The Author of *The Acts*
Gentile, physician, historian, spiritual
4 The Date of *The Acts*
Before Paul's death

5 The Sources of *The Acts*
Historical sections
Biographical sections

6 The Setting of *The Acts*
The Greeks
The Romans
The Jews
7 The Contents of *The Acts*
Historical and Biographical
Preparation for the witness (1:1-26)
The witness in Jerusalem (2:1 – 8:3)
The witness in Judea and Samaria (8:4 – 12:25)
The witness to Jews and Gentiles (13:1 – 28:31)

Conclusion

Body Ministry:

The Body of Christ Alive in His Spirit

Contents Summary:

Foreword: *James Haire*
Prologue: *Change Changed*

Part 1: Body Ministry

Preface to Part 1, Body Ministry: *Colin Warren*

Section I. Body Ministry: from few to many
Chapter 1. Kingdom Authority
Chapter 2. Obedient Mission
Chapter 3. Mutual Ministry
Chapter 4. Spiritual Gifts
Chapter 5. Body Evangelism

Section II. Body Organization from some to all
Chapter 6. Divine Headship
Chapter 7. Body Membership
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Part 2: Ministry Education

Preface to Part 2, Ministry Education: *Lewis Born*

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Epilogue: The Unchanging Christ

Body Ministry:

The Body of Christ Alive in His Spirit

Contents Details:

Exploring Body Ministry, 244 pages (2011).
Compiled from these two books in one volume:
The Body of Christ, Part 1: Body Ministry, and
The Body of Christ, Part 2: Ministry Education

Foreword: *James Haire*
Prologue: *Change Changed*

Part 1: Body Ministry

Preface to Part 1, Body Ministry: *Colin Warren*
Section I. Body Ministry: From few to many

Chapter 1. Kingdom Authority: From meetings to ministry
1. Church and Kingdom
2. Signs of the Kingdom

Chapter 2. Obedient Mission: From making decisions to making disciples
1. Empowering
2. Discipling

Chapter 3. Mutual Ministry: From spectators to participants
1. Clergy
2. Laity

Chapter 4. Spiritual Gifts: From limited to unlimited
1. Unity
2. Diversity

Chapter 5. Body Evangelism: From programs to growing churches

1. Program Evangelism
2. Power Evangelism

Section II. Body Organization: From some to all

Chapter 6. Divine Headship: From figurehead to functional head
1. The Written Word
2. The Living Word

Chapter 7. Body Membership: From firm to flexible structures
1. The Organism
2. The Organization

Chapter 8. Servant Leadership: From management to equipping
1. Servanthood
2. Equipping for ministry

Chapter 9. Body Life: From passive to active
1. Concern for People
2. Concern for Task

Chapter 10. Expanding Networks: From maintenance to mission
1. Congregational Structures
2. Mission Structures

Case Study: *China miracle*

Part 2: Ministry Education

Preface to Part 2, Ministry Education: *Lewis Born*
Introduction: Ministry Education in the Body of Christ *from traditional to open ministry education*

Chapter 11. Open Education: From narrow to wide
1. Open Ministry Education
2. Distance Education

Chapter 12. **Unlimited Education:** ***From centralized to decentralized***
1. Advantages

2. Problems and Solutions

Chapter 13. **Continuing Education:** ***From classrooms to life***
1. Increasing Change
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Chapter 14. **Adult Education:** ***From pedagogy to self-directed learning***
1. Principles
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Chapter 15. **Mutual Education:** ***From competition to co-operation***
1. Aims and objectives
2. Implications

Chapter 16. **Theological Education:** ***From closed to open*** Bases for Change in Theological Education

Chapter 17. **Contextual Education:** ***From general to specific***
1. Theology in Context
2. Ministry in Context

Chapter 18. **Ministry Education:** ***From pre-service to in-service***
1. Body Ministry
2. Servant Leadership

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