

OUR DAILY BREAD

JESUS SOURCE BOOK

THE A-TO-Z GUIDE TO THE PEOPLE, PLACES,
AND TEACHINGS OF JESUS'S LIFE

GEORGE W. KNIGHT



Discovery House.
from Our Daily Bread Ministries

*Our Daily Bread Jesus Sourcebook:
The A-to-Z Guide to the People, Places, and Teachings of Jesus's Life*

© 2018 by George W. Knight

All rights reserved.

Discovery House is affiliated with Our Daily Bread Ministries, Grand Rapids, Michigan.

Requests for permission to quote from this book should be directed to: Permissions Department, Discovery House, PO Box 3566, Grand Rapids, MI 49501, or contact us by email at permissionsdept@dhp.org.

Scriptures taken from the Holy Bible, New International Version,[®] NIV,[®] Copyright © 1973, 1978, 1984 by Biblica, Inc.[™] Used by permission of Zondervan. All rights reserved worldwide. zondervan.com. The “NIV” and “New International Version” are trademarks registered in the United States Patent and Trademark Office by Biblica, Inc.[™]

Scripture quotations marked HCSB are from the Holman Christian Standard Bible.[®] Copyright © 1999, 2000, 2002, 2003, 2009 by Holman Bible Publishers. Used by permission. Holman Christian Standard Bible,[®] Holman CSB,[®] and HCSB[®] are federally registered trademarks of Holman Bible Publishers.

Scripture quotations marked KJV are from the King James Version.

Scripture quotations marked NKJV are from the New King James Version.[®] Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

Scripture quotations marked NLT are taken from the *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2007, 2013 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188. All rights reserved

Interior design by Rob Williams, InsideOutCreativeArts.com

ISBN: 978-1-62707-885-6

Printed in the United States of America
First printing in 2018

ABBA. An Aramaic word, meaning “father,” used by Jesus in His agonizing prayer in the garden of Gethsemane the night before His death (Mark 14:36).

This word shows the close relationship that Jesus enjoyed with God the Father. Most Jews of Jesus’s time thought of God as a distant, unapproachable being. But to Jesus the Son, His Father was as near and dear to Him as a human father.

ABIDE IN ME. See *Remain in Me*.

ABOMINATION THAT CAUSES DESOLATION.

A prediction of Jesus that referred to the destruction of Jerusalem. This prediction came true about thirty-five years after His earthly ministry, when the city was destroyed by the Roman army (Matthew 24:15).

The phrase comes from the prophet Daniel, who predicted another calamity for the Jewish people more than five centuries before Jesus’s time (Daniel 12:11). Daniel’s “abomination” referred to the desecration of the Jewish temple by a pagan Syrian ruler named Antiochus Epiphanes in about 170 BC.

With His prediction, Jesus declared that another abominable event—just as bad as Daniel’s prophecy—was imminent. It happened in AD 70 when the Roman general Titus put down a Jewish revolt and destroyed Jerusalem. Thousands of citizens either starved during the prolonged siege or were killed after the city fell. See also *Olivet Discourse*.

ACTS OF THE APOSTLES. A book of the New Testament that recounts how Jesus’s followers carried out the Great Commission to continue His work in the world after He ascended into heaven.

Beginning at Jerusalem, where Jesus was crucified, faithful believers witnessed among the Jewish people. But by the close of Acts, both Jews and Gentiles throughout the Mediterranean world were turning to Christianity in large numbers. A church had even been established in the capital city of the Roman Empire. This far-flung outpost of the gospel represented the fulfillment of Jesus's command to early believers to carry His message "to the ends of the earth" (Acts 1:8).

The first chapter of Acts also contains an account of Jesus's ascension into heaven after His parting commission to the apostles (Acts 1:7-11). Chapter 2 records the coming of the Holy Spirit to early believers on the day of Pentecost (Acts 2:1-4).

Throughout the first twelve chapters of Acts, the apostle Peter took the lead as a bold spokesman for the gospel. Then a zealous Jew named Saul, trying to stamp out this new faith that he considered heretical, was gloriously converted to Christianity. He soon became known as Paul, the "apostle to the Gentiles," who dominates the rest of the book. See also *Great Commission*.

ADULTERY. Engaging in sexual acts with a person other than your spouse. This sin is prohibited by the seventh of the Ten Commandments (Exodus 20:14). The law of Moses specified that a person committing adultery should be stoned to death (Leviticus 20:10).

In Jesus's day, a group of Pharisees and teachers of the law once brought to Him a woman accused of adultery. They asked Jesus what He had to say about her sin, reminding Him of the Old Testament command to stone adulterers, hoping to trap Jesus into making a statement they could use against Him.

But Jesus turned the table on the woman's accusers. "Let any one of you who is without sin," He declared, "be the first to throw a stone at her" (John 8:7). Jesus was saying that judgment against sin is best left in God's hands, that only those who are free of sin can sit in judgment over the sin of others.

Every one of the woman's self-righteous critics walked away, shamed by Jesus's wisdom and grace. Then He assured the woman that He didn't condemn her, but at the same time He issued a challenge: "Go now and leave your life of sin" (v. 11). Jesus offered no easy forgiveness that demanded nothing of the woman—she had to decide between her old way of life or the way of righteousness as a follower of Jesus.

In His broader teachings on adultery, Jesus also warned against sexual lust and unbridled desire. Filling one's mind with fantasies can lead to the physical act of adultery itself, so He warned, "Anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matthew 5:28).

ADVOCATE. A title of Jesus expressing the idea that He pleads for His followers before God the Father (1 John 2:1).

All believers, though redeemed by God's grace, have moments when they fall into sin. When this happens Jesus intercedes on their behalf with God the Father. When Christians confess their sins, He restores them to a right relationship with a holy and righteous God.

Jesus has the right credentials to represent His people when they are accused of wrongdoing because of His atoning work as Savior through His death on the cross.

AENON. A place where John the Baptist continued to baptize converts after he had baptized Jesus (John 3:23). Aenon's exact location is unknown today, though it was along the upper reaches of the Jordan River. It was near Salim, another site with a location lost to history.

Probably neither Aenon nor Salim was the site of Jesus's baptism. He was apparently baptized in the lower reaches of the Jordan River, in the desert area near the Dead Sea. This is the region where John was preaching when Jesus launched His public ministry (Luke 3:1–9). See also *Baptism of Jesus*; *Bethabara*.

AKELDAMA. See *Field of Blood*.

ALPHA AND OMEGA. A name of Jesus that emphasizes His completeness, eternity, and oneness with God the Father (Revelation 1:8). Alpha is the first letter of the Greek alphabet, and Omega is the last. Thus, this name declares that Jesus is the beginning and the end—the first and the last—and everything in between.

He existed with God the Father as the agent of creation before time began (John 1:3). He brings meaning to His people's day-to-day existence. And He gives believers hope for the future when their earthly lives come to an end. Jesus is the eternal one in whom people can place their total trust.

ANDREW. One of the original twelve disciples, or apostles, of Jesus. According to the gospel of John, he was the first of the apostles (1:40–42). Andrew was a follower of John the Baptist before he became Jesus's disciple.

Almost every time Andrew is mentioned in the Gospels, he is bringing someone to Jesus. After meeting Jesus, he found his brother Peter and introduced him to the Master (John 1:41). At the feeding of the five thousand, Andrew told Jesus about the boy whose lunch was multiplied to feed the hungry crowd (John 6:8–9). As the Lord's earthly ministry was drawing to a close, Andrew—along with Philip—told Jesus about a group of Greeks who wanted to talk with Him (John 12:20–22).

Andrew and his brother Peter were fishermen from the coastal village of Bethsaida on the Sea of Galilee (John 1:44). See also *Disciples of Jesus*.

ANGELS. Spiritual beings who serve as special messengers of God and as agents of His power in the world. Angels are created

beings—thus not divine—but they are superior to humans in knowledge and strength.

Angels played a special role in the life and ministry of Jesus. The angel Gabriel announced to the virgin Mary that she would give birth to “the Son of the Most High” (Luke 1:32). In the last book of the New Testament, Jesus confirmed that He had sent the angel who shared the visions that the apostle John recorded (Revelation 22:16).

Angels also:

- Told Zechariah that his son, John, would prepare the way for the Messiah (Luke 1:11–17);
- Announced Jesus’s birth to shepherds (Luke 2:9–14);
- Warned Joseph in a dream to flee to Egypt (Matthew 2:13);
- Told Joseph when to return to his home country (Matthew 2:19–20);
- Ministered to Jesus after His temptations ended (Matthew 4:11);
- Rolled away the stone that sealed Jesus’s tomb (Matthew 28:2);
- Appeared to several women at the empty tomb (Matthew 28:5) and individually to Mary Magdalene when she lingered at the tomb (John 20:11–12);
- Will accompany Jesus at His return (Matthew 16:27) and sound trumpets in the end time (Matthew 24:31).

ANNA. An elderly prophetess who recognized the infant Jesus as the Messiah when He was dedicated at the temple in Jerusalem (Luke 2:36–38).

Anna's husband had died after they had been married for only seven years, and she had been a widow for many years after that. But this tragedy didn't make her bitter or resentful—she worshiped and prayed in the temple every day. Her faithfulness was rewarded by a glimpse of the babe-in-arms who was the long-awaited Messiah.

Anna passed on this good news to many other people “who were looking forward to the redemption of Jerusalem” (verse 38).

ANNAS. A Jewish religious official before whom Jesus appeared after His arrest (John 18:12–13). A former high priest of the Jews, Annas may have insisted that Jesus be brought to him because of a personal grudge.

Jesus had driven merchants and moneychangers out of the temple (Matthew 21:12–13). This shady business enterprise may have been operated by Annas and his family.

After questioning Jesus, Annas sent Him to the current high priest, Caiaphas, to be tried before the Jewish Sanhedrin (John 18:24). Caiaphas was Annas's son-in-law. See also *Caiaphas*.

ANNUNCIATION OF JESUS'S BIRTH. The formal proclamation to the virgin Mary that she would give birth to Jesus, the Messiah. This message was delivered by the angel Gabriel just a few months after he had announced the birth of John the Baptist to Zechariah and Elizabeth (Luke 1:26–38).

An annunciation of a different type was made to Joseph, the man who had promised to take Mary as his wife. When it became apparent that she was pregnant, Joseph determined to break his marriage pledge. But an angel informed him that Mary's pregnancy was supernatural and that she would give birth to the Messiah. This divine reassurance convinced Joseph to proceed with the marriage (Matthew 1:18–25). See also *Mary*, *Mother of Jesus*; *Virgin Birth*.

ANOINTING OF JESUS. One of two lavish displays of love for Jesus which occurred at different points in His earthly ministry. Both actions were performed by women who poured expensive perfume on His feet, then wiped them with her hair.

The first anointing happened early in Jesus's ministry when a sinful woman approached Him in the home of Simon the Pharisee. Jesus contrasted the woman's act of love and devotion with the cold reception He had received from Simon. The Lord rewarded her faith by extending forgiveness for her sins (Luke 7:36-50).

The second anointing occurred just a few days before Jesus's ministry on earth came to a close. Three gospels record this event, but only John's reveals that the woman was Mary of Bethany, sister of Lazarus (John 12:3-8; see also Matthew 26:6-13; Mark 14:3-9).

Judas, the disciple who later betrayed Jesus, objected to what he considered a waste of costly perfume. But Jesus commended Mary's unselfish act, describing it as a form of preparation for His approaching death. "It was intended that she should save this perfume for the day of my burial," He declared (John 12:7). See also *Mary, Sister of Lazarus*; *Simon the Pharisee*.

ANTICHRIST. An evil being who opposes Christ (*anti* means "against") and His work in the world. The word does not appear in the Gospels, but is prominent in the additional writings of the apostle John.

According to John, many antichrists were already at work during the latter years of the first Christian century. He identified them as false teachers, many of whom denied the divinity of Jesus (1 John 2:18-23), while others insisted that He did not exist in a human body (1 John 4:2-3). John affirmed in his gospel that Christ was both fully human and fully divine (John 1:1-14).

In John's book of Revelation, he envisioned the rise of a single evil being of great power in the end time. This antichrist, "the beast," will war against Christ and the forces of good. But he and his henchman, the false prophet, will be defeated and "thrown alive into the fiery lake of burning sulfur" (Revelation 19:20). See also *Satan*.

ANTIPAS. See *Herod*, No. 3.

APOSTLES. See *Disciples of Jesus*.

APPEARANCES OF JESUS AFTER HIS

RESURRECTION. According to the book of Acts, the period between Jesus's resurrection and His ascension lasted for forty days (1:3).

His followers were slow to believe that Jesus had broken the bonds of death, so He spent time with them to prove that He was still alive. During these forty days, He also prepared them to continue His work on earth through the church by relying on the power of the Holy Spirit (Acts 1:4–8).

The four Gospels record several appearances of Jesus to His followers during this period. In the book of 1 Corinthians, the apostle Paul also mentioned several post-resurrection appearances of Jesus that do not appear in the Gospels. According to these sources, Jesus appeared:

- to Mary Magdalene at the empty tomb (John 20:11–18);
- to another woman named Mary, along with Mary Magdalene, at the empty tomb (Matthew 28:1–10);
- to two followers on their way to Emmaus, a town not far from Jerusalem (Luke 24:13–32);
- to Peter, apparently in Jerusalem (Luke 24:33–35);

- to ten of His disciples in Jerusalem at a time when Thomas was not present (John 20:19–25);
- to the eleven disciples, including Thomas, in Jerusalem a week later (John 20:26–29);
- to His disciples at the Sea of Galilee (John 21:1–14);
- to His disciples at His ascension near Jerusalem (Luke 24:44–53);
- to more than five hundred followers (1 Corinthians 15:6);
- to James and all the apostles (1 Corinthians 15:7); and
- to the apostle Paul (1 Corinthians 15:8). Paul was probably referring to his dramatic vision of Jesus on the road to Damascus, an event that resulted in his conversion to Christianity (Acts 9:1–19).

ARCHELAUS. See *Herod*, No. 2.

ARIMATHEA. See *Joseph of Arimathea*.

AFTER THE RESURRECTION

Acts of the Apostles

Appearances of Jesus after His Resurrection

Ascends into Heaven

Emmaus

Firstborn from Among the Dead

Great Commission

Lord's Day

Mary Magdalene

Miraculous Catches of Fish

Resurrected from the Grave

Thomas