



The Mission for a Transformed Life

Summary and Goal

In this story we see a beautiful picture of Jesus' compassionate forgiveness toward a sinful woman. We learn an important truth: the one who has been forgiven much, loves much. If we comprehend God's majesty and holiness combined with our brokenness and sinfulness, all believers have been tremendously forgiven at a great cost. We have been forgiven much. How great is our love in response to such grace?

Main Passages

Luke 7:36-50

Session Outline

1. Greatly Abased (Luke 7:36-39)
2. Discouraged Not (Luke 7:40-43)
3. Our Advocate with the Father (Luke 7:44-50)

Theological Theme

Jesus took on flesh, perfectly obeyed the law of God, and paid the penalty on the cross for the sins of the world. Jesus now sits as a Mediator and Intercessor before God the Father on behalf of all those who are trusting in Him for life.

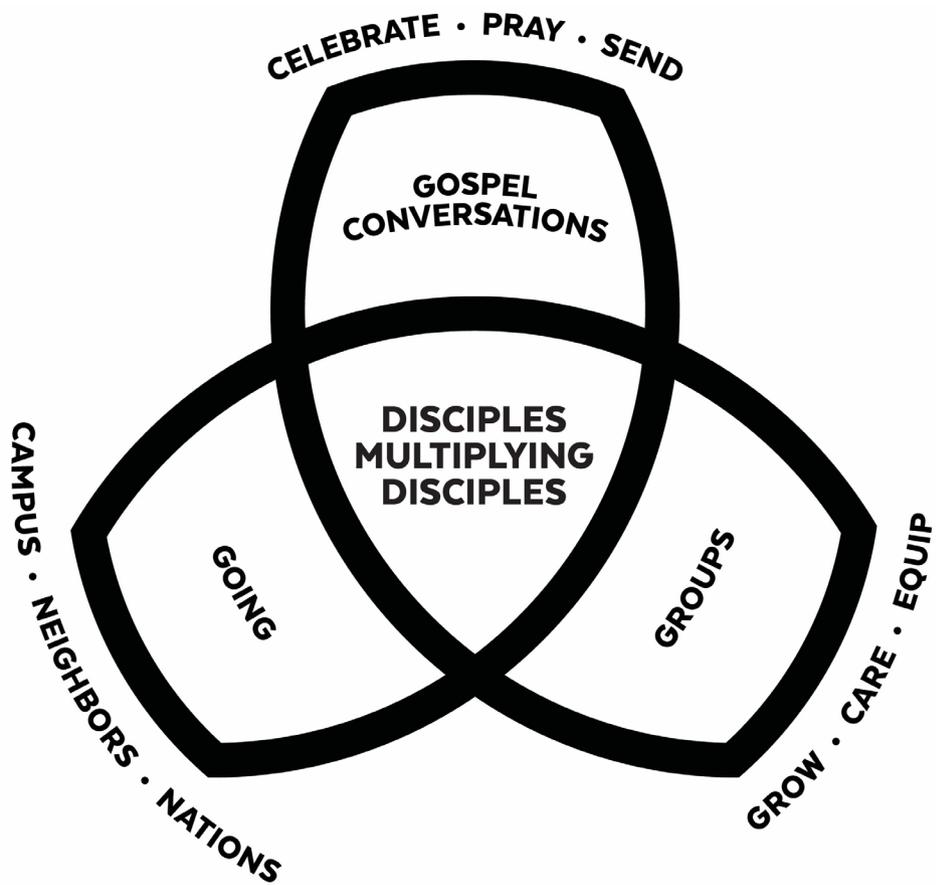
Christ Connection

Christ Jesus is the Christian's Advocate and Mediator. He is their only hope for salvation in this world.

Missional Application

Those who have been forgiven much, love much. Christians love both God and neighbor much because they have been redeemed by the blood of the Lamb.

Disciples Multiplying Disciples



DxD This Week

For the Leader

Pre-enlist a member to share a Gospel conversation story then ask how many have had Gospel conversations in the past week.

Are you planning a social/party for the Super Bowl? Have the person you have “shared the load” with for social/party responsibilities plan the next event.

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Session Plan

The Mission for a Transformed Life

Introduction

- ❓ What comes to mind when you hear the word mediator?
- ❓ Why do we need a mediator before God? Why can't we approach Him on our own?

In this short episode recorded by Luke, two kinds of people who believe in God are contrasted. First, the Pharisees, with whom Jesus was eating because they had invited Him, believed themselves to be righteous people. This isn't to say that they saw themselves as completely perfect, but they did believe that they had lived strict and holy enough lives to be excluded from the group they designated as "sinners." Second, the "woman in the town," who showed up out of nowhere and made a scene, believed herself to be a sinner and in desperate need of forgiveness.

1. Greatly Abased (Luke 7:36-39)

The "woman in the town" was probably a prostitute. There was no doubt in anyone's mind that day whether or not she was sin-sick. Even Luke introduced her as a "woman in the town who was a sinner." Jesus knew. The Pharisees knew. The disciples knew. Even the woman herself knew that her sins against God had been piled up and were odious to Him. God hated her sin and she stood before Him as a sinner.

- ❓ What evidence did Luke give that the woman was well aware of her sin? What does our approach to God reveal about our view of ourselves and our sin?
- ❓ Why is it important to realize that all people find themselves in the same place as this woman did, even if our particular sins are not the same?
- ❓ Application: Where have you been guilty of ignoring or denying your own sinfulness before God? Where do you need to take a similar posture to the woman in these verses?

2. Discouraged Not (Luke 7:40-43)

One of the most astounding parts of this story is the fact that this woman came to Jesus at all. What was the point? How could someone as sinful and unclean as she was presume to get anywhere near Christ, much less touch Him and beg for mercy. This, in fact, was the exact perspective of the Pharisees. They were appalled by the very notion that someone so sinful would dare come to one of their homes and think she would have an audience with Christ.

- ❓ What did Jesus teach in regards to those who come to Him, regardless of their state? How might this have given the woman encouragement and assurance?
- ❓ How does this promise of Christ apply to us today? How should it impact the way we view others?
- ❓ Application: How is God calling you to respond to the grace of Christ today?

3. Our Advocate with the Father (Luke 7:44-50)

Sinners come to Christ because Christ is able to deliver on His promise to forgive and save. He is able to deliver on that promise because of who He is and what He has done.

- ❓ Read 1 Timothy 2:5. How is Christ able to serve as the Mediator between God and man?
- ❓ How is Christ's mediating work applied to those who trust in Him? How does this apply to the love He showed to the woman in today's passage?
- ❓ Application: How has the work of Jesus changed your life?

Conclusion

- ❓ How seriously do you view your sin before Jesus? What needs to change?
- ❓ How should Christ's mediating work on your behalf change the way you view others and relate to others who have sinned against you?
- ❓ How should Christians respond as those who have been forgiven much and loved much? How does this compel us to share the good news with others?

A Denarius

A denarius (plural denarii) was the wage for a day's work in the first century. Jesus showed that he knew what Simon, the Pharisee, was thinking. The point of Jesus's story was simple: a person who is forgiven more appreciates it more.



Expanded Session Content

The Mission for a Transformed Life

Introduction

- ❓ What comes to mind when you hear the word mediator?
- ❓ Why do we need a mediator before God? Why can't we approach Him on our own?

Many people would describe hell as a state in which a person is separated from God's presence. This is a common idea because we tend to think of God's benevolent attributes such as grace, mercy, love, and patience. If these were the only attributes that comprised God's character, then that description of hell makes sense. But that is an incomplete picture of God's character. God is also holy, righteous, and just. God cannot tolerate sin, does not overlook it, and always punishes it.

That's why people are in trouble. Every person has sinned and falls short of God's glorious standard. Unless someone intervenes, then there is no hope. But someone has intervened. There is a Mediator!

In our passage today, we will consider an episode in Jesus' life that serves as a model to both those who are righteous in their own eyes and those who desperately seek mercy. Jonathan Edwards summed up what the proper response should be for those who know the depth of their depravity. He wrote, "Be always greatly abased for your remaining sin, and never think that you lie low enough for it, but yet don't be at all discouraged or disheartened by it; for though we are exceeding sinful, yet we have an advocate with the Father, Jesus Christ the righteous, the preciousness of whose blood, and the merit of whose righteousness and the greatness of whose love and faithfulness does infinitely overtop the highest mountains of our sin."¹

Session Summary

In this short episode recorded by Luke, two kinds of people who believe in God are contrasted. First, the Pharisees, with whom Jesus was eating because they had invited Him, believed themselves to be righteous people. This isn't to say that they saw themselves as completely perfect, but they

did believe that they had lived strict and holy enough lives to be excluded from the group they designated as “sinners.” Second, the “woman in the town,” who showed up out of nowhere and made a scene, believed herself to be a sinner and in desperate need of forgiveness.

We might say that all people on earth fit into one of these two categories. Either you are a person who believes that you are sufficiently good to deserve reward and recognition or you believe that you are desperately sin-sick and in need of forgiveness of sin and a new heart.

In our lesson today, we will focus specifically on the woman who came and washed Jesus’ feet with her tears. She will serve as an example of appropriate humility and hope in the presence of the great Savior.

1. Greatly Abased (Luke 7:36-39)

The “woman in the town” was probably a prostitute. There was no doubt in anyone’s mind that day whether or not she was sin-sick. Even Luke introduced her as a “woman in the town who was a sinner.” Jesus knew. The Pharisees knew. The disciples knew. Even the woman herself knew that her sins against God had been piled up and were odious to Him. God hated her sin and she stood before Him as a sinner.

 What evidence did Luke give that the woman was well aware of her sin? What does our approach to God reveal about our view of ourselves and our sin?

The woman didn’t come to Christ with a shred of any sense of pride or entitlement. She came in shame, seeking mercy and mercy alone. We know this by her actions. She wept. She washed Jesus’ feet with her tears and her hair. She kissed His feet and anointed them with perfume. This was an abased woman. She was laid low because of her sins, and she didn’t pretend that she had any righteousness in herself upon which to rely. Like all people on earth (even those who believe themselves to be good), this woman had committed sin and corrupted herself.

Sin is a deviation from the will of God. It is doing what God forbids or not doing what God commands. This woman turned aside from the way of God and chose to follow her own way. God has made His will and law clear in the Scriptures, and any deviation whatsoever is an offense against its Author.

 Why is it important to realize that all people find themselves in the same place as this woman did, even if our particular sins are not the same?

To think that this woman was alone in her foolishness is evidence of our own foolishness and blindness. We are sinners indeed and have many times in our lives offended God with our own acts of pride, selfishness, lust, and rebellion.

How could we, after all that God has done for us, rebel against Him and transgress His law? He created us, gave us life, provided for us from birth, has given us countless undeserved gifts and kindnesses. Yet we, along with every person on earth, stiffen our necks against His will and turn up our noses at His invitations. How could we?

Our constant transgression of God's law shows just how radical our own corruption is. Our continual leaning away from God reveals just how total our depravity is. What hope do we possibly have after offending such a great God to such a great degree? Like the Israelites, without someone to intervene and intercede, we have none.

- Application: Where have you been guilty of ignoring or denying your own sinfulness before God? Where do you need to take a similar posture to the woman in these verses?

2. Discouraged Not (Luke 7:40-43)

One of the most astounding parts of this story is the fact that this woman came to Jesus at all. What was the point? How could someone as sinful and unclean as she was presume to get anywhere near Christ, much less touch Him and beg for mercy. This, in fact, was the exact perspective of the Pharisees. They were appalled by the very notion that someone so sinful would dare come to one of their homes and think she would have an audience with Christ.

- What did Jesus teach in regards to those who come to Him, regardless of their state? How might this have given the woman encouragement and assurance?

The woman was abased, but she wasn't discouraged. She wasn't discouraged because God the Father was working in her heart to draw her to the Son. Not only that, but Christ promised He would never cast out those who come to Him. He said, "All that the Father gives me will come to me, and whoever comes to me I will never cast out" (John 6:37). So, this sinful woman, despite her desperate sinful state, was not discouraged to come to Christ because the Father was compelling her and she had the assurance that Christ would receive her.

- How does this promise of Christ apply to us today? How should it impact the way we view others?

A Denarius

A denarius (plural denarii) was the wage for a day's work in the first century. Jesus showed that he knew what Simon, the Pharisee, was thinking. The point of Jesus's story was simple: a person who is forgiven more appreciates it more.

John wrote that Christians have an Advocate with the Father, not that they had an Advocate. It would be a terrible thing if Christians had received forgiveness of sins at one time, but then were expected to live a perfectly sinless life from then on. They would be no better off than those who had rejected Christ. Consider what Francis Ridley Havergal wrote, “No; if you will only keep on trusting in that precious blood, and not turn away from it, He says that it cleanses, that is, goes on cleansing . . . Perhaps you never thought of this; ask Him now not only to wash you in the fountain of His precious blood, but to keep you in it, to go on cleansing you all day long. Trust Him to do this.”²

Furthermore, if you are a Christian, you can freely invite those who are lost in sin to come to Christ freely. Christians do not have to wonder about or doubt the truth that Jesus Christ will never turn away a humble soul who comes to Him for mercy. Thus, Christians can proclaim the gospel message with confidence because they know that the promise is indeed sure.

Finally, for those who find that they are sinners with very little hope in this world and a clear picture of just how low they are, then the application is clear: Go to Christ! Don’t hesitate a single moment longer. No matter if some self-righteous Pharisee scoffs at your coming, for Christ Himself wants you to be there. God the Father drew you there. All those who come to Christ humbly seeking mercy will never be cast out. You are included in that promise.

 Application: How is God calling you to respond to the grace of Christ today?

3. Our Advocate with the Father (Luke 7:44-50)

Sinners come to Christ because Christ is able to deliver on His promise to forgive and save. He is able to deliver on that promise because of who He is and what He has done.

 Read 1 Timothy 2:5. How is Christ able to serve as the Mediator between God and man?

Jesus Christ became the Mediator between sinful people and a holy God. Jesus interceded on behalf of God’s people in order that they would be spared from the destruction that they deserved.

First Timothy 2:5 says, “For there is one God, and there is one mediator between God and men, the man Christ Jesus.” First John 2:1 says, “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ

the righteous.” Finally, Romans 8:34 says, “Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.”

Take a moment to consider that. Jesus is mediating between Christians and God the Father. Jesus is advocating on our behalf before God the Father.

 How is Christ’s mediating work applied to those who trust in Him? How does this apply to the love He showed to the woman in today’s passage?

Jesus, being fully God and fully man, did what we were unable to do. Jesus lived a life of perfect obedience to the Father. Jesus always did what God the Father commanded, and He never did what God the Father prohibited. He pleased God the Father in every way (Matt. 3:17).

His perfect obedience is a wonder to behold, but how does it help us? Paul, in his letter to the Corinthians, explained it like this, “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God” (2 Cor. 5:21). Holy, righteous Jesus submitted Himself to a sinner’s death and took the punishment for the sin of God’s people upon Himself. But, that’s not all. He not only canceled the debt that we owed, but He credited our account with His righteousness, “so that in him we might become the righteousness of God.”

We have to understand that God stands ready to allow His wrath to fall on all sinners. God’s justice would surely be satisfied for our sins by our eternal condemnation and judgment. We stood guilty before a holy God and our sentence of death was ready to be handed down, until Christ appeared to intercede. The Mediator, Christ Jesus, bore our sin. “And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross. He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him” (Col. 2:13-15).

Now, Christians are blessed beyond anything they can imagine. Not only has their record of sin been canceled, but they have been adopted into God’s family and enjoy all the rights and privileges of sons and daughters (John 1:12).

 Application: How has the work of Jesus changed your life?

Conclusion

All people have sinned and fall short of God's glorious standard. Because of their sin, all people stand condemned before a holy God and are deserving of death. Though they are low and abased as a result of their sin, they aren't without hope. Jesus said that He will never cast out any who come to him humbly seeking mercy. Therefore, sinners should not be discouraged from going to Christ, but should throw themselves at His feet for mercy. Christ has done the work and now mediates and intercedes for His own.

- ❓ How seriously do you view your sin before Jesus? What needs to change?
- ❓ How should Christ's mediating work on your behalf change the way you view others and relate to others who have sinned against you?
- ❓ How should Christians respond as those who have been forgiven much and loved much? How does this compel us to share the good news with others?

Prayer of Response

Take time to pray together in light of the truths that you have learned from this passage. Ask God to give you a clear picture of the danger and destruction of sin. Petition God to make you sensitive to sin in your life and cause you to grieve over it and repent of it. Ask Him also to lead you to share of His great love with others.

Additional Resources

- *Grace* by Max Lucado
- *Luke* by R.C. Sproul
- *Luke* by Robert H. Stein

For Next Week

Session Title

- Transformed For Mission

Main Passages

- Luke 8:26-39

Session Outline

1. The Demoniac Delivered (Luke 8:26-33)
2. The Strong Man Plundered (Luke 8:34-37)
3. The Healed Man Sent (Luke 8:38-39)

Memorize

⁴⁷ Therefore I tell you, her many sins have been forgiven; that's why she loved much. But the one who is forgiven little, loves little."⁴⁸ Then he said to her, "Your sins are forgiven."

- Luke 7:47-48

Daily Readings

- Monday - Luke 6:20-26
- Tuesday - Luke 6:37-42
- Wednesday - Luke 6:43-49
- Thursday - Luke 7:1-10
- Friday - Luke 7:11-17
- Saturday - Luke 7:36-50

Historical Context of Luke

Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3–4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well balanced, skillfully emphasizing his divinity and perfect humanity.

Author

The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1–3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10–17; 20:5–15; 21:1–18; 27:1–37; 28:1–16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1–3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around AD 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early AD 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea (Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus’s life and ministry who were still alive.

Setting

Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the AD 60s or 70s have tended to push the dating of Luke back to the AD 70s or 80s.

Special Features

The Gospel of Luke is the longest book in the New Testament. Focusing on the life and ministry of Jesus Christ, this Gospel is part one of a two-part history, the book of Acts being part two. Both were dedicated to “most honorable Theophilus” (Lk 1:3; Ac 1:1).

Extended Commentary

Luke 7:36-50

7:36. Ironically, just after Jesus scolded the Pharisees for not accepting either John or himself, a Pharisee invited Jesus to have dinner (cf. 11:37; 14:1). Jesus did not play favorites. Pharisees accused him of being a party boy with the tax collectors and sinners, but he accepted dinner invitations from the Pharisees, too, without asking about their motives. At the dinner, he assumed the normal position of lying beside a low table propped on his arm with his feet pointing back away from the table.

7:37-38. An uninvited guest also appeared—a woman known only for her sins. This is a distinct event from the similar narrative in the other Gospels (Matt. 26:6–13; Mark 14:3–9; John 12:1–8). The meal was apparently a special, public celebration, possibly connected with the Sabbath or another Jewish festival. At such times outsiders could enter the open door, sit by the wall, watch, and perhaps beg for leftover scraps.

The woman came for a different purpose. She came to see Jesus. Not only to see, but also to anoint. She came believing in the saving purposes of Jesus and wanting to honor him. Some think she had previously received forgiveness, possibly through John's baptism, and wanted to express appreciation for it. Perhaps she simply knew of Jesus' ministry to the poor and needy and wanted to express her gratitude for what he was doing.

Whatever the precise motive, she came to honor Jesus. She carried an expensive perfume in an ornate perfume jar made of expensive alabaster. Moving to Jesus' side of the banquet room, she eased down beside his feet crying. Why did she cry? Sorrow for sin? Joy at seeing Jesus? Mixed emotions? Luke does not say. Having dampened Jesus' feet with her tears, she took down her hair to dry Jesus' feet. Then she kissed his feet, showing her strong emotions that led to this action.

The kiss showed mixed emotions—gratitude, devotion, reverence, care.

After Jesus' feet were washed, she perfumed them, not with standard olive oil but with expensive perfume. Perhaps in the hubbub of the party, her actions had gone unnoticed. The strong scent of the perfume now called attention to her. How would people react to this sinful woman showing such affection for Jesus? How would Jesus react?

7:39. You could predict the Pharisee's reaction—horror that his honored guest would let a sinful woman touch him. Did not Jesus know who she was? Had he not heard of her bad reputation? Did not this new "prophet" have powers to see who this woman was? How could Jesus possibly let this continue without rebuke and dismissal?

7:40-43. Jesus displayed his prophetic powers in a different way. He read the mind of Simon. He told him a short parable. A banker loaned money to two men, two year's wages for one and two month's wages for another, a denarius being the standard daily wage for day laborers. Neither man could pay. Unexpectedly, the banker showed grace and removed the debts from their records. Each man went from hopeless bankruptcy to a new start in life. Obviously, both gained new affection for the banker. But Jesus had a crucial question: Which man loved the banker the

most? Simon had a ready answer: the one with the larger debt. Of course, Jesus acknowledged the proper answer.

7:44-46. Then he turned the answer on Simon, comparing the sinful woman to the proud Pharisee. Anyone could guess how that comparison should turn out. Respected Simon had no fear of comparison with her. Then Jesus raised a new standard of comparison. In the flurry of party preparations, the host had forgotten the obvious act of politeness to his honored guest. He had not even had his dusty feet washed and dried. Nor had Simon greeted Jesus at the door with the common kiss on the cheek. Such acts were not mandatory for a host, but were quite frequently observed, especially for a guest of Jesus' stature.

Jesus took the comparison one step further. The woman had poured perfume on Jesus' feet, but Simon had not brought olive oil for anointing a guest's head (see Ps. 23:5; 141:5; Amos 6:6; Matt. 6:17; Luke 10:34). Such an act would show extreme respect and courtesy to the guest. Simon had shown neither. The woman had strained her resources to purchase expensive perfume, not for Jesus' head but for his feet. Who won out in the comparison?

7:47-50. Finally, Jesus was ready to make his point. Her many sins were forgiven. Jesus did not dispute the woman's condition with Simon. Both agreed how sinful she was. The question was how acceptable she was. Simon was repulsed at the sight of her presence. Jesus let her touch, kiss, and wash him. Why? Because she loved much. Because she was a human in need of divine grace. Because she needed what Jesus had to give—forgiveness and salvation. Ignoring any reply or reaction from Simon, Jesus spoke to the woman. Your sins are forgiven!

Now party guests gasped. How could anyone forgive sins? That was God's job. Who did this man Jesus claim to be? Again Jesus ignored them, focusing on the woman and her need: "Go on without worry. Your faith has saved you." Yes, Jesus the Savior's call for faith found a person ripe for the call. This was not a disciple of John the Baptist. Nor was she a religious leader in Israel. Nor was she a pious individual studying the Pharisees' decisions and seeking to obey their law. This was a woman, a sinner and an outcast. The least of these had become greater than the contemporary religious heroes. Only sinners answer the call for faith. Self-righteous people fail to see their need of it.³

References

1. Edwards, Jonathan. *Letters and Personal Writings*. London: Yale University Press, 1998.
2. Havergal, Frances Ridley. *Little Pillows, Morning Bells, and Morning Stars: Volume 1*. The Havergal Trust, 2015.
3. Butler, Trent C., and Max Anders. *Luke*. Holman New Testament Commentary. Nashville, TN: Broadman & Holman Publishers, 2000.

Author Bio

Trent Butler (Luke)

Trent C. Butler is a freelance author and editor. He served ten years on the faculty of the International Baptist Theological Seminary in Ruschlikon, Switzerland, and for twenty-two years as editor and editorial director for Holman Bible Publishers and LifeWay. He wrote the Word Biblical Commentary volume on Joshua, the Layman's Bible Book Commentary on Isaiah, the Holman Old Testament Commentaries on Isaiah and Hosea through Micah, and the Holman New Testament Commentary on Luke. He served on the editorial Board of the Holman Christian Standard Bible, and edited the Holman Bible Dictionary. Dr. Butler has a Ph.D. in biblical studies and linguistics from Vanderbilt University, has done further study at Heidelberg and Zurich, and has participated in the excavation of Beersheba.

Max Anders (Luke)

Dr. Max Anders is the author of over 25 books, including the bestselling *30 Days to Understanding the Bible*, and is the creator and general editor of the 32-volume Holman Bible Commentary series. He has taught on the college and seminary level and is a veteran pastor. Max provides resources and discipleship strategies at www.maxanders.com to help people grow spiritually.

Jonathan Edwards (Letters and Personal Writings)

Jonathan Edwards (1703-1758) began his education at Yale College when he was thirteen years old. He served as pastor of the Congregational Church in Northampton, Massachusetts for over twenty years. His published sermons were widely circulated in America and England. He also served as a missionary to native Americans, and he was called to be president of the College of New Jersey (Princeton) just prior to his untimely death.

Frances Ridley Havergal (Little Pillows, Morning Bells, and Morning Stars: Volume 1)

Frances Ridley Havergal (December 14, 1836 – June 3, 1879) was an English religious poet and hymn writer. *Take My Life and Let it Be* and *Thy Life for Me* (also known as *I Gave My Life for Thee*) are two of her best known hymns. She also wrote hymn melodies, religious tracts, and works for children.

Max Lucado (Grace)

Since entering the ministry in 1978, Max Lucado has served churches in Miami, Florida; Rio de Janeiro, Brazil; and San Antonio, Texas. He currently serves as Teaching Minister of Oak Hills Church in San Antonio. He is America's bestselling inspirational author with more than 140 million books in print.

R.C. Sproul (Luke)

R.C. Sproul (1939–2017) was founder of Ligonier Ministries in Orlando, Fla. He was also copastor of Saint Andrew's Chapel, first president of Reformation Bible College, and executive editor of *Tabletalk* magazine. His radio program, *Renewing Your Mind*, is still broadcast daily on hundreds of radio stations around the world and can also be heard online.

Robert Stein (Luke)

Robert H. Stein (PhD, Princeton Theological Seminary), now retired, most recently served as senior professor of New Testament interpretation at The Southern Baptist Theological Seminary. He previously taught at Bethel Seminary. A world-renowned scholar of the Synoptic Gospels, he is the author of several books, including *Mark in the Baker Exegetical Commentary on the New Testament*, *Studying the Synoptic Gospels*, *Luke*, and *Jesus the Messiah*.