

Winter 2026

Dear Friends and Supporters,

“Who gets to tell the story of Jesus?”

This is one of the questions I put to students when teaching the gospels. The reason this question is important is that there were multiple efforts in the ancient world to tell his story. Before the end of 1st century, we have the canonical gospels, Mark, Matthew, Luke, and John. In the 2nd century, we have several versions of the life of Jesus coming from Gnostic sources, such as, the Gospel of Mary Magdalene, the Gospel of Philip, the Gospel of Thomas, and the Gospel of Judas. None of these later gospels were written within the lifetime of living witnesses who had known Jesus personally. However—and this is the salient point—ALL of the canonical gospels were written with the lifetime of living witnesses, and for the purposes of corroboration, this makes all the difference in the world. When early in his gospel John says, “We saw his glory,” and later adds about himself, “We know that his witness is true,” he is confirming that his writings about Jesus were open for validation by others who had been there, saw Jesus, heard Jesus, and knew Jesus personally.



Class at U. of N. in Colorado Spring

I started off the winter with this very question at the University of the Nations school in Colorado Springs. Here, I had a class of some 23 bright and energetic mission students, where I covered the writings of John (1, 2 and 3 John; Gospel of John; Revelation). Indeed, one of the married couples in my class will be leaving in

March to join some others in order to start the first Discipleship Bible School in Saudi Arabia! I have great empathy with them, since Peggy and I started our



U. of N. Campus in Colorado Springs

teaching career when we were about their age, and we had our first cross-cultural mission experience more than 50 years ago when I taught for a school year at the Caribbean Bible Institute in Kingston, Jamaica.

Once the Christmas holiday season was over, my next assignment was in Cape Town, South Africa. When I changed hemisphere's, I also changed from a snowy



Here are my Bible teachers outside the Ubuntu Centre. (I'm barely visible in the back at the far left.)



winter to a warm summer, which was quite nice for mid-January! In Cape Town I was teaching a BTS3, which is a school for Bible teachers, and in this case, we were covering the New Testament, the narratives, genres, major ideas, and controversial challenges. I had a wonderful group from a wide selection of nations: Australia, Brazil, Egypt, Germany, India, Madagascar, Netherlands, Singapore, South Africa, South Korea, Sweden, Tanzania, United States, Zambia, and Zimbabwe.



My Cape Town class of Bible teachers, mostly young, but a few not so young



Here, I'm doing my lectures sitting

I did have an unexpected challenge while in Cape Town. On the second Monday during my morning lectures, I suddenly collapsed in a vicious bout of vertigo, knocked over the podium and laptop, and went down in a heap, managing to break my nose and severely gash my forehead on the edge of the laptop when I went down. I was taken to the hospital, where they

did a CT scan and stitched up my head. I finished my lectures for the rest of the week sitting in a chair, but that worked quite well.



The School of Biblical Studies in Quebec is housed in a wonderful old structure.

In February, I flew to Montreal, where I presented lectures on the Book of Ezekiel in the School of Biblical Studies at the Dunham Campus of U. of N. It was quite a change from summer in Africa to winter in Canada! Still, I had a lovely group of students, a mixture of French and English, mostly Canadian, but a few from Europe and the USA, plus one student from Brazil and one from Spain. The



The liver of an animal was extracted and closely examined. Sticks were placed in the holes of the corresponding clay model. The pattern of sticks was examined and interpreted by priests or diviners.

British Museum, London

students were all English-speaking, so while we began with French translation, it soon became apparent that translation was unnecessary, so everything from that point onward was conducted in English, which made things easier for me.

One of things I try to do in all my classes is expose the students to archaeological artifacts that are linked to the biblical narrative. Here is one of them, a clay liver-divination device used by ancient Near Eastern people to predict the future. Ezekiel directly mentions the

Babylonian army examining a liver to decide whether to attack Rabbah or Jerusalem, and in the end, they determined to attack Jerusalem.



Here are my Quebec students, all bilingual and some trilingual. For the most part I was able to lecture in English without a French translator.

One other event I might mention is that I was a guest on a podcast regarding the Greek texts in Paul's letters concerning women, especially 1 Tim. 2:11-15 and 1 Cor. 14:33-35. There are several words and phrases in these passages that are hotly debated, and many of those weighing in on the subject are sincere Christians, but not fluent in Koine Greek. Hence, I became an "expert witness" on how to read those Greek words and phrases from both sides of the issue. With my hosts Nate Pederson (California) and Daniel Cloud (Texas), we had a lively and enjoyable discussion.

That wraps things up for this quarter. Upcoming will be lecture trips to the Netherlands, Florida, and England plus lectures on the Dead Seas Scrolls at Macomb Community College. Our very deep thanks for those of you who are supporters, and even for those who are just listening it, we pray for God's blessings to you. As was said about Jesus, "He does all things well."

Grace,

A handwritten signature in black ink, appearing to read "Dan and Peggy Lewis".

Dan and Peggy Lewis