

The Context Bible

Life Group Lesson 12

March 17-23, 2014

John 5:22-6:40

Introduction to the Context Bible

Have you ever wished the Bible was easier to read through like an ordinary book – cover to cover? Because the Bible is a collection of 66 books, it makes reading like an ordinary book quite difficult. Compounding this difficulty is the fact that the later writers of the New Testament, were often quoting or referencing passages in the Old Testament. In fact, much of the New Testament makes better sense only if one also considers the Old Testament passages that place the text into its scriptural context.

You are reading a running commentary to The Context Bible. This arrangement of Scripture seeks to overcome some of these difficulties. Using a core reading of John’s gospel, the book of Acts, and the Revelation of John, the Context Bible arranges all the rest of Scripture into a contextual framework that supports the core reading. It is broken out into daily readings so that this program allows one to read the entire Bible in a year, but in a contextual format.

Here is the running commentary for week twelve, along with the readings for week thirteen appended. Join in. It’s never too late to read the Bible in context!

Week Twelve Readings

<p>Mar. 17 The Son as Judge Jn 5:22-5:29</p> <p><i>Context: Jesus has been given authority to judge. What does that entail?</i></p> <p>Luk 10:13-10:16 Pslm 50 Isa 16 Pslm 75 Joel 3:1-3:12 Joel 3:17-3:21 2 Tim 4:1-4:8 Prov 12:2; 11:27; 15:3; 20:22</p>	<p>Mar. 18 Witnesses to Jesus Jn 5:30-5:47</p> <p><i>Context: Jesus was attested to by Scripture as well as his works and the people of his day.</i></p> <p>Deut 19:15-19:20 Matt 17:1-17:13 Mrk 9:2-9:13 2 Pet 1:16-1:21 Luk 7 Malachi 3 Matt 11 Jer 27-28</p> <p>Mar. 19 Witnesses to Jesus (Cont'd) Jn 5:30-5:47</p> <p>Jer 30 2 Tim 3:14-3:17 Luk 11:14-11:32; 11:37-11:54 Jude 1:1-1:16 Deut 5</p>	<p>Mar. 20 Jesus as Provider Jn 6:1-6:15</p> <p><i>Context: God (Jesus) meets human needs, not simply spiritual ones.</i></p> <p>Matt 14:1-14:21 Mrk 6:30-6:44 Luk 9:1-9:17 Num 9 2 Kgs 4</p> <p>Mar. 21 Jesus echoes God as Master of Nature Jn 6:16-6:21</p> <p><i>Context: God has always controlled nature, not the other way around!</i></p> <p>Matt 14:22-14:36 Mrk 6:45-6:56 Ex 13-14</p>	<p>Mar. 21 (Cont'd)</p> <p>Josh 1 Josh 3-4 Mrk 4:35-4:41</p> <p>Mar. 22 Jesus – God’s Manna Jn 6:22-6:40</p> <p><i>Context: Jesus spoke of himself as the bread of Life, a term that had significant contextual meaning for the Jews.</i></p> <p>Pslm 105 Ex 16 Eph 1 1 Tim 1</p> <p>Mar. 23 Off</p>
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THE SON AS JUDGE (John 5:22-5:29)

Mar. 17

John continues Jesus' discourse on the relationship between God the Father and Jesus the Son discussing in John 5:22-5:29 the role the Son takes as judge. This must have been startling to Jesus' listeners, for judgment of the earth, the final judgment of mankind, was clearly a judgment rightly owned and exercised by God as set forth in the Old Testament. While God is self-existent, humanity's existence comes from God. This places God in the rightful position of judge of how humanity exercises the gift of life. For Jesus to explain that the Father gave such a position of judgment to him denotes not only the role of Jesus in supplying life (Jn. 5:26), but moreover the role of Jesus as God.

Luke 10:13-10:16

This Luke passage demonstrates Jesus calling judgment upon several towns of Galilee (Chorazin, Bethsaida, and Capernaum) for unreceptiveness to the gospel. The judgment Jesus pronounces upon those cities reflected famous Old Testament judgment pronouncements upon ancient enemies of Israel – Tyre and Sidon.

Psalm 50

This judgment Psalm reflects not only God's role as judge of his people, but also God's principals of judgment. The people thought of God as somewhat dependent upon them. Many of the pagan peoples thought of the gods as those who needed human attention, who feasted upon the aromas arising from the sacrifices of beasts or the evaporation of sacrificial blood, and who were generally just hyper-moody and more powerful reflections of the human condition. Not so God who revealed himself to Israel! He did not need their sacrifices of bulls or goats. He was the *source* of every beast on every hill and every bird that flew in the air. If God wanted or needed a goat, he had it! God was never interested in some sacrificial gift because God *needed* something. God was and remains always interested in hearts that seek him.

Isaiah 16

This section of Isaiah's prophecies sets out a lament for the judgment coming upon Moab. It shows God as judge and also offers an assurance of a day when oppression will end and a righteous judge will sit on David's throne. While the people likely saw this as a prophetic word of a righteous earthly king that would protect Moab as a vassal state, the prophetic implications for those with an eternal understanding of the Messiah's role as eternal judge is unmistakable.

Psalm 75

Here we have another judgment psalm casting God in the role as judge of all the earth. God's judgment upon sin is reflected in the metaphor of a

Cup with foaming wine, well mixed, and he pours out from it, and all the wicked of the earth shall drain it down to the dregs (Pslm 75:8).

Jesus in the Garden before his crucifixion uses this same metaphor when he prays that God's cup will pass from him (Matt 26:39). Because of this coming judgment, a judgment rightfully in the hands of God, nobody has a right to be proud, haughty, or boastful. We all live in the earth set for judgment by the self-existent God who called forth the earth and its inhabitants.

Joel 3:1-3:12; 3:17-3:21

In this passage, we read strong judgments by God upon Tyre and Sidon, and by implication upon all who reject and oppress God's people. God warns them to beat their iron farming implements into weapons, implying an earthly judgment first. But the judgment is far ranging beyond that. God sits above the earth and judges now and into the future. It is the future judgment that ensures a future peace and victory for God's people.

This passage is typical from the Old Testament and is one that the people of Jesus' day would have know when Jesus announced to Chorazin, Bethsaida, and Capernaum that even Tyre and Sidon would have repented had they seen the signs seen by these Galilean towns.

2 Timothy 4:1-4:8

In this intimate letter written near the close of Paul's life to his protégé and son in the faith Timothy, Paul wrote of his nearing death in a touching way.

For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith (2 Tim. 4:6-4:7).

For Paul, this was not a fearful or dreaded ending. Paul knew that judgment was in the hands of his Lord Jesus Christ, and that was a reassuring thing for Paul. For this was the same Jesus that *already* laid up for Paul a crown of righteousness, the righteousness earned by Jesus and freely given to Paul and all who look to him and the day of his appearing.

Proverbs 12:2; 11:27; 15:3; 20:22

These proverbs reflect the earthly judgments that are set by God into the fabric of life itself (the “wisdom” God built into the base of the world). We read that God’s favor is upon those who do good, and his condemnation upon the evil (Prov. 12:2). Not surprisingly then, God’s favor comes upon those doing good while evil awaits those doing evil (Prov. 11:27). (Paul will later write similarly, “Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.” Gal. 6:7). Though we may not see this in real time, we should never doubt that God’s eyes are always open and always seeing evil and good (Prov. 15:3). We do not need, therefore, to take matters into our own hands to execute judgment as we see fit. God is the judge and will take care of things (Prov. 20:22).

Mar. 18

WITNESSES TO JESUS (John 5:30-5:47)

As we read this passage in John, some of the ideas seem foreign to us in the 21st century. Jesus is speaking in the 1st century Jewish culture’s equivalency of our court system. The process of needing multiple witnesses to establish truth of testimony is not something with which we are as familiar. The contextual readings help us better understand the significance of Jesus proclaiming the other witnesses that attest to his who he is and what he was doing.

Deuteronomy 19:15-19:20

In this passage we have the Israelite law of multiple witnesses set out. One witness to a crime or event was not enough to convict a guilty party. It took two or three witnesses to confirm a crime or community offense. It is from this passage and idea that the Jews extended the need for affirmation of someone’s positive actions to multiple witnesses.

Matthew 17:1-17:13 and Mark 9:2-9:13

At the mount of Transfiguration, the events unfolded in a way that spoke of multiple witnesses to the work and personage of Jesus while at the same time fulfilling multiple Old Testament prophecies of the coming Messiah. Jesus was transfigured where “his face shone the sun, and his clothes became white as light” (Matt 17:2). One is tempted to relate this to Moses coming down from the mountain after being in the presence of God, where Scripture relates that his face shone so brightly that he wore a veil (Ex. 34:29-34:35); however there is an important distinction. Moses’ face shone because he had been in the presence of God and was reflecting God’s brilliance. Jesus’ face shone on *its own*. Jesus was the source of the face and clothes shining. This is testimony proclamation of deity, in the sense of the Hebrew blessing for God’s face to shine upon his people (Num 6:24-26), as well as the Psalm’s admonition that God wraps himself in light as a garment (Pslm 104:2).

The testimony to this in the context is now multi-fold. The appearance/presence of Moses and Elijah on the mount gives two witnesses' testimony to the validity of Jesus appearing as God. Then we have Peter and James witnessing the whole event, giving validity to the testimony of the event itself occurring (including the appearance of Elijah and Moses!) They further witnessed and could rightly give testimony in their culture and age to the voice from heaven proclaiming and explaining the events,

“This is my beloved Son with whom I am well pleased” (Matt 17:5).

It is in this same passage that Jesus related that John the Baptist was the one who came in the spirit of Elijah, as anticipated by the Old Testament prophets as prefatory to the coming of the Messianic age.

2 Peter 1:16-1:21

Not surprisingly, this experience never left Peter. In one of the letters he wrote at the end of his life (2 Peter), Peter wanted to ensure that his testimony was understood by people as was close to “putting off” of his body and “departing” to be with Christ. As part of his desire for the believers to be able to recall the truth of the faith, Peter harkened back to the Mount of Transfiguration remembering what he saw and heard. Peter did not leave his testimony with that one event, though. He also added the truth and testimony of the Old Testament prophetic voice to the Messiah. This is something Jesus also added in the main John passage used as the source for these contextual readings.

Luke 7, Malachi 3 and Matthew 11

In Luke 7, we read a chapter of Luke writing up events and teachings of Jesus that also comport closely with the understanding of Jesus as no ordinary man, but the Messiah whose age was ushered in by John the Baptist. Jesus heals the servant of a faith filled Gentile centurion. From there, Jesus raised the son of a widow from the dead.¹ Luke then inserts a dialogue of Jesus with followers of John the Baptist. John sent two of his followers to ask Jesus if indeed Jesus was the Messiah. Jesus responded with two types of witnesses, that of miraculous deeds (healings) and the fulfillment of Old Testament prophecies (Jesus referenced Isaiah 29:18 and 35:5-35:6 in that “he blind receive their

¹ In Luke 7:11-7:17, Jesus raises from the dead the only son of a widow specifying she was from the small village of Nain. As is typical of Luke, he provides the details that would allow one to check on the story. A church was built on that spot, likely quite early. Even into the 300's a Spanish pilgrim named Egeria visited the church at Nain built from the widow's house. By identifying the location, Luke gave the necessary information for people to check out his story. Strange, James, “Nain,” *The Anchor Bible Dictionary*, (Doubleday 1992), Vol. 4, at 1001.

sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them”). After John’s disciples left to take him Jesus’ answer, Jesus then told his own followers that John the Baptist had fulfilled the prophetic role called out in Malachi 3. John was God’s messenger sent before Jesus to prepare the way for him (Mal. 3:1).

It is after this discussion that John inserts Jesus pronouncing the forgiveness of sins to a woman of the city, who was a sinner” (Luk 7:37). Luke scholar Joel Green notes that this description tells the reader that she was well known among those present for her sexual sin.

Undoubtedly, this characterization makes her as a prostitute by vocation, a whore by social status, contagious in her impurity, and probably one who fraternizes with Gentiles for economic purposes.²

This contrite woman, Jesus as Messiah, could and did pronounce forgiven of her sin.

Matthew related the story of John the Baptist questioning Jesus’ role and packaged it with another significant set of events (Matt 11). After relating the story, Matthew included the woes Jesus pronounced upon Chorazin, Bethsaida, and Capernaum (noted in the prior day’s reading from Luke) for their unbelief. Matthew then inserted the assurance of Jesus that those who chose to follow him would find the yoke of Jesus gentle and the rest of Jesus a balm to the soul.

Jeremiah 27-28

We have followed the Matthew 11 passage about the gentle yoke of Jesus to the events in the life of Judah’s prophet Jeremiah. Jeremiah used the image of a yoke to illustrate the subjugation of the people to the king Nebuchadnezzar. To put themselves under Nebuchadnezzar’s yoke, meant for the people to acknowledge him as king and sovereign. Jeremiah unfolded the refusal of the people to do so, to their own detriment.

This is the opportunity people had with Jesus. Those who choose to place themselves under his control as sovereign and king are those who receive his peace and rest. Those who don’t act to their own detriment.

Mar. 20

² Green, Joel, *New International Commentary of the New Testament: The Gospel of Luke* (Eerdmans 1997), at 309.

JESUS AS PROVIDER (John 6:1-6:15)

In this core passage of John we read of Jesus feeding the five thousand with five barley loaves and two fish, with baskets and baskets left over. The people were so amazed at this provision that they were about to proclaim Jesus as their earthly king. Jesus withdrew so that did not happen.

Matthew 14:1-14:21; Mark 6:30-6:44; Luke 9:1-9:17

As Matthew and Mark related the story of the feeding of the 5,000, Jesus had just heard the news of the beheading of John the Baptist. Jesus had withdrawn into a private place of prayer and fellowship with God when the great crowds sought him out with their pains and difficulties, seeking his healing touch. Jesus had compassion and healed them also meeting their practical need for food. Luke provided the story as well, but in typical Luke fashion, he documented where the events transpired (outside Bethsaida).

Numbers 9

In Numbers 9, we read of the people of Israel stopping their travels in the wilderness to participate in the Passover. The Passover was a special celebration of God's provision for his people as a ritual that reminded them of God's strong hand delivering them from slavery in Egypt, ushering them into the land Promised to their forefather Abraham generations before.

The practice is tied in Numbers 9 to the cloud covering the tabernacle as the indicator of when the people stopped travelling and when they commenced travelling. The people followed God throughout their wanderings in the wilderness. One wonders if Jesus might have reflected on those events as the people followed him with their needs, even when he removed himself and attempted to find time of private reflection and prayer. A needy people following the presence of the Lord is how life should be. And the Lord does not refrain from that, but meets it with joy and provision.

2 Kings 4

This chapter gives marvelous examples of God meeting the real earthly needs of his people with miraculous provision and bounty through his prophet Elisha. It begins with a recently widowed woman of faith about to lose her children to slavery to cover debts left by her departed husband. The widow sent to Elisha for help. Elisha oversees God miraculously supplying the woman with oil that could be sold to take care of the debts *and* leave enough extra money for the woman and her children to live.

The next story is also touching. A wealthy woman from Shunem always faithfully provided great hospitality to Elisha in his travels. She not only saw he was well fed and

provisioned, but she even prepared a room for him so that he had his own place to stay as he came and went. On one of his visits, Elisha sought a way to thank the Shunammite woman for all she was doing. The woman had no need for money or acclamation, but she was without a son. It occurred to Elisha's servant that a son would be the most marvelous way to repay the woman for her kindnesses and hospitality. Elisha summoned the woman and announced that about the same time the next year, she would be giving birth to a son. She thought it impossible, but rejoiced and lived to see it come true just as promised.

The story then shifted to a later time when the child had grown older. The child was in the fields with his father when he began having a horrible headache. The child was taken home to his mother in whose lap he died. The Shunammite woman laid her son on Elisha's bed and went herself to find Elisha. Once she got to Elisha she fell at his feet, hugging him about the ankles. Elisha's servant tried to get her to stop what he saw as unseemly behavior, but Elisha scolded his servant, recognizing that the woman was in great distress.

Elisha probed and got the story behind the woman's misery. She told Elisha not only of her son's demise, but also reminded him that the son was a gift, not something she had ever thought of. The loss of that gift had damaged her deeply. Elisha sent his servant ahead with instructions to lay Elisha's staff on the boy, but the actions did nothing. Hearing the ineffectiveness of that effort, Elisha went himself and in privacy prayed to the Lord. Elisha did what he could and finally the hand of the Lord restored the Shunammite woman's child to life.

The chapter ends with a story that set out Elisha purifying deadly stew for some to eat and then multiplying twenty barley loaves to feed a hundred men. The miracles do not approach the work of Jesus, but they clearly foreshadow the one who would come in the Spirit of the Lord and do far more than anyone had ever done before. Jesus was providing for the people in ways that only God could.

Mar. 21

JESUS ECHOES GOD AS MASTER OF NATURE (John 6:16-6:21)

The Christian faith does not set out a magical world. The world is orderly and built upon wisdom and logic. Gravity pulls the apple to the ground, not 95% of the time, but 100%. Water is a liquid with properties that prevent people from walking upon it. Not 95% of the time, but always. Consistency is an aspect of nature that reflects the invisible attributes of God (Rom 1:20).

Yet even as there is a real, orderly, consistent world, Scripture teaches that there is a Creator God who is above and beyond the physics of the world. We see that in John

6:16-6:21 where Jesus walks upon the waters of the Sea of Galilee. It is a stunning story, but a truth that should not surprise anyone. Jesus was master over nature, just as much as God himself.

Matthew 14:22-14:36 and Mark 6:45-6:56

In these passages we read of Jesus not only walking on the water, but in the Matthew account we also read of Peter trying his hand at it. Peter does so not because Peter is master of the elements, but because Peter was looking upon Jesus in obedient faith. Once Peter took his eyes off the Lord, fear replaced faith and Peter began sinking. Peter cried out, “Lord, save me,” and Jesus did just that.

Mark finishes the account and moves into the miraculous works Jesus did among the people on the other side of the sea. Jesus’ ‘mastery over the laws of nature extended beyond the sea into the frailties of the human body.

Exodus 13-14

John repeatedly contrasts the power and calling of Jesus to that of the most famous prophet figure of all Jewish history – Moses. We have seen it multiple times earlier in John:

- **John 1:17** For the law was given through Moses; grace and truth came through Jesus Christ.
- **John 1:45** Philip found Nathanael and said to him, “We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph.”
- **John 3:14** And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,
- **John 5:45** Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope
- **John 5:46** For if you believed Moses, you would believe me; for he wrote of me.
- **John 6:32** Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven.

- **John 7:19** Has not Moses given you the law? Yet none of you keeps the law. Why do you seek to kill me?”
- **John 7:22** Moses gave you circumcision (not that it is from Moses, but from the fathers), and you circumcise a man on the Sabbath.
- **John 7:23** If on the Sabbath a man receives circumcision, so that the law of Moses may not be broken, are you angry with me because on the Sabbath I made a man's whole body well?
- **John 8:5** Now in the Law Moses commanded us to stone such women. So what do you say?”
- **John 9:28** And they reviled him, saying, “You are his disciple, but we are disciples of Moses.
- **John 9:29** We know that God has spoken to Moses, but as for this man, we do not know where he comes from.”

In addition to the named references above, we have the stories like that of Jesus walking on water that contrast Jesus with Moses, showing Jesus even greater than the most significant figure in Jewish history.

Moses led the children of Israel out of the bondage of Egypt by the mighty hand of God, and in the process found themselves trapped by the waters of the Reed Sea. While this would have meant death to anyone bound by the laws of nature, Moses was able to stretch out his hand and see the Reed Sea part so that the Israelites could pass on dry land.

In contrast, when the need arose, Jesus did not need to part the waters, he simply walked on them. This was something altogether new and impressive on a whole different level.

Joshua 1, 3-4

In the same way, the miracle of Jesus echoed the crossing of the Jordan by the Israelites as they entered the Promised Land. Moses was passed on his mantle of leadership to Joshua and, in a faith-building event, God parted the waters of the Jordan River so that the Israelites could see his hand and protection as they prepared for their first Promised Land battle at the village of Jericho.

Mark 4:35-4:41

Here we have another miracle of Jesus showing his mastery over the forces and laws of nature. Jesus is able to calm a dangerous storm with a simple command. The impression was not lost on his followers, nor should it be lost on us today. Jesus was no ordinary man. No one in history had ever done what he did.

Mar. 22

JESUS – GOD’S MANNA (John 6:22-6:40)

Again, as in the prior day’s readings, we have another event of John that echoes the work of God through Moses. Jesus is the true bread from heaven that will sustain the chosen people on their journey into God’s Promised Land.

Psalm 105

This psalm recounts the miracles of God in the exodus, calling upon people to praise him, give thanks to him, and proclaim his wondrous works to others. These works of the miracles that forced Pharaoh’s hand into delivering the people, the plunder taken from the Egyptians, the provision of quail, water and manna, all should redound to the praise of the Lord. In this sense, Jesus as the Bread of Life, as God’s spiritual manna, should do no less. It serves as the best basis for God’s people to praise him, give thanks to him, and proclaim his wondrous works to others.

Exodus 16

This reading gives us the direct narrative of God delivering manna to the children of Israel. We read of their grumbling and God’s response. God made provision, but did so with some instructions for the faithful people to follow, including gathering only for the day until day six, when they were to gather for the Sabbath as well. Those that did not obey quickly found that God was not blind to their faithlessness. Those that were faithfully obedient found God meeting their needs each and every day. It is no less true with the believer’s spiritual needs being met in the body of Christ, God’s manna.

Ephesians 1 and 1 Timothy 1

This *magnus opus* opens Paul’s majestic letter to the Ephesians Paul sets out the incredible blessings that flow *to those in Christ* because God has set out Christ as the head of all things. The risen Jesus is

Far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet (Eph 1:21-1:22).

In the core reading of John 6, Jesus explained that those in intimacy with him, i.e., those who abide in him, live because of Jesus. He gives sustaining life to all who walk in unity with him. Paul wrote that this was,

to the praise of his glorious grace, with which he has blessed us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace

Jesus is the one worthy of Paul's great doxology in 1 Tim. 1:17,

To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.

QUESTIONS FOR WEEK 11

1. Thinking about the sacrifices offered to God and the reflective attitude, I am reminded of a conversation with a co-worker recently. He and his wife were expecting their second child and he had offered a deal to God in order to get a son. He asked me what I thought about his offer. I said, "What did you offer in exchange for God giving you a son?" He said he was going to be a better person. I said, "So the deal you are offering God is, 'I will be better at what I ought to be as your follower if you give me a son, but if you won't, then I will not try to be a better person?'" He chuckled and said, "I guess that I'm not really offering God something I shouldn't be doing anyway, huh?" I agreed. What are your thoughts about such deals with God?
2. What are the witnesses to Jesus as Christ that mean the most to you? What gives you the greatest confidence that he is who he said he was?
3. God set up the world with laws and rules that guide and direct it. You and I are parts of that world. Is there a difference in the times where God works through events of the world, people of the world, and within the laws of physics versus those times where he works outside the laws of nature?

Week Thirteen Readings

<p>3/24 The Jews "Grumbling" Response Jn 6:41-51</p> <p>Num 13-14 Num 16 Luk 15:1-10 Lev 24:1-9 Isa 54:11-17</p> <p>3/25 Jesus – Son of Father and Man Jn 6:41-59</p> <p>Matt 13:53-58 Luk 3:23-32 Ruth 1-4 Prov 14:1 Prv 19:14 Num 27:1-11 Num 36 Luk 3:33-38 Gen 5 Mrk 6:1-6</p>	<p>3/26 The Calling Jn 6:60-71</p> <p>Hos 6-7 Mrk 2:13-17 Matt 9:9-13 Luk 5:27-39 Matt 9:14-17 Mrk 2:18-22 Isa 58 Zech 6:9-15</p> <p>3/27 The Sending Out Jn 6:60-71</p> <p>Mrk 3:13-19 Mrk 6:7-13 Matt 10:1-15 Gen 19 Ezek 16 Matt 10:16-20 Ex 4:1-20 Matt 10:21-25 Matt 10:34-42 Eccl 11:1-4 Mrk 3:31-35 Matt 12:46-50</p>	<p>3/28 The Festival of Booths Jn 7:1-24</p> <p>Lev 23:33-44 Neh 5-8 Prov 8:15-21 Prov 10:14, 21, 23, 29, 32 Prov 12:6-8, 13 Prov 13:5-6 Prov 14:2 Prov 15:26</p>	<p>3/29 The teaching of Jesus Jn 7:14-24</p> <p>Matt 15:1-9 Isa 29 Matt 15:10-20 Mrk 7:1-23 Obad. 1 Matt 19:1-17</p>
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