

The Context Bible

Life Group Lesson 8

John 4:27 - 4:45

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 eight, along with the readings for week nine appended. Join in. It's never too late to read the Bible in context!

Week Eight Readings

Feb. 17 Jesus' Food
Jn. 4:27-38

Context: Everyone eats. That makes food a marvelous illustration throughout Scripture, including those adding context today.

Job 23
Hab 3
Ps 63
Isa 55

Feb 18 Jesus – Savior of the World
Jn. 4:39-42

Context: Many have sought salvation from God. It is a consistent hope of the Old Testament.

Job 26
Ps 20
Isa 31
Ps 44

Feb. 19-23 Jesus in Galilee
Jn. 4:43-45 (The Sermon on Mount Insert)

Context: John does not tell the story of the Sermon on the Mount. It is inserted here where John simply references Jesus teaching in Galilee. The passages adjoining each reading are the Old Testament sources that define much of what Jesus taught.

2/19

Mt 5:1-3
Isa. 61:1
Mt 5:4
Isa. 61:2
Mt 5:5
Ps 37
Mt 5:6
Prov. 13:25
Ps 42

Mt 5:7
2 Tim. 1:15-18
Prov. 19:1
Mt 5:8
2 Tim. 2:22
Mt 5:9
James 3:18
1 Jn. 2:28-3:3
Prov. 20:3

2/20

Mt 5:10
James 5:7-11
Job 1-2
Job 42:7-17
Lk 6:20-26
Amos 6

2/21

Mt 5:11-12
Jer. 20
Jer. 37-39
1 Pt. 4:12-16
Neh. 9

2/22

Mt 5:13-14
Prov. 13:9(?)
Eph. 5:1-21
Prov. 20:1
Col. 4:5-6
Prov. 18:4, 20
Prov. 16:23-24

Prov. 6:16-19
Mt 5:15-16
Lk 8:16-18
Mk 4:21-25
Mt 5:17-19
Ex 31:18
Lev 1-3

23 Off

JESUS' FOOD (John 4:27-38)

At the end of Jesus' encounter with the Samaritan woman, his disciples caught up with him and were stunned to find that Jesus had been talking with a woman. Ordinarily that was not done, although over the next few years they would learn that Jesus was quite progressive in that regard, regularly speaking with a number of female followers. The disciples were concerned that Jesus had not eaten, and were trying to get him to eat. Jesus demurred, explaining he had food they were unaware of. The literal disciples thought someone else had brought him food, so Jesus had to explain he was using food as a metaphor. Jesus was satisfying a greater hunger – that of doing God's will. Looking out at the crops, Jesus commented that in four months harvest would arrive. Immediately, however, if his disciples could see the human need for God, they would see a human harvest ripe for reaping.

Everyone eats. That makes food a marvelous illustration throughout Scripture. There are places where food is a positive metaphor and places where it is negative. (For example, yeast often has a negative connotation.) In our contextual passages, we see other usages of the food metaphor from the Old Testament.

Job 23

In this Job passage, Job is complaining over not seeing God in his life's circumstances. Job thinks if he could only find God, he would make his case to the Lord, and his life would be changed. Job's righteousness would appeal to God's justice and things would be made aright. But Job is unable to find God. He doesn't see him in the past, present, or future. That doesn't stop Job from walking in obedience, however. Job still holds fast to God's word, treasuring "the words of his mouth more than my portion of food" (Job 23:12). Even as he speaks, we can see Job's thoughts transformed as he realizes his duty to holding fast to God, even when Job can't find God. For God still knows the way of Job, God is there, ready to use life's trials to refine Job as gold, making him purer and more valuable than he could otherwise be.

Habakkuk 3

Habakkuk is a good book to read in conjunction with Job. While Job struggles with finding God in personal problems, Habakkuk struggles with God's role in national problems. Among the prophetic writings, Habakkuk stands unique in several perspectives. Most prominently, Habakkuk does not read as a set of oracles or words from the LORD to his people. Rather than directly address the people of God, Habakkuk is a dialogue between the prophet and the Almighty. The first two chapters feature Habakkuk complaining (or "lamenting") to God and the final third chapter contains a prayer/psalm (song).

Chapter three's prayer song is one of praise. The thrust of Habakkuk's prayer begins with acknowledgment of God's grandeur and actions. Over and over, with poetic force, Habakkuk relates the power of God and his moving hand. Habakkuk realizes that his earlier complaining was from his own shortcomings, not from God's. Habakkuk is much more responsive in faith, trusting in awe and fear, the God who had answered his earlier complaints:

I hear, and my body trembles; my lips quiver at the sound; rottenness enters into my bones; my legs tremble beneath me (Hab. 3:16a).

Habakkuk knew the right course was to trust and wait for the Lord to fulfill his promises:

Yet I will quietly wait for the day of trouble to come upon people who invade us (Hab. 3:16b).

As Habakkuk closes his book, in the face of all his dialogue, Habakkuk is not challenging or questioning God. He is simply waiting on the Lord, with the faithful trust that God would place joy in his heart, would save him, would give him strength, and would give him a good place in life:

Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation. GOD, the Lord, is my strength; he makes my feet like the deer's; he makes me tread on my high places (Hab. 3:17-19).

We place this reading into this context because of the contrast it provides between food and our relationship with God. In the passage above, we read Habakkuk proclaiming that even if he should go hungry, even if there is no fig harvest, the grapes don't grow, the olives fail, the grains and other produce don't grow and animals fail to provide meat or milk, then the prophet's joy will remain as will his praise. Life with God trumps even food.

Psalm 63

In this psalm, very much in the spirit of Jesus' discussion with his disciples, we read of the psalmist's soul hungering and thirsting for God. God's steadfast love and his blessings call forth the psalmist's praise with the proclamation that,

My soul will be satisfied as with fat and rich food (Ps 63:5).

Isaiah 55

This chapter of Isaiah uses food to call people to obedient faithfulness to God. Isaiah begins crying out to all who hunger and thirst. They are urged to buy food and drink, even if they have no money. If people will choose to be faithful to God, they will have bountiful food that is beyond what anyone eats. It is a “rich food” that brings “delight.” It is a “satisfying” food that brings joy and peace. Rather than people living to make money to buy food, they should live seeking the Lord and calling on his name. The word of the Lord will usher forth and accomplish God’s plans in those who seek him.

JESUS – SAVIOR OF THE WORLD (John 4:39-42)

The encounter with the Samaritan woman ends with many Samaritans coming to believe in Jesus and calling him “the Savior of the world” (Jn. 4:42). Salvation from the entire world’s system, its moments of immediate difficulty and peril as well as eternal doom are constant biblical themes. In the context of this section, we add four Old Testament chapters that explore the plea for salvation and a Savior.

Job 26

At this moment in Job’s tribulations, he recounts God’s majesty in ways that are quite remarkable. First and foremost Job credits God as the helper to the helpless. God helped the person with no power and saved the one without strength. God gave wise counsel and “sound knowledge” to those in need. This was not the limit of God, they were but “outskirts of his ways” (Job 26:14). For all we see or hear of God, is a mere whisper compared to the reality of who he really is. He is beyond our understanding (Job 26:14).

Psalm 20

Psalm 20 is a prayerful psalm seeking God’s intervention in the life of a king or some other person in need. The psalm prays for God’s saving protection, help, and support. Part and parcel to the prayer for God’s salvation is the assurance that praise will go to God for the rescue. The faith of the psalmist is admirable as he contrasts the faithful to the ordinary person.

Some trust in chariots and some in horses, but we trust in the name of the
LORD our God (Ps 20:7).

The Psalmist leaves no doubt where he is turning for salvation, in full confidence God will more than measure up to the circumstances.

Isaiah 31

Isaiah 31 provides a counterpart to Psalm 20. While Psalm 20 speaks of those who trust in God over those who trust in chariots and horses, Isaiah 31 recounts those who are seeking protection apart from God.

Woe to those who go down to Egypt for help and rely on horses, who trust in chariots because they are many and in horsemen because they are strong, but do not look to the Holy One of Israel or consult the LORD (Isa. 31:1).

The people are urged to realize that God may not seem as present or visual as a horse, but that is what makes God greater. God is not limited to the physical and the present. God is spirit and uses the physical as he wishes. Everyone is set to perish without the hand of the Lord.

Psalm 44

This psalm is one that calls on God for saving help, but most of it is built around remembering the help God has been before. God has saved his children over and over again. We read of it in Scripture and we see it in our lives. We may fail to credit God, but that is our problem of faithfulness. As we see, remember and credit God, we look expectantly for his salvation knowing it will come.

JESUS IN GALILEE (John 4:43-45) - THE SERMON ON MOUNT INSERT

John does not tell the story of the Sermon on the Mount. For the next several weeks, the Sermon on the Mount will be inserted here, where John simply references Jesus teaching in Galilee. The passages adjoining each reading are the Old Testament sources that define much of what Jesus taught.

Matthew 5:1-3 and Isaiah 61:1

The sermon begins with the “beatitudes.” Simply put, a beatitude is a blessing. It begins with the phrase “Blessed is” (or “Blessed are”). Each of the beatitudes are Jesus expressing wisdom found in Scripture as we show in the couplets here and below.

In this couplet we take Jesus’ blessing on the poor in spirit, whom he assures will have the kingdom of heaven with Isaiah 61:1, a passage Jesus later read in a synagogue session, claiming it for himself (Lk 4:18-19). The passage explains that God has sent Jesus to bring good news to the poor. Not simply those without money, but the poor in spirit. Jesus came to bind up the broken hearted and proclaim liberty to those who are trapped.

Matthew 5:4 and Isaiah 61:2

Jesus next blessed those who mourned with the assurance of comfort. This fits with the next promise of Jesus' life found in Isaiah 61 verse 2, Jesus would "comfort all who mourn."

Matthew 5:5 and Psalm 37

The blessing in Matthew 5:5 goes to those who are "meek." The Greek for meek is *praus* (πραῦς), and it means humble or gentle. It is the same word used in the Greek translation of the Old Testament that circulated in New Testament times (the "Septuagint" in Psalm 37:11. This psalm assures God's saints that they will not be forsaken, but will be protected and cared for by God. This is the assurance for those who rely upon God, those who:

- Trust in the Lord and do good (v. 3)
- Delight in the Lord (v. 4)
- Commit their way to the Lord (v. 5)
- Are still before the Lord waiting patiently (v. 6)
- Refrain from anger (v. 8).

These people, the psalm assures are the "meek" who "shall inherit the land and delight themselves in abundant peace" (Ps 37:11). Reading through the chapter is actually a good commentary on the definition of "meek." It is not "wimpy-ness" as some might think of it today. It is a gentle and humble trust in the Lord.

Matthew 5:6, Proverbs 13:25 and Psalm 42

This blessing is for those who hunger and thirst for righteousness, with the assurance they will be filled. It is paired with Proverbs 13:25, which not only assures the righteous will be satisfied, but the wicked will not. Psalm 42 contains a marvelous example of one hungering for God and trusting that as the psalmist had rejoiced before God before, it would be so again.

Matthew 5:7, 2 Timothy 1:15-18 and Proverbs 19:17

This beatitude blesses those who give mercy as ones who will receive mercy. We add to it a personal note from Paul's second letter to Timothy where Paul prays God will grant mercy to the entire household of Onesiphorus for the mercy Onesiphorus had shown Paul, refreshing and fellowshiping with Paul while Paul was in chains. Paul also prays this mercy will extend forth on the Day of Judgment as well. This is akin to Proverbs 19:17 that asserts the Lord will repay those who are generous to the poor and showing mercy to those in need.

Matthew 5:8 and 2 Timothy 2:22

This beatitude blesses the pure in heart as ones who will see God. This attitude is one that Paul encouraged especially to Timothy urging him to “flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.” This gives a good glimpse into specific actions that work one towards a pure heart.

Matthew 5:9, James 3:18, 1 John 2:28-3:3, and Proverbs 20:3

This beatitude attaches a label of a child of the king to those who are peacemakers. It is not always easy, nor for some who like discord as fun, but it is the right way to be. This is reinforced by James’s explanation that a “harvest of righteousness is sown in peace by those who make peace.” John’s first epistle explains that we are blessed to be called children of God, but that it adjoins those who are practicing love and righteousness, the roots of peace making. This is the thrust of Proverbs 20:3, that staying out of a quarrel or strife is honorable, as compared to being a combatant.

Matthew 5:10, James 5:7-11, Job 1-2, Job 42:7-17, Luke 6:20-26, Amos 6

Here we have a day’s reading built alongside the beatitude blessing those who are persecuted for righteousness’s sake. These people are blessed with the kingdom of heaven.

James references the importance of patience in the midst of life’s troubles. Just as farmers wait for rains so that they can harvest fruit, so we should patiently endure life as we await the treasures from God’s hands. James urges his readers to consider Job as an example.

Job 1 and 2 give the spiritual warfare aspect to Job’s hard story. Job had much by the world’s standards, so much that Satan attributed Job’s righteousness to the luxury and blessings God dispensed. God allowed Satan to be proven wrong, and ultimately brought Job to a greater righteousness by letting Satan take much of Job’s family, property and health. In the spirit of James’s admonition to consider Job, we then read the “end” of the story where, after Job had a full reckoning with God, God restored Job fortunes and blessings, giving him twice as much as before.

In Luke’s account of the beatitudes, Luke only gave three of the blessings, but he also recorded three curses or “woes” to balance the blessings. In contrast to the ones persecuted for righteousness’s sake, there is a woe to those who seek riches, to those overfed, and to those whose life is built around good times and the pride of fame. It is much better to be seeking God’s righteousness, even if it fails to bring as apparent an

earthly reward. In this sense, Amos 6 declares woe on those who in pride seek self-indulgent lifestyles over serving the Lord, regardless of what is brings in the immediacy of the moment.

Matthew 5:11-12, Jeremiah 20, 37-39, 1 Peter 4:12-16, and Nehemiah 9

The last beatitude extends from the prior one as Jesus extends the blessing upon those reviled, persecuted and slandered. Jesus gives the assurance of a great reward in heaven, noting that the prophets were treated similarly.

We join in context the reading from Jeremiah chapters 20, 37, 38, and 39. Jeremiah came from a family of priests. His father was a priest “in Anathoth in the land of Benjamin” (Jer. 1:1). Anathoth was a town given to the Levitical priesthood (Josh. 21:18), and was the town where Solomon banished the priest Abiathar for supporting a rival to the throne (1Ki. 2:26-27). While we do not know for certain which ruins are those of Anathoth, the early church father Eusebius placed it 3 Roman miles (closer to 4 U.S. miles) from Jerusalem. Scholars believe it to be one of two sites, either of which is relatively small.¹

In Jeremiah 20, Jeremiah is in Jerusalem and proclaimed the word of the Lord, but not to a receptive audience. A priest named Pashur beat Jeremiah and imprisoned him, placing him in stocks overnight. The next day, Jeremiah appeared again before Pashur and this time pronounced the coming judgment from God against Pashur, his family and his friends.

Later, when Zedekiah was on the throne in Jerusalem, Jeremiah was prophesying day and night about the need to capitulate to Nebuchadnezzar, rather than dalliance with Egypt hoping for salvation. Nebuchadnezzar’s army had encamped against Jerusalem, and on rumors that Egypt’s army was coming in to engage, withdrew (likely to the north where Nebuchadnezzar kept camp at Riblah). Following the withdrawal, which proved to be temporary as Jeremiah prophesied, Jeremiah started to leave Jerusalem to head to his home area (perhaps to see the property he had purchased). This meant Jeremiah was also headed north out of Jerusalem, the direction of Nebuchadnezzar’s withdrawal. A sentry seized Jeremiah and accused him of defecting to the Babylonians. In spite of Jeremiah’s denials, he was arrested, beaten, and imprisoned for a time (Jer. 37:11-15).

Nothing done to Jeremiah ever silenced him. Jeremiah 38 sets out more persecution during this time. Jeremiah continued to say,

¹ Negev, Avraham, and Gibson, Shimon, *Archaeological Encyclopedia of the Holy Land* (Continuum 2003), at 33.

Thus says the LORD: He who stays in this city shall die by the sword, by famine, and by pestilence, but he who goes out to the Chaldeans shall live. He shall have his life as a prize of war, and live. Thus says the LORD: This city shall surely be given into the hand of the army of the king of Babylon and be taken” (Jer.38:2-3).

This message was still viewed as treasonous and officials again sought to have Jeremiah executed. Jeremiah 38:1 lists the names of certain protagonists against Jeremiah:

- (1) Shephatiah the son of Mattan,
- (2) Gedaliah the son of Pashhur (from Jeremiah 20),
- (3) Jucal (also spelled Jehucal) the son of Shelemiah, and
- (4) Pashhur the son of Malchiah.

While these people are not noteworthy in Scripture beyond their efforts to kill Jeremiah, archaeology has made two of them newsworthy in just the last few years. In 2005, Jewish archaeologist Dr. Eilat Mazar was leading a dig in the northern section of the City of David (ancient part of Jerusalem) when her team found a small piece of clay that had been used as a stamp to close or seal a scroll (called a “bulla”). The stamp had a three-line inscription that read: “Belonging to Jehucal, son of Shelemiah, son of Shovi.” Three years later near the same spot, her team found another clay seal inscribed: “Belonging to Gedaliah, son of Pashhur.”²

After Jeremiah’s prophetic words rolled into history, and after Nebuchadnezzar destroyed Jerusalem, the temple, and the kingdom, carrying off most into exile, Jeremiah’s persecution ended, but only briefly! The Babylonians, aware of Jeremiah’s plea to Jerusalem and Zedekiah to surrender, released Jeremiah. Nebuchadnezzar himself was involved:



This seal is inscribed in Hebrew letters as written at the time of Jeremiah. It is almost half an inch in diameter and was found in debris from the destruction layer of the time of Jeremiah. The inscription reads: *Yehuchal ben Shelemayahu* or Jehucal, son of Shelemiah.

² See the release of information by the Israel Ministry of Foreign Affairs at: <http://www.mfa.gov.il/MFA/History/Early+History++Archaeology/Unique+biblical+discovery+at+City+of+David+excavation+site+18-Aug-2008.htm>

Nebuchadnezzar king of Babylon gave command concerning Jeremiah through Nebuzaradan, the captain of the guard, saying, “Take him, look after him well, and do him no harm, but deal with him as he tells you.” (Jer. 39:11-12).

Jeremiah was allowed to return and live and serve under Nebuchadnezzar’s provisional governor Gedaliah, the son of Ahikam (*not* the son of Pashhur!). Even then, however, Jeremiah’s days of peace were short-lived. Gedaliah was soon assassinated and in the melee that followed, Jeremiah was forced to go with a number of Judahites who sought refuge in Egypt (more on that later!). Early church tradition held that Jeremiah died in Egypt.³

In spite of the king having ignored the words of Jeremiah, he reached a point of semi-desperation and sent a messenger asking Jeremiah to pray for Judah. Jeremiah returned a very specific word of the Lord about the coming fight between Egypt and the Chaldeans (aka Babylonians). Zedekiah is told the Babylonians will ultimately prevail. As a part of this drama, Jeremiah is accused of treason supporting the Babylonians, and he is cast into a cistern. One of the king’s servants petitions the king to let Jeremiah out of the cistern and the king agrees. This allows the king to later seek another word from Jeremiah. This time the king is told to surrender to the Babylonians (aka Chaldeans) rather than fight. If Zedekiah will do so, Jeremiah assures he will escape with his life. Zedekiah does not surrender. Instead as the Babylonians enclosed around Jerusalem, he tried to escape in the night. The escape did not work. Zedekiah was caught, had his sons slaughtered before his own eyes and then had his eyes poked out. His house was burned, Jerusalem was destroyed, and the king was hauled off into captivity.

Peter warned his readers that “fiery trials” can come upon the believer, and it should never be counted as strange. There are blessings to any and all that are persecuted in any way because of their faith in Christ. We are sharing a fate that our Savior endured.

Nehemiah 9 is a synopsis of the story of Israel as disobedient and destructive to the prophets as the people sought repentance once they returned from the Babylonian captivity endure during the time of Jeremiah. This recounting included the recognition that the people had killed and persecuted the prophets God has sent to warn and instruct them.

Matthew 5:13-14, Proverbs 13:9, Ephesians 5:1-21, Proverbs 20:1, Colossians 4:5-6, Proverbs 18:4, 20, Proverbs 16:23-24, Proverbs 6:16-19

After the beatitudes, Jesus pointed out to his followers their role as salt and light. The people are to preserve God’s truth (salt was a preservative) and shine God’s light into a dark world. This admonition is linked to a number of verses.

³ Tertullian, *Adversus Gnosticos*, Ch. 8; Jerome, *Adversus Jovinianum*, 2:37.

Proverbs 13:9 uses the lamp/light motif explaining the righteous one's lamp will rejoice but the lamp of the wicked will be put out. Paul gives very specific advice about how to live as salt and light in Ephesians 5:1-21. While Paul does not use the salt analogy, he does emphasize the believer's role as walking in the light of the Lord. The fruit of the light are things that are "good, right, and true." Paul wants his readers to know that walking in the light is not important simply in reference to one's actions. But walking in light produces fruit as opposed to the "unfruitful works of darkness." This is much the thought in believers being salt. We can preserve God's truth and bear fruit in the world that is otherwise blind to the truth. We expose things bringing them into God's light. A good example for Paul is our need to walk by the Spirit rather than getting our inspiration from the drunken extremes of overconsumption of alcohol (spirit with a small "s"!). Paul is echoing Proverb 20:1 about losing control to strong drink and where it leads.

In Colossians 4:5-6, a sister letter to Ephesians, Paul uses the salt analogy directly. He urged his readers to walk in wisdom toward non-believers, being careful to let their words be gracious, or "seasoned with salt." This care in what we say is also a point of several proverbs. Proverbs 18:4 explains that wisdom can bubble forth from words. And Proverbs 18:20 assures one that the right words can be satisfying. Gracious words make life better for everyone, and wise words make the best case and presentation to others (Prov. 16:23-24). On the other hand, among the things most hated by God, the Proverbs list several that involve speech: a lying tongue, a false witness, and one who sows discord among brothers (Prov. 6:16-19).

Matthew 5:15-16, Luke 8:16-18 and Mark 4:21-25

Matthew 5:15-16 continues the light theme with the instruction that no one lights a lamp and puts it under a basket where it can't be of any use. Luke added to that lesson of Jesus the need to be a good steward of whatever one has; implying that the light we have (the opportunity to effect the world for good) is something that we are entrusted with. As we use it for God, we will grow in it. As we shut it off, we will lose it (Lk 8:16-18). Mark made the same point urging the listeners to "pay attention!" (Mk 4:21-25).

Matthew 5:17-19, Exodus 31:18 and Leviticus 1-3

This week's reading ends with Jesus' explanation that his teaching and coming were not to abolish the Law as given through Moses. Rather, Jesus came to fulfill it. The Law was important. It taught holiness and pointed people to Jesus. Exodus 31:18 indicates that the Ten Commandments were written with the finger of God upon stone. Leviticus 1 through 3 provided laws for offerings that were very specific and very important. These laws are all ones that Jesus followed, but even more, Jesus fulfilled. Jesus became the sacrifices. Jesus became the law that was written by God upon our hearts.

QUESTIONS FOR WEEK 8

1. Have you ever felt a hunger for God? Have you ever considered fasting a meal or a day with the idea that the time spent fasting would be prayer time seeking God as one would ordinarily seek food?
2. Psalm 20 is a marvelous psalm of prayer. Consider turning to the psalm, and praying it for specific people in your life who need the ready help of God.
3. Consider the beatitudes. If you could pick ONE beatitude that you would like to be the hallmark of your life, which one would it be? Why?
4. Have you suffered for the sake of Christ? If so, how did you handle it? If not, do you have any idea why not?

Week Nine Readings

Feb. 19-23 Jesus in Galilee

Jn. 4:43-45 (The Sermon on Mount Insert)

Context: John does not tell the story of the Sermon on the Mount. It is inserted here where John simply references Jesus teaching in Galilee. The passages adjoining each reading are the Old Testament sources that define much of what Jesus taught.

2/24

Mt 5:16-20
Lev 6-9
Lev 19:19-37
Lev 20
Dt 5:17

2/25

Mt 5:21-26
1 Jn 3:4-18
Mt 5:27
Ex 22:16-17
Dt 5:18
Mt 5:28-30
Job 31:1-4
Mt 5:31-32
Dt 24:1-4
Mt 5:33
Num 30
Lev 19:12

Mt 5:34-36
Jms 5:12
Mt 5:37
Prv 10:19
Prv 17:18
Prv 20:25
Mt 5:38
Dt 19:1-14
Dt 19:21
Lev 24:17-23
Ex 22:1-15
Num 5:5-10

2/26

Mt 5:39
Rm 12:9-21
Isa 50
Lam 3
Mt 5:40-42
Ex 22:25-27
1 Pt 2:13-25
Mt 5:43-48
Lk 10:25-31

2/27

Mt 6:1-2
Ex 22:21-24
Mt 6:3-18
Ecc 5:1-7
Lk 11:1-4
Ps 103
Dan 4
Prv 30:7-9
Jms 1:9-15
Jms 2:8-13
Mt 6:19-21
Ecc 5:8-6:12

Lev 21:22-16
Lk 10:32
Num 3-4
Num 8:5-26
Lk 10:32-37
Job 31:5-40

Prv 28:11
1 Tm 6:6-10
Prov 13:7-8,
10-23
Prv 17:8
Prv 18:10-11,
23
1 Tm 6:17-21
Heb 13:5-6
Jms 1:5-8
Prv 17:16

2/28

Mt 6:22-24
Ezek 45
Mt 6:25-34
Lk 16
Prv 20:14-16, 21
Jms 4
Isa 26:1-15
Lk 11:33-36

3/1

Mt 6:25-34
1 Kg 1-4
Prv 20:26

3/2

Mt 6:25-34
1 Kg 1-4
Prv 20:26
