

CONNECT 101 – Five Gospel Fruits

Lesson 2 – Jesus and Church

Questions to Consider:

1. Describe how Jesus honored the Sabbath.
2. What does it mean that the Sabbath is a day of rest?
3. What value is there in attending Church?
4. What place should teaching have in honoring the Sabbath? What should be the subject of that teaching?

Read Luke 4:14-16, 31-33, 44

Introduction:

In all of our following lessons, we will work primarily from the Gospel of Luke.

In light of the introduction in Lesson 1, let us turn our attention to our initial study on the relationship of Jesus and Church. Now, Luke's language is synagogue so we are already making the leap from synagogue to church, but I think we can sustain the jump. We will begin by tracing it through Luke's Gospel.

Initially, let me discuss the relationship between the Temple in Jerusalem and the various synagogues outside of Jerusalem. In Luke's Gospel, Jesus' presence in the temple occurs in the first four chapters and then in chapters nineteen and following. From chapters four through eighteen, Jesus ministers in Galilee, Samaria, and Judea. In those chapters, you have the occurrence of the synagogue.

Throughout the life of Jesus, He kept this pattern of attending temple while in Jerusalem and synagogue when outside Jerusalem. Our story opens in the temple with Zacharias (Luke 1:9, 21, 22). After the birth of Jesus, this pattern continues in the temple with Joseph and Mary carrying out the requirements of the Law by having Jesus circumcised on the eighth day (Luke 2:27, 37). We also see this in their annual visit to Jerusalem during Passover (Luke 2:46). The temple occurs once more in the temptation of Jesus when the Devil brings Him to the pinnacle of the temple (Luke 4:9). It does not occur again until Luke 18:10 when Jesus speaks of, "Two men went up into the temple to pray, one a Pharisee and the other a tax collector."

Once He is in Jerusalem, the temple is prominent in His daily activities (Luke 19:45, 47; 20:1; 21:5, 37, 38; 22:52). It is the place the Jews in Jerusalem would go daily (Luke 24:53).

- ⁴⁵ **Jesus entered the temple and began to drive out those who were selling, . . .** ⁴⁷ **And He was teaching daily in the temple;** but the chief priests and the scribes and the leading men among the people were trying to destroy Him, (Luke 19:45, 47)

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- On one of the days while **He was teaching the people in the temple and preaching the gospel**, the chief priests and the scribes with the elders confronted Him, (Luke 20:1)
- And while some were talking about the temple, that it was adorned with beautiful stones and votive gifts, He said, (Luke 21:5)
- ³⁷ Now **during the day He was teaching in the temple**, but at evening He would go out and spend the night on the mount that is called Olivet. ³⁸ And **all the people would get up early in the morning to come to Him in the temple to listen to Him**. (Luke 21:37, 38)
- ⁵² Then Jesus said to the chief priests and officers of the temple and elders who had come against Him, “Have you come out with swords and clubs as you would against a robber? ⁵³ **While I was with you daily in the temple**, you did not lay hands on Me; but this hour and the power of darkness are yours.” (Luke 22:52, 53)
- **and were continually in the temple praising God**. (Luke 24:53)

In Jerusalem, there was no need for a synagogue.

In general, synagogues have always been a part of Israel’s spiritual formation. Three times a year, the people of Israel would journey back to Jerusalem to celebrate three Feasts [Passover, Pentecost, and the Feast of Booths].¹ Apart from the pilgrimage, the dispersed Jew would gather on Sabbath **for reading and prayer**. Individually, this gathering would take place in the home. Corporately, this would happen in the synagogue.

Individuals and thus families did not have the Bible in their homes. They would have a verse or two, but the scrolls were in the Temple or the synagogue. Thus, to hear the word read or expounded happened in the Temple or synagogue.² The synagogue became a place of study and Word.

My intent in our examination: **I want us to honor the Sabbath by attending “synagogue” for the study of Scripture**. Before you fall out of your theological chair, let me explain.

There are three elements in Luke’s gospel tied together: Jesus honored the Sabbath, attended Synagogue, and taught the Scriptures. Please note the following passages.

- And He came to Nazareth, where He had been brought up; and as was His custom, **He entered the synagogue on the Sabbath**, and stood up to read. (Luke 4:16)
- ³¹ And He came down to Capernaum, a city of Galilee, and **He was teaching them on the Sabbath**; . . . ³³ **In the synagogue** there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, . . . ³⁸ **Then He got up and left the synagogue**, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her. (Luke 4:31, 33, 38)

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- And **He was teaching in one of the synagogues on the Sabbath.** (Luke 13:10)

With this in mind, we will begin by noting how Jesus honored the Sabbath.

I. Jesus honored the Sabbath

There are three prominent elements bubbling to the surface when looking at Sabbath in Luke's Gospel. **First**, the Sabbath was a time for gathering in the synagogue to hear the Word taught. **Second**, Jesus used the Sabbath to set people free. **Third**, the Sabbath was a day of rest. That rest meant something.

Jesus often found Himself in conflict with the religious "gatekeepers." He broke their understanding of the Law, but He did not violate God's intent in the Law.

- ¹ Now it happened that **He was passing through some grainfields on a Sabbath**; and His disciples were picking the heads of grain, rubbing them in their hands, and eating the grain. ² But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath?" . . . ⁵ And He was saying to them, "The Son of Man is Lord of the Sabbath." (Luke 6:1, 2, 5)

It becomes apparent the Lord of the Sabbath does as He desires with what is His.

- ⁶ On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered. ⁷ The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him. . . . ⁹ And Jesus said to them, "I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?" (Luke 6:6, 7, 9)
- ¹⁴ But the synagogue official, **indignant because Jesus had healed on the Sabbath**, began saying to the crowd in response, "There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day." ¹⁵ But the Lord answered him and said, "You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? ¹⁶ And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, **should she not have been released from this bond on the Sabbath day?**" (Luke 13:14-16)
- ¹ It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely. . . . ³ And Jesus answered and spoke to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" . . . ⁵ And He said to them, "Which one of you will have a son or an ox fall into a well, and will not immediately pull him out on a Sabbath day?" (Luke 14:1, 3, 5)

What Jesus does on the Sabbath carries out God's design for the Sabbath. The Sabbath is to give life, not destroy life. The idea that Sabbath was a day of rest occurs in Luke 23:54, 56.

- ⁵⁴ It was the preparation day, and the Sabbath was about to begin. . . . ⁵⁶ Then they returned and prepared spices and perfumes. And on the Sabbath they rested according to the commandment. (Luke 23:54, 56)

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The rest was recognizing God finished His work and His people are now free. Jesus visualized this rest by setting people free on the Sabbath. When we set aside the day, we are acknowledging God's *Story* in the midst of a hundred thousand competing idolatrous stories.

"We are commanded to remember Shabbat; but remembering means much more than merely not forgetting to observe Shabbat. It also means to remember the significance of Shabbat, both as a commemoration of creation and as a commemoration of our freedom from slavery in Egypt."³

The Sabbath teaches God resting on the seventh day. The Jews set the Sabbath apart to remember God's ownership through His creative activity. Not only did Jesus honor the Sabbath by setting people free, but He also attended synagogue.

II. Jesus attended the Synagogue

A preliminary thought regarding the temple is in order. The temple is where the people encountered God and atoned for their sins. When Gabriel met Zacharias, it was while he served in the temple (Luke 1:5ff). This is not to imply that God did not meet with His people outside the temple. Gabriel also met Mary outside the temple (Luke 1:26ff). There were certain functions within the nation, like sacrifices, that only happened in the temple officiated by the Priests. People would come from all over to participate in the Passover and Joseph and Mary were annual participants at the Feast of the Passover (2:41). Synagogues developed outside of Jerusalem when weekly travel to the temple was prohibitive. In the absence of the Temple, Jewish believers gathered and the gathering was in the synagogue.

"When the institution of the synagogue began to emerge, the Temple in Jerusalem was still standing. The first roles of the synagogue were not associated with prayer, but rather with Jewish study and gathering. The first rabbis were not celebrants of religious rites but teachers of religious texts; in fact, the word rabbi means 'my teacher'. Following the destruction of the Temple in 70 CE, the synagogue assumed an additional role as the place of communal prayer."⁴

"The synagogue is the Jewish equivalent of a church, more or less. It is the center of the Jewish religious community: a place of prayer, study and education, social and charitable work, as well as a social center."⁵

"At a minimum, a synagogue is a **beit tefilah**, a house of prayer. It is the place where Jews come together for community prayer services. Jews can satisfy the obligations of daily prayer by praying anywhere; however, there are certain prayers that can only be said in the presence of a minyan (a quorum of 10 adult men), and tradition teaches that there is more merit to praying

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with a group than there is in praying alone. The sanctity of the synagogue for this purpose is second only to The Temple. In fact, in rabbinical literature, the synagogue is sometimes referred to as the ‘little Temple.’ A synagogue is usually also a **beit midrash**, a house of study. Contrary to popular belief, Jewish education does not end at the age of bar mitzvah. For the observant Jew, the study of sacred texts is a life-long task. Thus, a synagogue normally has a well-stocked library of sacred Jewish texts for members of the community to study. It is also the place where children receive their basic religious education. Most synagogues also have a social hall for religious and non-religious activities. The synagogue often functions as a sort of town hall where matters of importance to the community can be discussed. In addition, the synagogue functions as a social welfare agency, collecting and dispensing money and other items for the aid of the poor and needy within the community.”⁶

The Gospel of Luke speaks of Jesus as regularly attending the synagogue and teaching when attending.

- And **He began teaching in their synagogues** and was praised by all. (Luke 4:15)
- ¹⁶ And He came to Nazareth, where He had been brought up; and **as was His custom, He entered the synagogue on the Sabbath, and stood up to read.** . . . ²⁰ And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. . . . ²⁸ And all the people in the synagogue were filled with rage as they heard these things; (Luke 4:16, 20, 28)

The account at Nazareth has several elements of interest. **First**, the formula of Sabbath, synagogue, and Scriptures is present. **Second**, Jesus gives His “stump” speech. He speaks of what He will do. **Third**, the crowd’s response is indicative of their fickle nature. On one hand, they praise Him, and on the other, they wish to kill Him. **Fourth**, the message of forgiveness and freedom is for “all the nations.”

Our journey takes us to Galilee (v. 14), to Nazareth (v. 16), and then Capernaum (v. 31). While in Capernaum, Jesus teaches on the Sabbath in the synagogue. As is common, the audience was “astonished at his teaching or his word possessed authority” (vv. 32, 36; 9:43). In the synagogue, He encounters a demoniac (v. 33). Perhaps the context had degenerated so severely that a demoniac would be comfortable in such a place. If the Temple became a den of robber, it is not difficult to think a demoniac was comfortable in a synagogue. Jesus faced the demons of hell and commanded over them (6:18; 8:29; 9:42).

- ³³ **In the synagogue** there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, . . . ³⁸ **Then He got up and left the synagogue**, and entered Simon's home. Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her. (Luke 4:33, 38)

Verses 14 and 15 have Jesus speaking in all the synagogues of Galilee and verse 44 has Him “preaching in the synagogues of Judea.” The impression we have is that Jesus went to the

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synagogue and expounded the Scriptures (Luke 24:27, 32).

It is of interest to see the relationship between the Sabbath in Luke 6:1-5 and the synagogue in Luke 6:6-11. **Jesus did not see the Sabbath or the synagogue as places of bondage or guilt. He saw both platforms as tools and resources for deliverance, freedom, and comfort. Jesus would not put the people of God under the Sabbath or the synagogue. He put the Sabbath and the synagogue in service to the people.**

This same theme occurs in Luke 13:10-17.

- ¹⁰ And He was teaching in one of the synagogues on the Sabbath. ¹¹ And there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent double, and could not straighten up at all. ¹² When Jesus saw her, He called her over and said to her, “Woman, you are freed from your sickness.” ¹³ And He laid His hands on her; and immediately she was made erect again and began glorifying God. ¹⁴ But the synagogue official, indignant because Jesus had healed on the Sabbath, began saying to the crowd in response, “There are six days in which work should be done; so come during them and get healed, and not on the Sabbath day.” ¹⁵ But the Lord answered him and said, “You hypocrites, does not each of you on the Sabbath untie his ox or his donkey from the stall and lead him away to water him? ¹⁶ And this woman, a daughter of Abraham as she is, whom Satan has bound for eighteen long years, should she not have been released from this bond on the Sabbath day?” ¹⁷ As He said this, all His opponents were being humiliated; and the entire crowd was rejoicing over all the glorious things being done by Him. (Luke 13:10-17)

What a powerful text. The Sabbath and the synagogue are to be places of deliverance. They are havens in a dry and desolate place. We gather and remember for our joy.

What started as a good thing quickly became corrupt. Should we honor the Sabbath and attend the “synagogue”? Absolutely, even as we see our culture erode and our world encroach, we honor and attend as affirmations. We affirm that we live inside of a greater and grander *Story* than this shadow. Nevertheless, neither one is over us. Both are for our joy. Both enable us to celebrate the gospel and find rest for our weary souls. When we leave church more tired than when we came, something is tragically wrong.

Synagogues had wealthy patrons (Luke 7:5) and various “rulers/officials” (Luke 8:41). It was also possible the religious “gatekeepers” exploited their position by taking the “chief seats in the synagogues” (Luke 11:43). Jesus had very little patience for such things. Such people reversed the equation. They did not serve the Sabbath or the synagogue, but rather used the Sabbath and synagogue to their advantage. Through both platforms, they acquired power over the people and put the people in captivity (Luke 12:11).

- Beware of the scribes, who like to walk around in long robes, and love respectful greetings in the market places, and **chief seats in the synagogues** and places of honor at banquets, (Luke 20:46)

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- But before all these things, they will lay their hands on you and will persecute you, delivering you to the synagogues and prisons, bringing you before kings and governors for My name's sake. (Luke 21:12)

The synagogue is where the believing Jew gathered to hear from God. It is where they solidified their identity. Yet such places and activities became corrupted and this corruption is with us today. The Sabbath and the synagogue are places where . . .

- The poor hear the gospel
- The captive hear release
- Blind eyes see
- Lame people walk
- Lepers are cleansed
- Deaf ears hear
- The dead are raised up, and
- The oppressed are set free

The Sabbath and the synagogue caused them to remember the *Story*.

Friend, this is no less true for us. The gathered community where there is mutual accountability and responsibility forms identity. It is the gathered community where we openly share and celebrate the Word.

Friend, let us be true to our formation. Let us gather for the breaking of chains and not the cracking of whips. The final element in Luke's equation is teaching.

III. Jesus taught the Scriptures

The synagogue gathering had as its centerpiece the reading and teaching of Scripture. Friend, that is still to be true today. Unfortunately, churches often relegate the Word to short bites that parallel infomercials. The teaching and reading of Scripture should be the highlight of the church gathering.

Throughout Luke's account, Jesus teaches. When He was eight days old, Simeon and Anna spoke prophetic words over Him (Luke 2:22-38). When He is twelve, we read of Him in the Temple "sitting among the teachers, listening to them and asking them questions" (Luke 2:46). When Jesus begins His ministry at thirty years of age, we find him "teaching in their synagogues" (Luke 4:15).

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Of the fifteen occurrences of the word “teach” in Luke’s gospel, all but two refer to Jesus.

- John taught his disciples (Luke 11:1)
 - It happened that while Jesus was praying in a certain place, after He had finished, one of His disciples said to Him, “Lord, teach us to pray just as John also taught his disciples.” (Luke 11:1)
- The Holy Spirit teaches in times of persecution (Luke 12:12)
 - for the Holy Spirit will teach you in that very hour what you ought to say. (Luke 12:12)

There are two words used by Luke to describe this activity of Jesus. The first is *didasko* and means, “To teach.” The second word is *kerruso* and means, “To proclaim.” If there is a distinction between them, it is this, *didasko* speaks of **the message taught** and *kerruso* speaks of **the manner we proclaim the message**. *Kerruso* is not void of content. There is a message, but it is heralded, proclaimed. We read of *kerruso* in passages like Luke 3:3 to describe John or our Lord’s statement in Luke 4:18.

- And he came into all the district around the Jordan, **preaching a baptism of repentance for the forgiveness of sins**; (Luke 3:3)
- ¹⁸The Spirit of the Lord is upon me, because he anointed me **to preach the gospel to the poor**; he has sent me to proclaim release to the captives, and recovery of sight to the blind, to set at free those who are oppressed, ¹⁹**to proclaim the favorable year of the Lord**. (Luke 4:18, 19)

Jesus not only taught in the synagogue, but also preached in the synagogue (Luke 4:44).

- So **He kept on preaching in the synagogues of Judea**. (Luke 4:44)
- Soon afterwards, He *began* going around from one city and village to another, **proclaiming and preaching** the kingdom of God. (Luke 8:1)

His disciples were to proclaim the message broadly (Luke 8:39; 9:2; 24:47).

- “Return to your house and describe what great things God has done for you.” So he went away, **proclaiming throughout the whole city** what great things Jesus had done for him. (Luke 8:39)
- And **He sent them out to proclaim** the kingdom of God and to perform healing. (Luke 9:2)
- and that repentance for forgiveness of sins would be **proclaimed** in His name to all the nations, beginning from Jerusalem. (Luke 24:47)

We are not to drive a wedge between the two. Jesus energetically taught and proclaimed the good news to all with ears to hear the gospel. Let us for a moment note the context in which Jesus taught.

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Jesus taught in the synagogue (Luke 4:15, 16, 31-33).

- And He began **teaching** in their synagogues and was praised by all. (Luke 4:15)
- ³¹ And He came down to Capernaum, a city of Galilee, and **He was teaching them on the Sabbath**; ³² and they were amazed at His teaching, for His message was with authority. ³³ **In the synagogue** there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, (Luke 4:31-33)
- **On another Sabbath He entered the synagogue and was teaching**; and there was a man there whose right hand was withered. (Luke 6:6)
- And **He was teaching in one of the synagogues on the Sabbath**. (Luke 13:10)
- And **He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem**. (Luke 13:22)

His accusers note this activity concerning Him.

- But they kept on insisting, saying, “**He stirs up the people, teaching all over Judea, starting from Galilee even as far as this place**.” (Luke 23:5)

Jesus taught from a boat (Luke 5:1-11).

- And **He got into one of the boats**, which was Simon's, and asked him to put out a little way from the land. And **He sat down and began teaching the people from the boat**. (Luke 5:3)

Jesus taught in a house (Luke 5:17-26).

- One day He was teaching; and there were some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem; and the power of the Lord was present for Him to perform healing. (Luke 5:17)

The synagogue was not the only place for teaching. Jesus taught wherever opportunity existed. However, Jesus did not replace synagogue teaching with open-air teaching. Modern technology has made biblical instruction available 24/7. Unfortunately, many make such instruction their sole means of instruction and in so doing fail to recognize the place of the church in their spiritual formation. We should use the opportunities available to us, but not at the expense of the gathering. Christian gatherings are not churches. Although there are many reasons why this is so, a strong reason why such gatherings do not create community or accountability is the inability to mark theological orthodoxy.

Jesus taught in the Temple (Luke 19:47; 20:1; 21:37).

- And He was teaching daily in the temple; but the chief priests and the scribes and the leading men among the people were trying to destroy Him, (Luke 19:47)

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- On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted Him, (Luke 20:1)
- Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. (Luke 21:37)

Teaching and proclaiming are activities of His people and should be taking place no less than in the “synagogue.”

Where does this leave us?

Shepherding the Sheep: (What is the NEXT STEP?)

1. First, honor the Sabbath by remembering the freedom secured by the cross.
2. Second, guard the gathering as a place of freedom and not bondage.
3. Finally, come hungry to learn. Make the study about God and not you.

¹ “There are three Jewish festivals referred to as the ‘Pilgrim Festivals’. Each festival of these three reflects an agricultural theme connected to the produce of the land of Israel. They are called ‘pilgrim’ festivals because in ancient times, when the Temple still stood in Jerusalem, Jews would make pilgrimage to the Temple in order to pray there on each of these festivals. The three Pilgrim Festivals are Pesach (**Passover**), Shavuot and Sukkot. **Pesach (Passover)**, this festival originally marked the early harvesting of the barley, commemorated by the special offering of the Omer on the second day. The term ‘*Pesach*’ means ‘to pass over’ and commemorates the release of the Jewish people from bondage in the land of Egypt. Pesach is observed for eight days, (seven in Israel), commencing on the 15th Nissan. The four days in the middle are referred to as *Chol Hamoed* (‘weekdays of the festival’). This festival originally marked the early harvesting of the barley, commemorated by the special offering of the Omer on the second day. The term ‘*Pesach*’ means ‘to pass over’ and commemorates the release of the Jewish people from bondage in the land of Egypt. Pesach is observed for eight days, (seven in Israel), commencing on the 15th Nissan. The four days in the middle are referred to as *Chol Hamoed* (‘weekdays of the festival’). **Shavuot [Pentecost]**, the second of the three Pilgrim Festivals is celebrated for 2 days outside Israel (and in Israel for 1 day). The name Shavuot means ‘weeks’ because it occurs **7 weeks after the 2nd day of Pesach**. It falls on the 6th day of Sivan. The Torah was given to the Jewish people on Shavout. This festival marked the harvest of the wheat crop, the last grain harvest of the season, and the beginning of the fruit harvest. A major feature of the celebration was the ceremony of bringing the “first fruits”, or *Bikkurim*, of the harvest to the Temple as an offering of thanks. Originally a harvest festival, **Sukkot** [Feast of Booths] was given added historical significance as a commemoration of the exodus from Egypt, when the Jewish people had to live in temporary dwellings whilst they lived in the desert before entering the Promised Land.”

<http://www.bje.org.au/learning/judaism/holydays/festivals/pilgrim.html>

² This same idea occurs in Revelation 1:3 where those who read the Revelation [singular] and who hear [plural] are blessed.

³ <http://www.jewishvirtuallibrary.org/jsource/Judaism/shabbat.html>

⁴ [http://www.myjewishlearning.com/practices/Ritual/Prayer/](http://www.myjewishlearning.com/practices/Ritual/Prayer/Synagogue_and_Religious_Leaders.shtml)

[Synagogue_and_Religious_Leaders.shtml](http://www.myjewishlearning.com/practices/Ritual/Prayer/Synagogue_and_Religious_Leaders.shtml)

⁵ <http://www.jewfaq.org/shul.htm>

⁶ <http://www.jewfaq.org/shul.htm>

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