

KJW14 to Apr 8

April 2 Su Reading 92— John 5:1-18 — Equal with God

¹ *After these things there was a feast of the Jews, and Jesus went up to Jerusalem.*

² *Now there is in Jerusalem by the sheep [gate] a pool, which is called in ^[fn]Hebrew ^[fn]Bethesda, having five porticoes.* ³ *In these lay a multitude of those who were sick, blind, lame, and withered, ^[fn]waiting for the moving of the waters;* ⁴ *for an angel of the Lord went down at certain seasons into the pool and stirred up the water; whoever then first, after the stirring up of the water, stepped in was made well from whatever sickness with which he was afflicted.]* ⁵ *And a man was there who had been sick for thirty-eight years.* ⁶ *When Jesus saw him lying [there] and knew that he had already been [sick] a long time, He said to him, "Do you wish to get well?"* ⁷ *The sick man answered Him, "Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me."* ⁸ *Jesus said to him, "Get up, pick up your mat and walk."* ⁹ *And immediately the man became well, and picked up his mat and [began to] walk.*

Now it was the Sabbath on that day. ¹⁰ *So the Jews were saying to the man who had been healed, "It is the Sabbath, and it is not lawful for you to carry your mat."* ¹¹ *But he answered them, "He who made me well was the one who said to me, 'Pick up your mat and walk.'"* ¹² *They asked him, "Who is the man who said to you, 'Pick up [your mat] and walk?'"* ¹³ *But the man who was healed did not know who it was, for Jesus had slipped away while there was a crowd in [that] place.* ¹⁴ *Afterward Jesus found him in the temple and said to him, "Behold, you have become well; do not sin anymore, so that nothing worse happens to you."* ¹⁵ *The man went away, and disclosed to the Jews that it was Jesus who had made him well.* ¹⁶ *And for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath.* ¹⁷ *But He answered them, "My Father is working until now, and I Myself am working."*

¹⁸ *For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God.*

LSB Footnotes

(5:2) Jewish Aramaic

(5:2) Some early mss *Bethsaida, Bethzatha*

(5:3) Early mss omit rest of v 3, and v 4

Mercy and Malice — There is a powerful contrast in this passage between Jesus and the Jewish leaders. Jesus went to Bethesda, a word meaning “house of mercy,” to show mercy to a man who had been severely disabled for 38 years. Several of Jesus’ divine qualities are seen here. First was His divine *knowledge*. He “*knew that he had already been sick a long time*” (v. 6). Jesus knows our needs, too. He also knew this man’s sin history and that his physical problem was apparently tied to past sin (“...*do not sin anymore, so that nothing worse happens to you*”—v. 14). Secondly, Jesus displayed His divine *power*, commanding, “*Get up, pick up ... and walk*” (v. 8). The man didn’t need to wait for stirred water or for someone to help him into the pool; Jesus healed him instantly where he was. With Jesus’ divine power, the man got up, rolled up his bedding, and started walking. Next comes the contrast: the religious “bedroll police” caught the man in the act. Old Testament law says nothing about carrying bedding on the Sabbath, but the Jewish leaders had decided that it should not be allowed. The man was not sinning against God but against manmade restrictions. When he told them that “*He who made me well*” had ordered him to carry his mat (v. 11), they were not grateful that the man had been healed; they were incensed that the Healer had dared to break their own law: “...*for this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath*” (v. 16). Where Jesus had shown mercy, they showed malice. Finally, Jesus showed His

divine relationship: "My Father is working ... and I Myself am working" (v. 17). The Jews understood correctly that Jesus "was calling God His own Father, making Himself equal with God" (v. 18b). The malice had reappeared: "For this reason therefore the Jews were seeking all the more to kill Him..." (v. 18a). May our lives reflect the mercy of Jesus rather than the critical malice of sinful man!

Wonderful, Merciful Savior - YouTube

Wonderful, merciful Savior,
Precious Redeemer and Friend,
Who would have thought that a Lamb
Could rescue the souls of men?

You are the One that we praise;
You are the One we adore.
You give the healing and grace
Our hearts always hunger for.

— Dawn Rodgers, Eric Wyse (1989)

April 3 M Reading 93 — John 5:19-47 — Subject to the Father

¹⁹ Therefore Jesus answered and was saying to them, "Truly, truly, I say to you, the Son can do nothing from Himself, unless [it is] something He sees the Father doing; for whatever ^[fn]the Father does, these things the Son also does in the same manner. ²⁰ For the Father loves the Son, and shows Him all things that He Himself is doing; and [the Father] will show Him greater works than these, so that you will marvel. ²¹ For just as the Father raises the dead and gives [them] life, even so the Son also gives life to whom He wishes. ²² For not even the Father judges anyone, but He has given all judgment to the Son, ²³ so that all will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

²⁴ "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

²⁵ "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. ²⁶ For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; ²⁷ and He gave Him authority to execute judgment, because He is ^[fn]the Son of Man. ²⁸ Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, ²⁹ and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

³⁰ "I can do nothing from Myself. As I hear, I judge; and My judgment is righteous, because I do not seek My own will, but the will of Him who sent Me.

³¹ "If I [alone] bear witness about Myself, My witness is not ^[fn]true. ³² There is another who bears witness about Me, and I know that the witness which He gives about Me is true.

³³ "You have sent to John, and he has borne witness to the truth. ³⁴ But the witness I receive is not from man, but I say these things so that you may be saved. ³⁵ He was the lamp that was burning and shining and you were willing to rejoice for ^[fn]a while in his light. ³⁶ But the witness I have is greater than [the witness of] John; for the works which the Father has given Me to finish—the very works that I do—bear witness about Me, that the Father has sent Me. ³⁷ And the Father who sent Me, He has borne witness about Me. You have neither heard His voice at any time nor seen His form. ³⁸ And you

do not have His word abiding in you, for you do not believe Him whom He sent. ³⁹ [fn] You search the Scriptures because you think that in them you have eternal life; it is these that bear witness about Me; ⁴⁰ and you are unwilling to come to Me so that you may have life. ⁴¹ I do not receive glory from men; ⁴² but I know you, that you do not have the love of God in yourselves. ⁴³ I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. ⁴⁴ How can you believe, when you receive [fn]glory from one another and you do not seek the [fn]glory that is from the only God? ⁴⁵ Do not think that I will accuse you to the Father; the one who accuses you is Moses, in whom you have set your hope. ⁴⁶ For if you believed Moses, you would believe Me, for he wrote about Me. ⁴⁷ But if you do not believe his writings, how will you believe My words?"

LSB Footnotes

- (5:19) Lit *that One*
- (5:27) Or *a son of man*
- (5:31) Admissible as legal evidence
- (5:35) Lit *an hour*
- (5:39) Or *Search the Scriptures!*
- (5:44) Or *honor or fame*
- (5:44) Or *honor or fame*

Many Witnesses — This part of John 5 is so filled with statements about Jesus' divinity that it could have been broken down into two or three parts. First, we see that although the Son is equal to the Father, He willingly subjects Himself to the direction of the Father: "...*whatever the Father does, these things the Son also does in the same manner ...*" (v. 19). That is not restrictive, and it does not take away from Jesus' deity. Then, generously, the Father "*has given all judgment to the Son*" (v. 22). God the Son judges righteously because He said that He seeks "*the will of Him who sent Me*" (v. 30). The Son is also a giver; He gives eternal life to those who hear His word and believe Him (v. 24). Later, those who have believed Him in this life will experience "*a resurrection of life*" (v. 29) beyond the grave. Is Jesus really God? Was He sent by the Father? Yes, Jesus gave four witnesses to that fact. The Father is a witness: "...*the witness which He gives about Me is true*" (v. 32). John the Baptist was a witness, a lamp pointing to Jesus: "...*he has borne witness to the truth*" (v. 33). The miracles Jesus did were witnesses of His deity: "...*the very works that I do—bear witness about Me, that the Father has sent Me*" (v. 36). Finally, the OT Scriptures witnessed that Jesus was the promised Messiah: "...*the Scriptures ... bear witness about Me*" (v. 39). Jesus also said, "*Moses ... wrote about Me*" (v. 46). The evidence is clear: Jesus is the God-promised, divine Messiah who came to earth. Now, we also are His witnesses.

[I Am a Witness - YouTube](#)

I didn't walk beside Him on the road to Galilee;
I didn't hear Him teach along the way;
I didn't see Him suffering that day on Calvary,
But I'm part of His story today.

I am a witness of Jesus, my Savior,
Just like the people who walked with Him so long ago.
I know He lives, and He loves me forever,
For I can feel it right here in my heart and my soul.
I am a witness.

— Shawna Edwards (b. 1977)

¹ *At that* ^[fn] *time Jesus went through the grainfields on the Sabbath, and His disciples became hungry and began to pick the heads of grain and eat.* ² *But when the Pharisees saw [this], they said to Him, "Look, Your disciples do what is not lawful to do on a Sabbath."* ³ *But He said to them, "Have you not read what David did when he became hungry, he and his companions,* ⁴ *how he entered the house of God, and they ate the* ^[fn] *consecrated bread, which was not lawful for him to eat nor for those with him, but for the priests alone?* ⁵ *Or have you not read in the Law, that on the Sabbath the priests in the temple* ^[fn] *break the Sabbath and are innocent?* ⁶ *But I say to you that something greater than the temple is here.* ⁷ *But if you had known what this* ^[fn] *means, 'I DESIRE* ^[fn] *COMPASSION, AND NOT A SACRIFICE,' you would not have condemned the innocent.* ⁸ *For the Son of Man is Lord of the Sabbath."*

LSB Footnotes

(12:1) Or *occasion*

(12:4) Or *showbread*; lit *loaves of presentation*

(12:5) Or *profane*

(12:7) Lit *is*

(12:7) Or *mercy*

Something Greater — There are two “greater things” spoken about in these verses. The first one is when Jesus referred to Himself by saying that “*something greater than the temple is here*” (v. 6). Because Jesus “*is Lord of the Sabbath*” (v. 8), He is the ultimate interpreter of the OT laws regarding observance of the Sabbath and of the actions of the priests in the temple. The OT did not criticize David and his men when they ate “*the consecrated bread*” that was intended only for priests to eat in a holy place (Lev. 24:9). Neither did Jesus condemn them. Why? It was because of the second “greater” thing in this passage—mercy or compassion. Jesus quoted God’s statement in Hosea 6:6, “*I DESIRE COMPASSION AND NOT A SACRIFICE.*” He was defending the actions of His disciples as they plucked heads of grain while passing the field. The Law commanded farmers not to harvest the corners of their fields so that “*the afflicted and the sojourner*” (Lev. 23:22) would have some food to eat. It was a command motivated by compassion. Jesus was also defending the actions of David and his men when they were hungry; it was an allowance motivated by compassion. Jesus is greater than the temple and its rules, and compassion is greater than performing the rituals of worship. Jesus is both the Lord of the Sabbath and the Lover of people.

[He is Lord - YouTube](#)

He is Lord, He is Lord!
He is risen from the dead and He is Lord!
Ev'ry knee shall bow, ev'ry tongue confess
That Jesus Christ is Lord.

— Steve Vest (1969)

¹ *And He entered again into a synagogue; and a man was there with a withered hand.* ² *And they were watching Him [to see] if He would heal him on the Sabbath, so that they might accuse Him.* ³ *And He said to the man with the withered hand, "Get up and come forward!"* ⁴ *And He said to them, "Is it lawful to do good or to do harm on the Sabbath, to save a life or to kill?" But they kept silent.* ⁵ *And after looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.* ⁶ *And the Pharisees went*

out and immediately [began] taking counsel together with the Herodians against Him, [as to] how they might destroy Him.

LSB Footnote

(3:3) Lit *Arise into the midst*

Good on Display — The Pharisees went to the synagogue on the Sabbath with ulterior motives, the way some people attend church today, without intending to worship. They might have even invited the man with the withered hand to join them. They “*were watching Him to see if He would heal him on the Sabbath, so that they might accuse Him*” (v. 2). Jesus was being set up, but He wasn’t intimidated; He was the Lord of the Sabbath. He intentionally made the disabled man the center of attention, and asked the schemers a simple question about the Law’s Sabbath requirements: “*Is it lawful to do good ... to save a life?*” (v. 4a). They should have answered “Yes!” to both of those actions, but “*they kept silent*” (v. 4b). They wouldn’t even acknowledge the truth. No wonder Jesus was angry at them for their hard-hearted plan. Because it was lawful to do good on the Sabbath, Jesus publicly and dramatically healed the man. His compassion for the man was greater than any fear of the Pharisees. Do you ever hesitate to do good because of the possible negative reaction of others who are watching you, like praying before you eat in a public restaurant? It is always right to do good, even when critics are watching us.

[Trust in God and Do the Right - YouTube](#)

Courage, brother! Do not stumble,
Though your path be dark as night;
There's a Star to guide the humble:
Trust in God, and do the right.
Let the road be rough and dreary,
And its end far out of sight;
Foot it bravely, strong or weary,
Trust in God, trust in God,
Trust in God, and do the right.

— Norman MacLeod (1857)

April 6 Th Reading 96 — Matt. 12:15-21; Mark 3:7-12 — Healed and Warned

Matthew 12

¹⁵ *But Jesus, [fn]aware [of this], withdrew from there. Many followed Him, and He healed them all, ¹⁶ and warned them not to make Him known, ¹⁷ in order that what was spoken through Isaiah the prophet would be fulfilled, saying,*

¹⁸ *"BEHOLD, MY [fn]SERVANT WHOM I [fn]HAVE CHOSEN;
MY BELOVED IN WHOM MY SOUL [fn]IS WELL-PLEASED;
I WILL PUT MY SPIRIT UPON HIM,
AND HE SHALL PROCLAIM [fn]JUSTICE TO THE [fn]GENTILES.*

¹⁹ *HE WILL NOT QUARREL, NOR CRY OUT;
NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS.*

²⁰ *A BATTERED REED HE WILL NOT BREAK OFF,
AND A SMOLDERING WICK HE WILL NOT PUT OUT,
UNTIL HE [fn]LEADS [fn]JUSTICE TO VICTORY.*

²¹ *AND IN HIS NAME THE [fn]GENTILES WILL HOPE."*

LSB Footnotes

- (12:15) Lit *knowing*
- (12:18) Lit *Child*
- (12:18) Lit *chose*
- (12:18) Or *took pleasure*
- (12:18) Or *judgment*
- (12:18) Or *nations*
- (12:20) Or *puts forth*
- (12:20) Or *judgment*
- (12:21) Or *nations*

Mark 3

⁷ *And Jesus withdrew to the sea with His disciples; and a great multitude from Galilee followed; and from Judea,* ⁸ *and from Jerusalem, and from Idumea, and beyond the Jordan, and the vicinity of Tyre and Sidon, a great number of people heard of all that He was doing and came to Him.* ⁹ *And He told His disciples that a boat should stand ready for Him because of the crowd, so that they would not crowd Him;* ¹⁰ *for He had healed many, with the result that all those who had afflictions pressed around Him in order to touch Him.* ¹¹ *And whenever the unclean spirits were seeing Him, they would fall down before Him and cry out, saying, "You are the Son of God!"* ¹² *And He earnestly warned them not to ^[fn]tell who He was.*

LSB Footnote

(3:12) Lit *make Him known*

Unwelcomed Popularity — Jesus was growing in popularity because of His ministry of teaching, healing, and casting out demons, but it was causing problems. One problem was just the press of the crowds, which can be dangerous. That is why Jesus ordered “*that a boat should stand ready...*” (Mark 3:9). Another problem was the crowd’s shift in interest from teaching to miracles. It was becoming more of “show time” than “know time.” Entertainment-focused services still threaten Christ’s ministry today in many churches. A third problem was the announcement of Jesus’ identity; He was the Son of God, the Messiah. Jesus’ hesitation about His identity is often difficult to understand because it goes so far beyond our normal human reasoning, where leaders want to be recognized and promoted—the more popular, the better. After the Father had revealed to Peter that Jesus was “*the Christ, the Son of the living God*” (Matt. 16:16), Jesus “*warned the disciples that they should tell no one that He was the Christ*” (v. 20). After seeing Jesus transformed on the Mount of Transfiguration, His disciples were told, “*Tell the vision to no one until the Son of Man has risen from the dead*” (Matt. 17:9). A widespread announcement of His identity might tend to hasten His death, so the timing of that message would not yet be right. For us, however, Jesus has given the freedom to declare who He is to everyone we know. He is risen; He is God!

[All Glory, Laud and Honor - YouTube](#)

All glory, laud, and honor
To Thee, Redeemer, King,
To whom the lips of children
Made sweet hosannas ring.
Thou art the King of Israel
Thou David's royal Son,
Now in the Lord's name comest,
The King and Blessed One.
— Theodulf, Bishop of Orléans (820)

¹² Now it happened that ^[fn]at this time He went off to the mountain to pray, and He was spending the whole night in prayer to God. ¹³ And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: ¹⁴ Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; ¹⁵ and Matthew and Thomas; James [the son] of Alphaeus, and Simon who was called the Zealot; ¹⁶ Judas [the son] of James, and Judas Iscariot, who became a traitor.

LSB Footnote

(6:12) Lit *in these days*

Importance of Prayer — Most of us struggle to spend ten minutes in prayer at one time, yet Jesus “was spending the whole night in prayer to God” (v. 12). Why? It was of vital importance to Him. He first separated Himself from the distractions of others, going to a mountain at night when everyone else was at home sleeping. We can pray while washing dishes or digging a ditch, but God doesn’t have our undivided attention at those times. Jesus isolated Himself before talking to His Father about the choice of His apostles (“sent ones”). Except for Judas Iscariot, they would be the early leaders of the church. Who were they? Two sets of brothers, one natural leader, four fishermen, a doubter, a tax collector for the Roman government, and a Zealot, who was bent on driving out the Romans. Several of them we know almost nothing about, but Jesus chose them. Why call such ordinary people? Perhaps it was to remind us that we are just like them, relative nobodies, but chosen by God to be a part of His Kingdom and His call to other people. Do you often feel insignificant? We should! We do, however, have the same access to Infinite Power, and we draw upon it through the times we dedicate ourselves, even in isolation, to prayer.

[Sweet Hour Of Prayer - YouTube](#)

Sweet hour of prayer; sweet hour of prayer,
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known.
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's snare
by thy return, sweet hour of prayer.

— William W. Walford (1845)

¹⁷ And Jesus came down with them and stood on a level place; and [there was] a large crowd of His disciples, and a great multitude of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, ¹⁸ who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. ¹⁹ And all the crowd was trying to touch Him, for power was coming from Him and healing [them] all.

²⁰ And turning His gaze toward His disciples, He [began to] say,
"Blessed [are] the poor, for yours is the kingdom of God.

²¹ Blessed [are] those who hunger now, for you shall be satisfied.
Blessed [are] those who cry now, for you shall laugh.

²² *Blessed are you when men hate you, and exclude you, and insult you, and scorn your name as evil, for the sake of the Son of Man.*

²³ *Be glad in that day and leap [for joy], for behold, your reward is great in heaven. For their fathers were doing the same things to the prophets.*

²⁴ *But woe to you who are rich, for you are receiving your comfort in full.* ²⁵ *Woe to you who ^[fn]are well-fed now, for you shall be hungry. Woe [to you] who laugh now, for you shall mourn and cry.* ²⁶ *Woe [to you] when all men speak well of you, for their fathers were doing the same things to the false prophets.*

LSB Footnote

(6:25) Lit *having been filled*

Dynamite — When Jesus was on earth, He had different levels of followers, just as we see in our churches today. The first level was His 12 apostles, whom He had just been guided to choose: “*And Jesus came down with them...*” (v. 17a). These would be the focus of His training for almost three years. They then came down to a level place where they met “*a large crowd of His disciples*” (v. 17b). This larger group was also composed of committed followers of Jesus, but they wouldn’t receive the same attention as the Twelve. The same verse gives us the third group: “*... a great multitude of people ... who had come to hear Him and to be healed*” (vv. 17c-18). They were also interested, but perhaps they remained more on the edge of commitment. We also see that Jesus not only received direction on the mountain for choosing His 12 apostles, but He also received divine power for ministry: “*...all the crowd was trying to touch Him, for power was coming from Him...*” (v. 19). The Greek word for “*power*” here is the same word from which we get the English word “*dynamite*.” It was an awesome power, so that to only touch Him was to be healed. Don’t you wish you had that kind of power? Actually, we do. When Jesus was about to ascend into heaven following His resurrection, He said to His apostles, “*you will receive power [same word for dynamite] when the Holy Spirit has come upon you; and you shall be My witnesses...*” (Acts 1:8). If we have the Holy Spirit dwelling in us, we have that power. Draw upon it in your prayer; depend upon it in your proclamation!

[There is Power - YouTube](#)

One name, one name remains;
One name we will proclaim,
One name, always, one name.

There is power in the name of Jesus.
There is power, power in His name.

— Lincoln Brewster (2014)