

ACCOUNTABILITY FINAL DAY

April 30 Su Reading 120 — Matthew 10:1-15 — Sending Out the Twelve

¹ *And summoning His twelve disciples, [Jesus] gave them authority over unclean spirits, to cast them out, and to heal every kind of disease and every kind of sickness.*

² *Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and ^[fn]Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; ⁴ Simon the ^[fn]Zealot, and Judas Iscariot, the one who betrayed Him.*

⁵ *These twelve Jesus sent out after instructing them, saying, "Do not ^[fn]go ^[fn]in the way of the Gentiles, and do not enter [any] city of the Samaritans; ⁶ but rather go to the lost sheep of the house of Israel. ⁷ And as you go, ^[fn]preach, saying, 'The kingdom of heaven ^[fn]is at hand.' ⁸ Heal [the] sick, raise [the] dead, cleanse [the] lepers, cast out demons. Freely you received, freely give. ⁹ Do not acquire gold, or silver, or copper for your money belts, ¹⁰ or a ^[fn]bag for [your] journey, or even two ^[fn]tunics, or sandals, or a staff; for the worker is worthy of his ^[fn]support. ¹¹ And whatever city or village you enter, inquire who is worthy in it, and stay there until you leave. ¹² Now as you enter the ^[fn]house, give it your ^[fn]greeting. ¹³ And if the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. ¹⁴ And whoever does not receive you, nor heed your words, as you leave that house or that city, shake the dust off your feet. ¹⁵ Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.*

LSB Footnotes

(10:3) Son of Talmi (Aram)

(10:4) Or *Cananaean*

(10:5) Or *go off*

(10:5) Or *on the road of*

(10:7) Or *proclaim*

(10:7) Lit *has come near*

(10:10) Or *knapsack, beggar's bag*

(10:10) Gr *khiton*, the garment worn next to the skin

(10:10) Lit *nourishment*

(10:12) Or *household*

(10:12) The familiar Heb blessing, "Peace be to this house!"

Pray and Go — Our reading for today follows directly what we read yesterday. In the last verse of chapter 9, Jesus challenged His disciples to "*pray earnestly to the Lord ... to send out workers into His harvest*" (Matt. 9:38). In the very next verse (Matt. 10:1), Jesus answered that prayer by commissioning His disciples to go into the harvest themselves on a short-term mission trip through Galilee. When we pray for God to do something for other people, He often calls us to be the answer to our own prayer. Jesus was multiplying His ministry by sending out His 12 disciples to do the same things He had been doing. The task given to the disciples had two main functions: miracles and message. The message remains the same today: "*The kingdom of heaven is at hand*" (v. 7). "Today is the day of decision." All that has already been given to us in the Bible is sufficient to bring any individual to a saving knowledge of Jesus. We must be a part of making that message known.

[So Send I You - YouTube](#)

So I send you to labor unrewarded,
Unpaid, unloved, unsought, unknown;
To bear rebuke, to suffer scorn and scoffing,
So I send you to toil for Me alone.

As the Father has sent Me,
So, send I you.

— Edith Margaret Clarkson (1954)

ACCOUNTABILITY FINAL DAY! If you have not yet reported for this month,
please let me know your reading status today at accbibleread@gmail.com.

May 1 M Reading 121 — Matthew 10:16-42 — Sent to Endure

¹⁶ "Behold, I send you out as sheep in the midst of wolves; so ^[fn]be shrewd as serpents and innocent as doves. ¹⁷ But beware of men, for they will deliver you over to the courts and flog you in their synagogues; ¹⁸ and you will even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. ¹⁹ But when they deliver you over, do not worry about how or what you are to say; for it will be given to you in that hour what you are to say. ²⁰ For it is not you who speak, but the Spirit of your Father who speaks in you.

²¹ "And brother will betray brother to death, and a father ^[his] child; and children will rise up against parents and ^[fn]cause them to be put to death. ²² And you will be hated by all because of My name, but it is the one who has endured to the end who will be saved.

²³ "But whenever they persecute you in this city, flee to ^[fn]the next; for truly I say to you, you will not finish ^[going through] the cities of Israel until the Son of Man comes.

²⁴ "A ^[fn]disciple is not above his teacher, nor a slave above his master. ²⁵ It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house ^[fn]Beelzebul, how much more the members of his household!

²⁶ "Therefore do not fear them, for there is nothing concealed that will not be revealed, and hidden that will not be known. ²⁷ What I tell you in the darkness, speak in the light; and what you hear ^[whispered] in ^[your] ear, proclaim upon the housetops. ²⁸ And do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in ^[fn]hell. ²⁹ Are not two sparrows sold for an ^[fn]assarion? And ^[yet] not one of them will fall to the ground apart from your Father. ³⁰ But the very hairs of your head are all numbered. ³¹ So do not fear; you are more valuable than many sparrows.

³² "Therefore everyone who ^[fn]confesses Me before men, I will also confess ^[fn]him before My Father who is in heaven. ³³ But whoever ^[fn]denies Me before men, I will also deny him before My Father who is in heaven.

³⁴ "Do not think that I came to ^[fn]bring peace on the earth; I did not come to bring peace, but a sword.
³⁵ For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; ³⁶ and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.

³⁷ "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. ³⁸ And he who does not take his cross and follow after Me is not worthy of Me. ³⁹ He who has found his ^[fn]life will lose it, and he who has lost his ^[fn]life for My sake will find it.

⁴⁰ "He who receives you receives Me, and he who receives Me receives Him who sent Me. ⁴¹ He who receives a prophet in the name of a prophet shall receive a prophet's reward; and he who receives a righteous man in the name of a righteous man shall receive a righteous man's reward. ⁴² And whoever in the name of a disciple gives to one of these ^[fn]little ones even a cup of cold water to drink, truly I say to you, he shall not lose his reward."

LSB Footnotes

- (10:16) Or *show yourselves to be*
- (10:21) Lit *put them to death*
- (10:23) Lit *the other*
- (10:24) Or *student*
- (10:25) Ruler of demons; or *Beezebul*
- (10:28) Gr *Gehenna*
- (10:29) A Roman copper coin, approx. 1/16 of a laborer's daily wage
- (10:32) Lit *will confess in Me*
- (10:32) Lit *in him*
- (10:33) Lit *will deny*
- (10:34) Lit *cast*
- (10:39) Or *soul*
- (10:39) Or *soul*
- (10:42) Possibly someone of low social standing

Committed to the Challenge — Jesus' instruction to His disciples for their short-term mission trip is extended in today's passage for all His disciples and for all times. There are two primary themes in His commission for the Church. The first is *challenge*. The Christian life was destined to be more than internal peace and joy because it would also include external persecution. As Jesus was resisted and hated, so we will receive opposition that is ultimately directed at Him. We are "*as sheep in the midst of wolves*" (v. 16) who will be opposed by legal and religious systems ("*the courts ... their synagogues*"—v. 17) and divided within our families (v. 21). Being a Christian is really a challenge. The second theme is *commitment*—a commitment to be vocal about our faith, being one who "*confesses Me before men*" (v. 32). Since that boldness will cause divisions with unbelieving members of one's family, there must be a commitment to keep Jesus as a priority over loved relatives: "*He who loves father or mother more than Me is not worthy of Me*" (v. 37). That is radical commitment. It also involves placing Jesus as a priority over comfort: "*And he who does not take his cross and follow after Me is not worthy of Me*" (v. 38). The cross is a symbol of suffering. The purpose of this commitment to the challenge is not only to be "*the one ... who will be saved*" (v. 22), but also to be molded into the likeness of Jesus: "*It is enough for the disciple that he become like his teacher*" (v. 25). To be like Jesus is both our goal and our reward.

[To Be Like Jesus - YouTube](#)

To be like Jesus, to be like Jesus;
All I ask - to be like Him.
All through life's journey from earth to glory;
All I ask - to be like Him.

— Traditional

³⁰ *And the apostles gathered together with Jesus; and they reported to Him all that they had done and taught.* ³¹ *And He said to them, "Come away by yourselves to a desolate place and rest a while." (For there were many [people] coming and going, and they did not even have time to eat.)* ³² *And they went away in the boat to a desolate place by themselves.*

³³ *And [the people] saw them going, and many recognized [them] and ran there together on foot from all the cities, and got there ahead of them.* ³⁴ *And when Jesus went ^[fn]ashore, He saw a large crowd, and He felt compassion for them because they were like sheep without a shepherd; and He began to teach them many things.*

LSB Footnote
(6:34) Lit out

Some Rest! — After returning from their mission trip in Galilee, the Twelve needed rest. Now they understood what Jesus went through day after day in teaching the crowds and healing individuals. Many of us are like those pre-experienced disciples, not being fully aware of how draining the ministry of our church shepherds can be. They need rest and our encouragement. Would you write a note of encouragement to one of them today? The text doesn't tell us what Jesus did while His disciples were gone; perhaps He just rested. The time-away period that was planned for the Twelve was short-lived. They probably didn't even get to rest in the boat, since they were rowing and managing the sails. The spiritually hungry sheep saw where they were going, however, and beat them to their retreat spot. Here we see the repeated feelings of Jesus for the crowd: "*He felt compassion for them ... and He began to teach them...*" (v. 34). His compassion was based on their spiritual need. They needed to be pointed to God, whereas their spiritual leaders merely pointed them to man-made rules.

[May You Run and Not Be Weary - YouTube](#)

May you run and not be weary;
May your heart be filled with song,
And may the love of God continue
To give you hope and keep you strong.
And may you run and not be weary;
May your life be filled with joy,
And may the road you travel always lead you home.
— Handt Hanson and Paul Murakami (1991)

⁵ *Therefore Jesus, lifting up His eyes and seeing that a large crowd was coming to Him, said to Philip, "Where should we buy bread, so that these people may eat?"* ⁶ *And this He was saying to test him, for He Himself knew what He was going to do.* ⁷ *Philip answered Him, "Two hundred ^[fn]denarii worth of bread is not sufficient for them, for everyone to receive a little."* ⁸ *One of His disciples, Andrew, Simon Peter's brother, said to Him,* ⁹ *"There is a boy here who has five barley loaves and two fish, but what are these for so many people?"* ¹⁰ *Jesus said, "Have the people ^[fn]sit down."* *Now there was much grass in the place. So the men ^[fn]sat down, in number about five thousand.* ¹¹ *Jesus then took the loaves, and having given thanks, He distributed [them] to those who were seated; likewise also of the fish, as much as they wanted.* ¹² *And when they were filled, He said to His disciples, "Gather up*

the leftover pieces so that nothing will be lost.”¹³ So they gathered them up, and filled twelve baskets with pieces of the five barley loaves left over by those who had eaten.

LSB Footnotes

(6:7) A Roman silver coin, approx. a laborer’s daily wage

(6:10) Lit *recline(d)*

(6:10) Lit *recline(d)*

Abundant Provider — Yesterday, we read about Jesus’ compassion for the crowd because of their *spiritual* need, being sheep without a shepherd. Today, we see that He also had compassion for their *physical* needs. They were hungry, both spiritually and physically, and Jesus cared about both. We also see Jesus as a challenger in this paragraph, asking Philip how they could feed all the people who had traveled a long distance to their retreat spot. He asked this question “*to test him, for He Himself knew what He was going to do*” (v. 6). This shows the supernatural knowledge of Jesus. He knew He would multiply the five loaves and two dried fish even before Andrew told Him that a boy had brought this, probably as his lunch. Although Jesus had never multiplied food before, as far as we know, He knew that He could do it. That also reveals His supernatural power. Jesus could do anything because He is God. He is still providing spiritual and physical food for us today ... with baskets of leftovers!

[The Lord Will Provide - YouTube](#)

In some way or other, the Lord will provide,
It may not be my way,
It may not be thy way,
And yet in his own way, the Lord will provide.

— Martha Cook (b. 1806)

May 4 Th Reading 124 — John 6:14-15 — Rejecting Kingship

¹⁴ *Therefore when the people saw the^[fn] sign which He had done, they were saying, "This is truly the Prophet who is to come into the world."*

¹⁵ *So Jesus, knowing that they were going to come and take Him by force to make Him king, withdrew again to the mountain by Himself alone.*

LSB Footnote

(6:14) Or *attesting miracle*

Waiting for the King — The very large crowd fed by Jesus, through the multiplication of the bread and fish, saw this event as not only a miracle, but also a “*sign*,” an attesting miracle that pointed to something greater. Their conclusion was that Jesus was “*the Prophet*” promised by Moses: “*THE LORD GOD WILL RAISE UP FOR YOU A PROPHET LIKE ME FROM YOUR BROTHERS*” (Deut. 18:15). They felt that their mission was to “*take Him by force to make Him king*” (John 6:15). Jesus, however, was not swayed by popularity. He knew who He was and why He had come to earth. He would later say to Pilate, “*My kingdom is not of this world*” (John 18:36). His first coming was to introduce the spiritual “*kingdom of God*” that would change individual lives and form the Church. His Second Coming will bring on the worldwide physical kingdom of the Millennium. As we see the world’s kingdoms fighting and crumbling today, we also might want to say: “*Come and be King, now!*” Timing is everything, and when the time is perfect, He will return to be the final King.

[Come, Thou Almighty King - YouTube](#)

Come, Thou Almighty King,
Help us Thy name to sing;
Help us to praise.
Father all-glorious,
O'er all victorious,
Come and reign over us,
Ancient of Days.
— anonymous (c. 1740)

May 5 F Reading 125 — Matthew 14:22-33 — Walking on Water

²² Immediately He ^[fn]made the disciples get into the boat and go ahead of Him to the other side, while He sent the crowds away. ²³ And after He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone. ²⁴ But the boat was already many ^[fn]stadia away from the land, ^[fn]being battered by the waves; for the wind was ^[fn]against [them]. ²⁵ And in the ^[fn]fourth watch of the night He came to them, walking on the sea. ²⁶ Now when the disciples saw Him walking on the sea, they were terrified, and said, "It is a ghost!" And they cried out ^[fn]in fear. ²⁷ But immediately Jesus spoke to them, saying, "Take courage, ^[fn]it is I; do not be afraid."

²⁸ And Peter answered and said to Him, "Lord, if it is You, command me to come to You on the water." ²⁹ And He said, "Come!" And getting out of the boat, Peter walked on the water and came toward Jesus. ³⁰ But seeing the wind, he became frightened, and beginning to sink, he cried out, saying, "Lord, save me!" ³¹ And immediately Jesus stretched out His hand and took hold of him, and said to him, "You of little faith, why did you doubt?" ³² And when they got into the boat, the wind stopped. ³³ And those who were in the boat worshiped Him, saying, "You are truly God's Son!"

LSB Footnotes

(14:22) Lit *compelled*

(14:24) A *stadion* was approx. 607 ft. or 185 m

(14:24) Lit *tormented*

(14:24) Lit *contrary*

(14:25) 3-6 a.m.

(14:26) Lit *from*

(14:27) Or *I am He*, cf. John 4:26; 8:18, 24, 28; 13:19; 18:5, 6

Worthy of Worship — We saw yesterday that this crowd of people wanted to take Jesus by force to make Him king, but today we read that He simply "*sent the crowds away*" (vv. 22, 23). I would have liked to hear what He said to those excited people. He showed powerful leadership. Then, He isolated Himself for prayer, which lasted from "*evening*" (v. 23) to "*the fourth watch of the night*" (v. 25), a span of at least nine hours. He prayed while the disciples rowed in the storm. Then, He took a shortcut across the lake, walking on the water. This, like feeding over 5,000 people from a lunch bag, was an unheard-of miracle. It terrified the disciples (v. 26). Only the infinitely powerful God could do this. After Peter's brave but brief experience of also walking on the water, they got into the boat and the wind abruptly stopped. Another dramatic miracle. After seeing all of this, it was appropriate that the disciples worshipped Him, saying, "*You are truly God's Son!*" (v. 33). Only God could do what they had experienced. Put yourself in that scene. Would you have been willing and able to pray for nine hours? If you were Peter, would you have suggested to Jesus that you wanted to walk on water, too? If you would have seen the wind stop abruptly as soon as Jesus got into the boat, would you have worshiped Him, too? Yes. As we read about the wonderful teaching, leadership, and miracles

of Jesus in these kinds of passages this year, let's take time after finishing each one to worship Jesus. He is God!

[O Worship the King - YouTube](#)

O tell of His might and sing of His grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunderclouds form,
And dark is His path on the wings of the storm.
— Robert Grant (1833)

May 6 Sa Reading 126 — John 6:22-59 — The Bread of Life

²² *On the next day, the crowd which stood on the other side of the sea saw that there was no other small boat there, except one, and that Jesus had not entered with His disciples into the boat, but [that] His disciples had gone away alone.* ²³ *Other small boats came from Tiberias near to the place where they ate the bread after the Lord had given thanks.* ²⁴ *So when the crowd saw that Jesus was not there, nor His disciples, they themselves got into the small boats, and came to Capernaum seeking Jesus.* ²⁵ *And when they found Him on the other side of the sea, they said to Him, "Rabbi, when did You come here?"*

²⁶ *Jesus answered them and said, "Truly, truly, I say to you, you seek Me, not because you saw signs, but because you ate of the loaves and were filled.* ²⁷ *Do not work for the food which perishes, but for the food which endures to eternal life, which the Son of Man will give to you, for on Him the Father, God, set His seal."* ²⁸ *Therefore they said to Him, "What should we do, so that we may work the works of God?"* ²⁹ *Jesus answered and said to them, "This is the work of God, that you believe in Him whom He has sent."* ³⁰ *So they said to Him, "What then do You do for a sign so that we may see, and believe You? What work do You perform?"* ³¹ *Our fathers ate the manna in the wilderness; as it is written, 'HE GAVE THEM BREAD FROM HEAVEN TO EAT.'* ³² *Jesus then said to them, "Truly, truly, I say to you, Moses has not given you the bread from heaven, but My Father gives you the true bread from heaven.* ³³ *For the bread of God is ^[fn]that which comes down from heaven and gives life to the world."* ³⁴ *Then they said to Him, "Lord, always give us this bread."*

³⁵ *Jesus said to them, "I am the bread of life. He who comes to Me will never hunger, and he who believes in Me will never thirst.* ³⁶ *But I said to you that you have seen Me, and yet do not believe.* ³⁷ *All that the Father gives Me will come to Me, and the one who comes to Me I will never cast out.* ³⁸ *For I have come down from heaven, not to do My own will, but the will of Him who sent Me.* ³⁹ *Now this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.* ⁴⁰ *For this is the will of My Father, that everyone who sees the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day."*

⁴¹ *Therefore the Jews were grumbling about Him, because He said, "I am the bread that came down from heaven."* ⁴² *They were saying, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down from heaven'?"* ⁴³ *Jesus answered and said to them, "Stop grumbling among yourselves.* ⁴⁴ *No one can come to Me unless the Father who sent Me draws him; and I will raise him up on the last day.* ⁴⁵ *It is written in the prophets, 'AND THEY SHALL ALL BE TAUGHT BY GOD.'* *Everyone who has heard and learned from the Father comes to Me.* ⁴⁶ *Not that anyone has seen the Father, except the One who is from God; He has seen the Father.* ⁴⁷ *Truly, truly, I say to you, he who believes has eternal life.* ⁴⁸ *I am the bread of life.* ⁴⁹ *Your fathers ate the manna in the wilderness, and they died.* ⁵⁰ *This is the bread which comes down from heaven, so that*

one may eat of it and not die.⁵¹ *I am the living bread that came down from heaven; if anyone eats of this bread, he will live forever; and also the bread which I will give for the life of the world is My flesh.*"

⁵² *Then the Jews [began to] argue with one another, saying, "How can this man give us [His] flesh to eat?"*⁵³ *So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.*⁵⁴ *He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.*⁵⁵ *For My flesh is true food, and My blood is true drink.*⁵⁶ *He who eats My flesh and drinks My blood abides in Me, and I in him.*⁵⁷ *As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me.*⁵⁸ *This is the bread which came down out of heaven, not as the fathers ate and died. He who eats this bread will live forever."*

⁵⁹ *These things He said in the synagogue as He taught in Capernaum.*

LSB Footnote

(6:33) Or *He who comes*

The Work of Believing — This passage is a good example of the confusion that can arise between literal and figurative language. Jesus was speaking mostly figuratively, and His audience was interpreting it literally. The crowd had seen Jesus' divine signs of multiplying bread and miraculously appearing in Capernaum, yet they asked, "*What then do You do for a sign so that we may see, and believe You? What work do You perform?*" (v. 30). They had already seen all the signs and works they needed for believing, but they were not satisfied. Jesus told them, "...*you have seen Me, and yet do not believe*" (v. 36). The crowd asked another question about work: "*What should we do, so that we may work the works of God?*" (v. 28). Jesus' answer was that the only "work" they needed to do was to believe: "*This is the work of God, that you believe in Him whom He has sent*" (v. 29). These people wanted daily physical bread, like manna, but Jesus said, "*I am the bread of life*" (vv. 35, 48), the first of seven "I am" statements in John. He was the eternal, spiritual bread, which was far more valuable than physical bread. When Jesus told them they had to "eat" His "flesh," they wanted to know how (v. 52). They were stuck in their literal world, and Jesus' answer remained in the spiritual realm. "Eating His flesh" was also the "work" of believing, becoming intimately related to Him. They needed to see that the miraculous signs were showing that He was sent from heaven by the Father, and they should have believed and put their wholehearted trust in Him.

[Only Believe - YouTube](#)

<p>Only believe, only believe; All things are possible, only believe. Only believe, only believe; All things are possible, only believe. — Paul Rader (b. 1879)</p>
