

KJW19 to May 13

May 7 Su Reading 127— John 6:60-71 — Departing Disciples

⁶⁰ Therefore many of His disciples, when they heard [this] said, "This is a difficult statement; who can listen to it?" ⁶¹ But Jesus, knowing in Himself that His disciples were grumbling at this, said to them, "Does this cause you to stumble?" ⁶² [What] then if you see the Son of Man ascending to where He was before? ⁶³ The Spirit is the One who gives life; the flesh profits nothing; the words that I have spoken to you are spirit and are life. ⁶⁴ "But there are some of you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was that would ^[fn]betray Him. ⁶⁵ And He was saying, "For this reason I have said to you, that no one can come to Me unless it has been granted him from the Father."

⁶⁶ As a result of this many of His disciples ^[fn]went away and were not walking with Him anymore. ⁶⁷ So Jesus said to the twelve, "Do you also want to go?" ⁶⁸ Simon Peter answered Him, "Lord, to whom shall we go? You have words of eternal life. ⁶⁹ And we have believed and have come to know that You are the Holy One of God." ⁷⁰ Jesus answered them, "Did I Myself not choose you, the twelve, and [yet] one of you is a devil?" ⁷¹ Now He was speaking of Judas [the son] of Simon Iscariot, for he, one of the twelve, ^[fn]was going to betray Him.

LSB Footnotes

(6:64) Or hand Him over

(6:66) Lit went away to what was previous

(6:71) Or was intending to

Jesus Knew — There were different categories and groups of people connected to Jesus. There were the crowds of thousands who came to Him to hear and to be healed. None of their religious teachers ever taught with the wisdom and authority that He had, and none could perform miracles. That attracted the crowds, who might be thought of as weekend entertainment followers. There was also a large number of people who followed Jesus regularly, being somewhat committed to Him. They were often referred to as "*His disciples*" (vv. 60, 61, 66). Then, there were "*the twelve*" (vv. 67, 70, 71), those particularly chosen by Jesus to follow Him all the time. Jesus not only knew these groups, but He also knew what was in the heart of each individual—whether they believed in Him or not. This shows the divine omniscience of Jesus; He was all-knowing. He knew that some of the larger group of "*His disciples*" were grumbling (v. 61) about His eating-flesh and drinking-blood statement. He also "*knew from the beginning ... who did not believe*" (v. 64). He didn't have to learn that over time because He knew it from the beginning. His omniscience also identified one of the Twelve as "*a devil*" (v. 01), one that "*was going to betray Him*" (v. 71). None of the other 11 knew this until Judas brought the soldiers to the Garden of Gethsemane. Jesus had treated Judas the same as He treated the other 11 disciples. He still knows our hearts today—our level of belief and commitment. He knows our attitudes about keeping up in reading His Word every day, whether it is done with joy, duty, or even drudgery. He knows the level of our willingness to obey what we read. He knows all of this, yet He keeps on loving us.

No, Not One! - YouTube

Jesus knows all about our struggles,
He will guide till the day is done;
There's not a friend like the lowly Jesus—
No, not one! No, not one!

— Johnson Oatman (1895)

⁵³ *And when they had crossed over they came to land at Gennesaret, and moored to the shore.* ⁵⁴ *And when they got out of the boat, immediately [the people] recognized Him,* ⁵⁵ *and ran about that whole region and began to carry here and there on their mats those who were sick, to the ^[fn]place they heard He was.* ⁵⁶ *And wherever He was entering villages, or cities, or countryside, they were laying the sick in the marketplaces, and pleading with Him that they might just touch the fringe of His garment; and as many as touched it were being ^[fn]saved [from their sicknesses].*

LSB Footnotes

(6:55) Lit *where they were hearing that He was*
(6:56) Or *cured*

Faith for Healing — Gennesaret was only about 3 miles (5 km) southwest of Capernaum on the coast of the Sea of Galilee. Word about Jesus the Healer had spread to that region, so that when people heard He was there, they brought their sick to Him. There is no comment in our text that Jesus was teaching, so it appears that they were coming to Him only because of free medical care. Their faith in His healing power was strong, believing that if they could just touch His clothes, they would be healed. Perhaps the story had spread to them about the bleeding woman who was healed by touching the hem of His clothes (Mark 5:25-28). Jesus was concerned about the physical needs of people as well as their spiritual needs. He still does care. Our first reaction to a physical problem should be to go to Jesus in prayer for help. We don't even have to touch the hem of His clothes.

[Healer of Our Every Ill - YouTube](#)

You who know each thought and feeling,
Teach us all Your way of healing;
Spirit of compassion, fill each heart.

Healer of our every ill,
Light of each tomorrow,
Give us peace beyond our fear,
And hope beyond our sorrow.

— Marty Haugen (b. 1950)

¹ *And the Pharisees and some of the scribes gathered around Him when they had come from Jerusalem,* ² *and had seen that some of His disciples were eating their bread with defiled hands, that is, unwashed.* ³ *(For the Pharisees and all the Jews do not eat unless they ^[fn]carefully wash their hands, [thus] observing the tradition of the elders;* ⁴ *and [when they come] from the marketplace, they do not eat unless they ^[fn]wash themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.)* ⁵ *And the Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with defiled hands?"* ⁶ *And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written:*

*'THIS PEOPLE HONORS ME WITH THEIR LIPS,
BUT THEIR HEART IS FAR AWAY FROM ME.*

⁷ *'BUT IN VAIN DO THEY WORSHIP ME,
TEACHING AS DOCTRINES THE COMMANDS OF MEN.'*

⁸ "Leaving the commandment of God, you hold to the tradition of men."

⁹ And He was also saying to them, "You are good at setting aside the commandment of God in order to keep your tradition. ¹⁰ For Moses said, 'HONOR YOUR FATHER AND YOUR MOTHER'; and, 'HE WHO SPEAKS EVIL OF FATHER OR MOTHER, IS TO ^[fn]BE PUT TO DEATH'; ¹¹ but you say, 'If a man says to [his] father or [his] mother, whatever you might benefit from me is Corban (that is to say, ^[fn]given [to God]),' ¹² you no longer leave him to do anything for [his] father or [his] mother; ¹³ [thus] invalidating the word of God by your tradition which you have handed down; and you do many things such as that."

LSB Footnotes

(7:3) Lit *with the fist*

(7:4) Ceremonial cleansing; lit *baptizing*

(7:10) Lit *die the death*

(7:11) An offering; or a gift

Prioritizing Laws — These Pharisees and scribes “*had come from Jerusalem*” (v. 1), apparently sent to investigate Jesus. Their standard of judgment was “*the tradition of the elders*” (v. 3). This tradition, mentioned five times in this passage, was composed of manmade laws constructed by their ancestors, which attempted to form protective fences around Mosaic laws. Their philosophy was something like this: “If you don’t want to break a particular law of Moses, you can make sure by not breaking these five surrounding laws of ours.” As Jesus pointed out in our passage for today, sometimes their constructed laws conflicted with God’s Law. Jesus was not gentle toward those Pharisee leaders, not only because they were wrong, but because 1) they were enslaving people by their manmade rules, 2) they were even placing a higher priority on their own rules than on God’s Law, and 3) their misplaced focus had pulled their hearts away from desiring and pleasing God. Jesus boldly called them, “*you hypocrites*” (v. 6). We see shades of that Pharisaic mentality today as well, when some Christians construct standards that go beyond God’s written requirements. We need to maintain our priority on the Word of God—what does it say? The Pharisees were guided by a system that was pulling them away from truth and relationship.

[Thy Word - YouTube](#)

Jesus, be my guide
And hold me to Your side,
And I will love You to the end.

Nothing will I fear
As long as You are near;
Please, be near me to the end.

Thy word
Is a lamp unto my feet
And a light unto my path.

— Amy Grant, Michael Smith (2000)

May 10 W Reading 130 — Mark 7:24-30 — The Syrophenician Woman

²⁴ Now Jesus stood up and went away from there to the region of Tyre.^[fn] And when He had entered a house, He was wanting no one to know [of it];^[fn] yet He could not escape notice. ²⁵ But after hearing of Him, a woman whose little daughter had an unclean spirit immediately came and fell at His feet. ²⁶ Now the woman was a ^[fn]Greek, of Syrophenician descent. And she kept asking Him to cast the demon out of her daughter. ²⁷ And He was saying to her, "Let the children be satisfied first, for it is not

^[fn]good to take the children's bread and throw it to the dogs." ²⁸ But she answered and said to Him, "Yes, Lord, [but] even the dogs under the table feed on the children's crumbs." ²⁹ And He said to her, "Because of this ^[fn]answer go; the demon has gone out of your daughter." ³⁰ And going back to her home, she found the child ^[fn]lying on the bed, the demon having left.

LSB Footnotes

(7:24) Two early mss add *and Sidon*

(7:24) Lit *and*

(7:26) Or *Gentile*

(7:27) Or *proper*

(7:29) Lit *word*

(7:30) Lit *thrown*

Responding to Faith — This passage raises some questions. Why did Jesus take a two-day trip into the Gentile region of Tyre? Since our text says that "*He was wanting no one to know of it*" (v. 24), it could have been intended as a Mediterranean retreat, to get away with His disciples for rest from ministry. On the other hand, it might have just been to meet the needs of this Gentile woman, as He did for the Samaritan woman at the well (John 4:1-14). Another question is this: Why did He appear to be rude to this woman who was in desperate need? He wasn't rude to the half-breed woman at the well or to the Gentile centurion whose slave was dying (Luke 7:1-10). It seems to me that He was testing her faith. We read earlier that many people had come to Him at the Sea of Galilee from "*the vicinity of Tyre and Sidon*" (Mark 3:8). She had heard about Jesus and His ability to heal and to cast out demons, so she sought Him out and begged Him for help. He first emphasized to her that His ministry priority was for the Jews, "*the children*" in His illustration (Mark 7:27). She was humble in accepting her position as a Gentile, one of the crumb-eating "*dogs*" (v. 28), but she was also persistent, pleading for Jesus to be willing to help her. Her faith and persistence won! Jesus said, "*Because of this answer go; the demon has gone out of your daughter*" (v. 29). Jesus responds to persistent faith.

[We Cannot Measure How You Heal - YouTube](#)

We cannot measure how You heal
or answer every sufferer's prayer,
Yet we believe Your grace responds
where faith and doubt unite to care.
Your hands, though bloodied on the cross,
survive to hold and heal and warn,
To carry all through death to life
and cradle children yet unborn.

— John L. Bell (b. 1949)

May 11 Th Reading 131 — Mark 7:31-37 — Healing in the Decapolis

³¹ And again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of the Decapolis. ³² And they brought to Him one who was deaf and spoke with difficulty, and they pleaded with Him to lay His hand on him. ³³ And Jesus took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue; ³⁴ and looking up to heaven with a sigh, He said to him, "Ephphatha!" that is, "Be opened!" ³⁵ And his ears were opened, and the ^[fn]impediment of his tongue ^[fn]was removed, and he [began] speaking plainly. ³⁶ And He gave them orders not to tell anyone; but the more He was ordering them, the more widely they continued to proclaim it. ³⁷ And they were utterly astonished, saying, "He has done all things well; He makes even the deaf to hear and the mute to speak."

LSB Footnotes

(7:35) Or *bond*

(7:35) Lit *was loosed*

Why Be Silent? — Jesus appears to have been ministering for a while on the outskirts of the primary Jewish population. The Gentile cities of Tyre and Sidon were quite a distance northwest from Capernaum. If there were synagogues in those areas, perhaps He preached there. Then He came to “*the region of the Decapolis*” (v. 31), the area of ten scattered Gentile cities to the east and south of the Sea of Galilee. Here, He was with a crowd (v. 33), so He must have been preaching away from the cities. Why did Jesus take the deaf man aside to heal him? If the purpose of His miracles was to bring authenticity to the content of His preaching, why would He take the man away from the crowd’s sight? Earlier, we saw that Jesus told the healed leper not to spread the news about his healing because it would hamper His ability to “*publicly enter a city*” (Mark 1:45), but that was in Jewish Galilee. It was almost impossible, however, for the leper in Galilee and the deaf man in the Decapolis to keep quiet about their life-changing miracles. It all pointed to the wonder of the compassion and power of Jesus. The people in Decapolis exclaimed, “*He has done all things well*” (Mark 7:37). That is our Jesus, who has performed a miracle in our lives by bringing us from darkness to light and giving us eternal life. He has not told us to keep quiet about it, but to spread the news about Him. What freedom! What a privilege!

I could not find a video for this song, “Spread the News,” but it can be sung to the verse-tune of “Jesus Loves Me.” Try it!

We who know the blessed news,
May not, dare not now refuse
To obey our Lord’s command:
“Tell the news in every land!”

Spread the tidings far and wide,
For the world our Jesus died.
Round the earth let praises ring,
Crown Him Savior, Lord, and King.

— Julia Johnston (1894)

May 12 F Reading 132 — Matthew 15:32-39 — Feeding 4,000

³² *And Jesus called His disciples to Him, and said, "I feel compassion for the crowd, because they [fn]have remained with Me now three days and have nothing to eat; and I do not want to send them away hungry, lest they faint on the way."* ³³ *And the disciples said to Him, "Where would we get so many loaves in [this] desolate place to satisfy such a large crowd?"* ³⁴ *And Jesus said to them, "How many loaves do you have?" And they said, "Seven, and a few small fish."* ³⁵ *And He directed the crowd to [fn]sit down on the ground;* ³⁶ *and He took the seven loaves and the fish; and giving thanks, He broke them and kept giving them to the disciples, and the disciples [gave them] to the crowds.* ³⁷ *And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven [large] baskets full.* ³⁸ *And those who ate were four thousand men, besides women and children.*

³⁹ *And sending away the crowds, Jesus got into the boat and came to the region of Magadan.*

LSB Footnotes

(15:32) Lit *are remaining*

(15:35) Lit *recline*

Keep Giving — In today's passage, there are several parallels to the feeding of 5,000 that we read about last week. Here again, Jesus was driven by His concern for people's needs: "*I feel compassion for the crowd*" (v. 32a). Jesus cares. They had been with Him in a desolate place for three days, and any food they had brought with them had been consumed, except seven loaves and a few dried fish. So, compassionate Jesus said, "*I don't want to send them away hungry*" (v. 32b). He was apparently speaking to His 12 disciples, because they responded by asking Him how that huge crowd could be fed. What short memories! Wouldn't they remember the feeding of the 5,000, and think that He might do it again? We should remember this when we are in some difficult circumstance. Have I been there before? How did God deliver me then? Remembering what God has done in the past will strengthen our faith in Him for the present. So, Jesus performed a second miracle of multiplying the bread and fish. Have you ever wondered exactly when the miracle took place? Verse 36 gives us the answer. Although most translations say that Jesus "*gave*" the broken loaves and fish to His disciples, the Legacy Standard Bible faithfully translates the Greek imperfect tense here: "*He ... kept giving ...*" The miracle was continuously being performed as Jesus was dispersing the pieces to His disciples for distribution. That provides a good lesson for us, too: Jesus multiplies good things to us, so that we can share those things with others. As with the earlier mass feeding, the people were satisfied, and many baskets of leftovers were collected. He gives to us "*abundantly beyond all that we ask or understand*" (Eph. 3:20). He gives abundantly to us so that we may give to others: "*God is able to make every grace abound to you, so that ... having every sufficiency, you may have an abundance for every good deed*" (2 Cor. 9:8).

[Freely, Freely, You Have Received - YouTube](#)

God forgave my sin in Jesus' name;
I've been born again in Jesus' name,
And in Jesus' name I come to you,
To share His love as He told me to.
He said, "Freely, freely you have received;
Freely, freely give.
Go in My name, and because you believe
Others will know that I live."

— Carol Owens (1972)

May 13 Sa Reading 133 — Matthew 16:1-4 — Evil Sign Seekers

¹ *And the Pharisees and Sadducees came, and testing Him, they asked Him to show them ^[fn]a sign from heaven.* ² *But He replied to them, ^[fn]When it is evening, you say, [It will be] fair weather, for the sky is red.'* ³ *And in the morning, [There will be] a storm today, for the sky is red and threatening.'* *Do you know how to discern the ^[fn]appearance of the sky, but cannot [discern] the signs of the times?* ⁴ *An evil and adulterous generation eagerly seeks for ^[fn]a sign; and ^[fn]a sign will not be given it, except the ^[fn]sign of Jonah." And He left them and went away.*

LSB Footnotes

(16:1) Or *an attesting miracle*

(16:2) Early mss omit rest of v 2 and v 3

(16:3) Lit *face*

(16:4) Or *an attesting miracle*

(16:4) Or *an attesting miracle*

(16:4) Or *attesting miracle*

Sign Proof — The Pharisees and Sadducees were normally at odds with each other, but in these verses, they join forces for the purpose of “*testing Him*” (v. 1). They were not seeking a sign as much as they were seeking some way to expose Jesus as a false Messiah. There had been many signs from heaven through Moses and prophets, like Elijah, that authenticated their being sent from God. We see here that, as in other cases, Jesus never spent much time responding to insincere people. Knowing their deceitful hearts, He said they were part of an “*evil and adulterous generation*” (v. 4). Although they must have already seen and heard about many miracles Jesus had performed, they didn’t accept them as genuine signs. There was only one sign left to be given to them, which they would also not accept — “*the sign of Jonah.*” As Jonah spent three days and nights in the fish, Jesus would be buried for three days and nights after sacrificing Himself for the sins of mankind (Matt. 12:40). Even when the Roman guards “*reported to the chief priests all that had happened*” (Matt. 28:11) after the Resurrection, the Sadducees bribed them to tell a different story. They saw the sign but refused the truth. Many people today are also claiming they would believe if they saw some miraculous sign from heaven, but for most of them, it is an empty promise.

[My Redeemer Lives - YouTube](#)

<p>I know my Redeemer lives; I know my Redeemer lives. All of creation testifies, This life within me cries, I know my Redeemer lives. — Nicole C. Mullen (b. 1967)</p>
