

## KJW20 to May 20

May 14 Su Reading 134 — Matthew 16:5-12 — Leaven of False Teaching

<sup>5</sup> *And coming to the other side [of the sea], the disciples had forgotten to bring bread.* <sup>6</sup> *And Jesus said to them, "Watch out and beware of the <sup>[fn]</sup>leaven of the Pharisees and Sadducees."* <sup>7</sup> *Now they [began to] discuss [this] among themselves, saying, "[He said that] because we did not bring bread."* <sup>8</sup> *But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread?"* <sup>9</sup> *Do you not yet understand or remember the five loaves of the five thousand, and how many baskets [full] you picked up?"* <sup>10</sup> *Or the seven loaves of the four thousand, and how many [large] baskets [full] you picked up?"* <sup>11</sup> *How is it that you do not understand that I did not speak to you concerning bread? But beware of the <sup>[fn]</sup>leaven of the Pharisees and Sadducees."* <sup>12</sup> *Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.*

### LSB Footnotes

(16:6) Or yeast

(16:11) Or yeast

**Permeating Error** — We have noticed before that Jesus' disciples often got stuck in a literal understanding of what Jesus was teaching about in a figurative way. In our reading for today, the disciples were not only thinking on a literal level, but they weren't even listening carefully to what Jesus said. Although leaven is associated with bread, Jesus only spoke of leaven and the disciples only thought of bread. Leaven slowly permeates the dough, eventually affecting it all. That is what the teaching of the Pharisees and Sadducees would do to the community of believers if they allowed themselves to be exposed to it. The problem was that their teaching was false, going beyond what God's Word had told them, and drawing them away from a personal relationship with God. They were false shepherds, leading their people away from God. Jesus warned that they should beware, recognizing its danger and avoiding its influence. We have dangerous leaven in our modern society, too. The world around us has its own philosophies about spiritual things, and we need to be cautious about our exposure to it. It can come through lectures, television, cinema, books, etc. Beware of those influences and recognize its falseness by comparing it to the truth of what God has laid out in His Word! Jesus warns us because He loves us and wants us to avoid what might draw us away from Him.

### [Blest Are the Pure in Heart - YouTube](#)

Blest are the pure in heart,  
For they shall see our God;  
The secret of the Lord is theirs,  
Their soul is Christ's abode.

— John Keble (1819)

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May 15 M Reading 135 — Mark 8:22-26 — Gradual Healing

<sup>22</sup> *And they came to Bethsaida. And they brought a blind man to Jesus and pleaded with Him to touch him.* <sup>23</sup> *And taking the blind man by the hand, He brought him out of the village; and after spitting on his eyes and laying His hands on him, He was asking him, "Do you see anything?"* <sup>24</sup> *And he <sup>[fn]</sup>looked up and was saying, "I see men, for <sup>[fn]</sup>I see [them] like trees, walking around."* <sup>25</sup> *Then again He laid His hands on his eyes; and he looked intently and was restored, and [began to] see everything clearly.* <sup>26</sup> *And He sent him to his home, saying, "Do not even enter the village."*

## LSB Footnotes

(8:24) Or *gained sight*

(8:24) Or *they look to me*

**Gradual Guesses** — Only Mark tells this story of the healing of the blind man, and it is the only recorded example of Jesus healing someone in a gradual way. Why did He heal this man in two steps? It certainly was not because of some inability on Jesus' part. Was it done because of the weak, but growing, faith of the man? Certainly, the people who brought the man to Jesus showed faith that He could and would heal him. Was it to teach His disciples a lesson in the process? Was it to show that spiritual growth is a gradual thing for most people? It is interesting to see this event in the context of what follows. Tomorrow, we will read Peter's dramatic statement that recognized Jesus as the Messiah, the Son of God, but in the following reading, we will see Peter being called "Satan" because he could not accept that Jesus must die as the Suffering Messiah. So, perhaps the gradual healing of the blind man was an illustration of the limited vision that the disciples had of who Jesus was. Unfortunately, Scripture doesn't tell us the answers to these questions, so it is left to our guesses. It is also a good reminder to us that God often works in unexpected ways. Rather than telling God in prayer what we want Him to do, it might be better just to present the need to Him and ask Him to handle it in His own perfect way.

### [God Moves in a Mysterious Way - YouTube](#)

God moves in a mysterious way  
His wonders to perform.  
He plants His footsteps in the sea  
And rides upon the storm.  
— William Cowper (1774)

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May 16 Tu Reading 136 — Matthew 16:13-20 — You Are the Christ

<sup>13</sup> *Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, saying, "Who do people say that the Son of Man is?"* <sup>14</sup> *And they said, "Some [say] John the Baptist; and others, <sup>[fn]</sup>Elijah; but still others, <sup>[fn]</sup>Jeremiah, or one of the prophets."* <sup>15</sup> *He said to them, "But who do you say that I am?"* <sup>16</sup> *And Simon Peter answered and said, "You are <sup>[fn]</sup>the Christ, the Son of the living God."* <sup>17</sup> *And Jesus answered and said to him, "Blessed are you, Simon <sup>[fn]</sup>Bar-Jonah, because flesh and blood did not reveal [this] to you, but My Father who is in heaven.* <sup>18</sup> *And I also say to you that you are <sup>[fn]</sup>Peter, and upon this <sup>[fn]</sup>rock I will build My church; and the gates of Hades will not overpower it.* <sup>19</sup> *I will give you the keys of the kingdom of heaven; and whatever you bind on earth <sup>[fn]</sup>shall have been bound in heaven, and whatever you loose on earth <sup>[fn]</sup>shall have been loosed in heaven."* <sup>20</sup> *Then He <sup>[fn]</sup>warned the disciples that they should tell no one that He was the <sup>[fn]</sup>Christ.*

## LSB Footnotes

(16:14) Gr *Elias*

(16:14) Gr *Jeremias*

(16:16) The Messiah

(16:17) Lit *son of Jonah*

(16:18) Gr *Petros*, a stone

(16:18) Gr *petra*, a large rock or bed-rock

(16:19) Gr fut. pft. pass. tense

(16:19) Gr fut. pft. pass. tense

(16:20) Or *strictly admonished*

(16:20) Messiah

**Confusion** — I see three areas of confusion in this important passage. First is the public's confusion about Jesus. They were variously identifying Him as "*John the Baptist ... Elijah ... Jeremiah, or one of the prophets*" (v. 14). They knew He was significant, but they were confused about His real identity. The second element of confusion has to do with the meaning of "*this rock*" (Greek *petra* in v. 18). It is certainly connected to Peter (Greek *petros*), but Protestants have generally tried to disconnect it because of the Roman Catholics' use of this statement as the establishment of the first pope. The third confusion seems to be involved in the concluding warning of Jesus to His disciples "*that they should tell no one that He was the Christ*" (v. 20). Why not? It seems to have to do with the expectations about what the Messiah was supposed to do when He came. The majority opinion, including even the Twelve, was that the Messiah would be a political leader who, in their first-century context, would free the Jewish people from their domination by the Roman Empire. Jesus didn't want to fan those premature hopes. Christ wasn't confused; He knew who He was and how He would guide, lead, and develop the Church that would follow. We Christians also have a lot of confusion today about what is going to happen in the future. When will Jesus return? What must happen first? Will He come before, during, or following the Great Tribulation? We can be at peace with those elements of confusion if we remember that Jesus knows, and that He is always present to comfort and guide us.

### [It Is Well With My Soul - YouTube](#)

When peace like a river attendeth my way,  
When sorrows like sea billows roll;  
Whatever my lot, Thou hast taught me to say,  
"It is well, it is well with my soul."

— Horatio Spafford (1873)

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May 17 W Reading 137 — Matthew 16:21-26 — Predicting His Death

<sup>21</sup> *From that time* <sup>[fn]</sup> *Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.*

<sup>22</sup> *And Peter took Him aside and began to rebuke Him, saying,* <sup>[fn]</sup> *God forbid [it], Lord! This shall never* <sup>[fn]</sup> *happen to You.* <sup>23</sup> *But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on* <sup>[fn]</sup> *God's interests, but man's."*

<sup>24</sup> *Then Jesus said to His disciples, "If anyone wishes to come after Me, let him deny himself, and take up his cross and follow Me.* <sup>25</sup> *For whoever wishes to save his* <sup>[fn]</sup> *life will lose it; but whoever loses his* <sup>[fn]</sup> *life for My sake will find it.* <sup>26</sup> *For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in exchange for his soul?*

#### **LSB Footnotes**

(16:21) Two early mss *Jesus Christ*

(16:22) Lit (God be) *merciful to You*

(16:22) Lit *be*

(16:23) Lit *the things of God*

(16:25) Or *soul*

(16:25) Or *soul*

**He Must Go** — Jesus was on a mission to provide salvation for mankind. He knew that He was the Lamb of God, the final physical sacrifice that would satisfy the Father's justice. He knew that it would happen in Jerusalem under the hands of the Jewish leaders, and that He would "*be killed, and raised*

up on the third day" (v. 21). He *must* go. This was the first time He laid it out clearly for His disciples, and Peter, representing the group, was boldly resisting the idea. They were remembering the Old Testament predictions of the reigning Messiah but forgetting the Suffering Servant in Isaiah's predictions. They were still anticipating the coming kingdom in which they would have positions of honor, but Jesus said that thinking belonged in the realm of man's interests, not God's (v. 23). God's way often involves suffering and denying oneself to follow Jesus, but we try to avoid it. When we hesitate to talk about Jesus in the presence of unbelievers because we fear that we might offend them or have them criticize us, we are wishing to save our life (v. 25). Let's take up our cross and boldly and obediently follow Jesus!

### [It's Not an Easy Road - YouTube](#)

<p>It's not an easy road we are trav'ling to heaven, For many are the thorns on the way; It's not an easy road, but the Savior is with us, His presence gives us joy ev'ry day.</p> <p>— John W. Peterson (1954)</p>
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May 18 Th Reading 138 — Matt. 16:27-28; Lk. 9:26-27 — Ashamed at His Coming

#### **Matthew 16**

<sup>27</sup> *For the Son of Man is going to come in the glory of His Father with His angels, and WILL THEN* <sup>[fn]</sup>REPAY EACH ONE ACCORDING TO HIS <sup>[fn]</sup>DEEDS.

<sup>28</sup> *"Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom."*

#### **LSB Footnotes**

(16:27) Or *recompense*

(16:27) Lit *doing*

#### **Luke 9**

<sup>26</sup> *For whoever is ashamed of Me and My words, the Son of Man will be ashamed of him when He comes in His glory, and [the glory] of the Father and of the holy angels.* <sup>27</sup> *But I say to you truthfully, there are some of those standing here who will not taste death until they see the kingdom of God."*

**Will It Be Soon?** — Jesus mixed literary pictures here, which makes it difficult to interpret. The first statement certainly refers to Christ's Second Coming, when He will come with angels to repay in judgment and in reward (Matt. 16:27). The promise about "*His kingdom*" that "*some of those who are standing here*" (v. 28) will see before they die, has to refer to something else, since all of His disciples died, and we are still waiting for Christ's return. The fact that the following sentence in all three Synoptic Gospels begins to relate the events on the Mount of Transfiguration, makes it almost certain that Jesus' kingdom-promise referred to His transfiguration, which we will read about tomorrow. We can see all of that in hindsight, but can you imagine how the disciples reacted to Jesus' promise? They must have thought that they might still be alive when Jesus' final kingdom would come with power. We are probably thinking the same thing: Will Jesus return during our lifetime? We hope so.

## There's a Great Day Coming - YouTube

There's a great day coming, a great day coming,  
There's a great day coming by and by,  
When the saints and the sinners shall be parted right and left,  
Are you ready for that day to come?

— Will L. Thompson (b. 1847)

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May 19 F Reading 139 — Luke 9:28-36a — The Transfiguration

<sup>28</sup> Now it happened some eight days after these words, that taking along Peter and John and James, He went up on the mountain to pray. <sup>29</sup> And it happened that while He was praying, the appearance of His face became different, and His clothing [became] white [and] <sup>[fn]</sup>gleaming. <sup>30</sup> And behold, two men were talking with Him, and they were Moses and Elijah, <sup>31</sup> who, appearing in <sup>[fn]</sup>glory, were speaking of His <sup>[fn]</sup>departure which He was about to fulfill at Jerusalem. <sup>32</sup> Now Peter and his companions had been overcome with sleep, but when they were fully awake, they saw His glory and the two men standing with Him. <sup>33</sup> And it happened that as they were leaving Him, Peter said to Jesus, "Master, it is good for us to be here; let us make three <sup>[fn]</sup>booths: one for You, and one for Moses, and one for Elijah"—not realizing what he was saying. <sup>34</sup> While he was saying this, a cloud <sup>[fn]</sup>formed and [began to] overshadow them; and they were afraid as they entered the cloud. <sup>35</sup> Then a voice came out of the cloud, saying, "This is My Son, [My] Chosen One; listen to Him!" <sup>36</sup> And when the voice <sup>[fn]</sup>had spoken, Jesus was found alone.

### LSB Footnotes

(9:29) Lit *flashing like lightning*

(9:31) Or *splendor*

(9:31) Or *exodus*, cf. 2 Pet 1:15

(9:33) Or *tents, tabernacles*, cf. Lev 23:34-43; Deut 16:13-15; Zech 14:16-19

(9:34) Lit *occurred*

(9:36) Lit *occurred*

**Listen to Him!** — Just about a week after rebuking Peter for wanting to hinder His coming death, Jesus chose him, along with John and James, to witness a new level of His glory. This shows Jesus' willingness to forgive. Here is another example of Jesus separating Himself from others for prayer. Later, in the Garden of Gethsemane, Jesus would choose the same three disciples to accompany Him as He went aside to pray. On both occasions, the disciples went to sleep. During His prayer, "*the appearance of His face became different*" (v. 29). Both Matthew and Mark say that "*He was transfigured.*" His clothing became dazzling white, literally "bright as lightning." (There is a big difference between "lightning" and "lightening"!) That brilliance gives us a glimpse of His appearance at the Second Coming. There was no doubt about who He was, but the voice from the cloud confirmed that "*This is My Son, My Chosen One; listen to Him!*" (v. 35). He is immensely greater than Moses and Elijah. He is the Coming One to whom Moses referred and concluded, "...*you shall listen to him*" (Deut. 18:15)—the same message that came from the Father on the Mount of Transfiguration. It is also the same message for us today as we will read the words of Jesus during this year's study. He is more than a guide; He is God.

## Open Our Eyes, Lord - YouTube

Open our eyes, Lord,  
We want to see Jesus,  
To reach out and touch Him  
And say that we love Him.  
Open our ears, Lord,  
And help us to listen.  
Open our eyes, Lord,  
We want to see Jesus.  
— Robert Cull (1976)

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May 20 Sa Reading 140 — Mark 9:9-10 — Order for Silence

<sup>9</sup> *And as they were coming down from the mountain, He gave them orders not to recount to anyone what they had seen, <sup>[fn]</sup>until the Son of Man rose from the dead.* <sup>10</sup> *And they <sup>[fn]</sup>seized upon <sup>[fn]</sup>that statement, arguing with one another <sup>[fn]</sup>what rising from the dead meant.*

### **LSB Footnotes**

(9:9) Lit *except when*

(9:10) Or *kept to themselves*

(9:10) Lit *the statement*

(9:10) Lit *what was the rising from the dead*

**Getting the Message** — Often, the disciples were missing Jesus' point because they were stuck in a literal mode while Jesus was speaking to them figuratively. Here, it is just the opposite; Jesus was speaking literally about His rising from the dead and the disciples were arguing about what it meant, refusing to take it literally. We read three days ago that Jesus told them that He would be killed and raised on the third day. At that time, Peter took it literally and brought Jesus aside to rebuke Him, but now they were arguing about its meaning. Perhaps Peter had been the only one taking the literal side in this argument. We are sometimes like these three apostles when we read things in Scripture that we don't understand. Christians have been doing that since the first century. Side notes in study Bibles can be helpful, but it must be remembered that they are not inspired comments, only someone's own interpretation. The Holy Spirit will help us to gain insight as we meditate about these questions, but the answers to some of these uncertainties will just have to wait until heaven; then, "*I will know fully just as I also have been fully known*" (1 Cor. 13:12). We need to be careful not to refuse God's intended meaning just because we don't want to believe it.

## Holy Bible, Book Divine - YouTube

Holy Bible, book divine,  
Precious treasure, thou art mine;  
Mine to tell me whence I came,  
Mine to teach me what I am:  
— John Burton (1803)