

KJW22 to June 3

May 28 Su Reading 148— Luke 9:51-56 — His Face Toward Jerusalem

⁵¹ Now it happened that when the days for Him to be taken up were soon to be fulfilled, He set His face to go to Jerusalem; ⁵² and He sent messengers on ahead of Him, and they went and entered a village of the Samaritans to ^[fn]make arrangements for Him. ⁵³ But they did not receive Him, because ^[fn]He was journeying with His face toward Jerusalem. ⁵⁴ And when His disciples James and John saw [this], they said, "Lord, do You want us to command fire to come down from heaven and consume them?" ⁵⁵ But He turned and rebuked them, ^[fn]and said, "You do not know what kind of spirit you are of, ⁵⁶ for the Son of Man did not come to destroy men's lives, but to save them." And they went on to another village.

LSB Footnotes

(9:52) Or *prepare*

(9:53) Lit *His face was proceeding toward*

(9:55) Early mss omit bracketed portion

Beginning of the End — Jesus had already told His disciples twice about His coming death and resurrection. Yesterday, we read that He told His brothers, "*My time is not yet here*" (John 7:6). That time had now arrived, and He was heading to Jerusalem to die and "*to be taken up*" (Luke 9:51a) to heaven. He did not accept that destiny reluctantly, but willingly and with determination to fulfill His mission: "*He set His face to go to Jerusalem*" (v. 51b). To what mission is your face set? What drives and motivates you? Is it God's mission for you? Are you resolved to do it? What a contrast between Jesus and His disciples when they were denied a place to stay in the Samaritan village! James and John wanted them destroyed. That is human nature—sinful nature. We struggle with revengeful attitudes, too. Jesus was on His way to pay the penalty for those sins, so He rebuked them. "*God did not send the Son into the world to judge the world, but that the world might be saved through Him*" (John 3:17). Jesus is still patient and forgiving, and judgment is still in the future.

[I Am Resolved No Longer to Linger - YouTube](#)

I am resolved no longer to linger,
charmed by the world's delight;
Things that are higher, things that are nobler,
these have allured my sight.

I will hasten to Him,
hasten so glad and free;
Jesus, greatest, highest,
I will come to Thee.

— Palmer Hartsough (b. 1844)

ACCOUNTABILITY TIME!

May 29 M Reading 149 — Luke 9:57-62 — Cost of Following Jesus

⁵⁷ And as they were going along the road, someone said to Him, "I will follow You wherever You go."
⁵⁸ And Jesus said to him, "The foxes have holes and the birds of the ^[fn]air ^[have] ^[fn]nests, but the Son of Man has nowhere to lay His head." ⁵⁹ And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father." ⁶⁰ But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." ⁶¹ Another also said, "I will

follow You, Lord, but first permit me to say farewell to those at home." ⁶² *But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."*

LSB Footnotes

(9:58) Or sky

(9:58) Or roosting places

Priorities — Jesus was very direct with these three potential disciples. Two of them were volunteers and one was challenged by Jesus to enlist. All of them involved following Jesus, but they didn't all have the same level of commitment. Jesus' response to the first volunteer sounded almost like rejection, but it was a firm challenge to consider commitment vs. comfort: "Are you willing to be homeless to follow Me?" How would that kind of challenge strike you? Following Jesus was never meant to be easy. He wants us to follow Him, but comfort cannot be our priority. The second man was challenged by Jesus to follow Him, but his response was, "*permit me first...*" (v. 59). There was a priority problem; family came first. If his father was still alive, it might still be years before he died. If he had already died, the cultural practice was to provide the final burial of the bones one year after death. His basic response was, "Later." The third man was a volunteer, but Jesus' response to him suggests that his commitment would always be divided between Jesus and what he would leave behind. The farmer cannot plow a straight furrow if he is looking behind him. The attachment to his family was a hindrance to his discipleship. What is your biggest hindrance to enthusiastically following Jesus? Is comfort or family holding you back? Is it work, entertainment, fear, laziness, etc.? We need to be willing to follow Jesus no matter what.

[Follow, Follow, I Will Follow Jesus - YouTube](#)

Down in the valley with my Savior I will go,
Where the storms are sweeping and the dark waters flow,
With His hand to lead me, I will never, never fear;
Dangers cannot fright me if my Lord is near.

Follow, follow, I will follow Jesus;
Anywhere, everywhere, I will follow on.
Follow, follow, I will follow Jesus;
Everywhere He leads me I will follow on.

— Robert Lowry (b. 1826)

ACCOUNTABILITY TIME! If you are up to date in your reading as of today, please [click here](#) to leave your email address or let me know at accbibleread@gmail.com.

ACCOUNTABILITY REMINDER

May 30 Tu Reading 150 — John 7:11-31 — Who Is Jesus?

¹¹ *So the Jews were seeking Him at the feast and saying, "Where is He?"* ¹² *And there was much grumbling among the crowds concerning Him; some were saying, "He is a good man"; others were saying, "No, on the contrary, He leads the crowd astray."* ¹³ *Yet no one was speaking openly about Him for fear of the Jews.*

¹⁴ *But when it was now the middle of the feast Jesus went up into the temple, and [began to] teach.* ¹⁵ *The Jews then were marveling, saying, "How has this man become learned, not having been educated?"* ¹⁶ *So Jesus answered them and said, "My teaching is not Mine, but from Him who sent Me.* ¹⁷ *If anyone is willing to do His will, he will know about the teaching, whether it is of God or I speak from Myself.* ¹⁸ *He who speaks from himself seeks his own glory; but He who is seeking the glory of the One who sent Him, He is true, and there is no unrighteousness in Him.*

¹⁹ *"Did not Moses give you the Law? And [yet] none of you does the Law. Why do you seek to kill Me?"* ²⁰ *The crowd answered, "You have a demon! Who seeks to kill You?"* ²¹ *Jesus answered them, "I did one work, and you all marvel.* ²² *For this reason Moses has given you circumcision (not because it is from Moses, but from the fathers), and on [the] Sabbath you circumcise a man.* ²³ *If a man receives circumcision on the Sabbath so that the Law of Moses will not be broken, are you angry with Me because I made an entire man well on [the] Sabbath?* ²⁴ *Do not judge according to appearance, but ^[fn]judge with righteous judgment."*

²⁵ *So some of the people of Jerusalem were saying, "Is this not the man whom they are seeking to kill?"* ²⁶ *And look, He is speaking openly, and they are saying nothing to Him. Do the rulers truly know that this is the ^[fn]Christ?* ²⁷ *However, we know where this man is from; but whenever the Christ comes, no one knows where He is from."* ²⁸ *Then Jesus cried out in the temple, teaching and saying, "You both know Me and know where I am from; and I have not come of Myself, but He who sent Me is true, whom you do not know.* ²⁹ *I know Him, because I am from Him, and He sent Me."* ³⁰ *So they were seeking to seize Him; ^[fn]yet no man laid his hand on Him, because His hour had not yet come.* ³¹ *But many of the crowd believed in Him; and they were saying, "When the ^[fn]Christ comes, will He do more ^[fn]signs than this man did?"*

LSB Footnotes

(7:24) Lit *judge the righteous judgment*

(7:26) Messiah

(7:30) Lit *and*

(7:31) Messiah

Controversy — This passage is filled with evidence of general confusion about Jesus. First, the people were perplexed about His goodness. Was He a good man or did He lead people astray (v. 12)? He was perfectly good, but those who were doubtful opposed Him. Second, they wondered about His teaching because He had not been formally educated in the rabbinical schools. They recognized the quality of His teaching but could not explain how He got it (v. 15). It was perfect teaching because it came from His Father in heaven. The test for recognizing its truth was one's willingness to "*do His will*" (v. 17). Third, some people were puzzled about why Jesus would heal on the Sabbath. He responded with a lesser-to-greater argument: If it is acceptable for priests to circumcise an eight-day-old boy on the Sabbath, it would also be okay to heal a whole man on the Sabbath (v. 23). Jesus was the Lord of the Sabbath. The fourth bewilderment had to do with Jesus' origin. The people assumed that He was born in Galilee, since He grew up there and spoke with that regional accent. Those who knew Micah's prediction would know that the Messiah was to be born in Bethlehem (v. 27). That lack of knowledge provided a good reason for uncertainty and controversy. The fifth confusion centered on why the opposing Jewish leaders did not seize Jesus. The answer was "*because His hour had not yet come*" (v. 30). The timing was wrong because the Father was still arranging the circumstances so that His Son would be offered as the ultimate Passover Lamb at the right time during the Feast of Passover. This good, wise, obedient Son from heaven was fulfilling the Father's plan for our salvation.

[Jesus Is the Answer - YouTube](#)

If you have some questions in the corners of your mind,
And traces of discouragement, and peace you cannot find,
Reflections of the old past, they seem to face you every day,
There's one thing I know for sure, that Jesus is The Way.

Jesus is The Answer for the world today;
Above Him there's no other, Jesus is The Way.
Jesus is The Answer for the world today;
Above Him there's no other, Jesus is The Way.

— Andre Crouch (b. 1942)

ACCOUNTABILITY REMINDER If you are up to date in your reading as of today, but did not report yesterday, please [click here](#) to leave your email address or let me know at accbibleread@gmail.com.

ACCOUNTABILITY FINAL DAY

May 31 W Reading 151 — John 7:32-52 — Never Spoken Like This

³² *The Pharisees heard the crowd ^[fn]whispering these things about Him, and the chief priests and the Pharisees sent officers to seize Him. ³³ Therefore Jesus said, "For a little while longer I am with you, then I go to Him who sent Me. ³⁴ You will seek Me, and will not find Me; and where I am, you cannot come." ³⁵ The Jews then said to one another, "Where does this man intend to go that we will not find Him? Is He intending to go to the Dispersion among the Greeks and teach the Greeks? ³⁶ What is this statement that He said, 'You will seek Me, and will not find Me; and where I am, you cannot come'?"*

³⁷ *Now on the last day, the great [day] of the feast, Jesus stood and cried out, saying, ^[fn]"If anyone is thirsty, ^[fn]let him come to Me and drink. ³⁸ He who believes in Me, as the Scripture said, 'From ^[fn]his innermost being will flow rivers of living water.'" ³⁹ But this He spoke of the Spirit, whom those who believed in Him were going to receive; for the Spirit was not yet [given], because Jesus was not yet glorified.*

⁴⁰ *[Some] of the crowd therefore, when they heard these words, were saying, "This truly is the Prophet." ⁴¹ Others were saying, "This is the ^[fn]Christ." Still others were saying, "[No], for is the ^[fn]Christ going to come from Galilee? ⁴² Has not the Scripture said that the Christ comes from the seed of David and from Bethlehem, the village where David was?" ⁴³ So a division occurred in the crowd because of Him. ⁴⁴ Some of them were wanting to seize Him, but no one laid hands on Him.*

⁴⁵ *The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" ⁴⁶ The officers answered, "Never has a man spoken like this!" ⁴⁷ The Pharisees then answered them, "Have you also been led astray? ⁴⁸ Have any of the rulers or Pharisees believed in Him? ⁴⁹ But this crowd which does not know the Law is accursed." ⁵⁰ Nicodemus (he who came to Him before), being one of them, said to them, ⁵¹ "Does our Law judge a man unless it first hears from him and knows what he is doing?" ⁵² They answered him, "Are you also from Galilee? Search and see that no prophet arises out of Galilee."*

LSB Footnotes

(7:32) Or *grumbling*

(7:37) vv 37-38 may also be read: *If anyone is thirsty,...let him come..., he who believes in me as...*

(7:37) Or *let him keep coming to Me and let him keep drinking*

(7:38) *Lit out of his belly*

(7:41) Messiah

(7:41) Messiah

Impacted Listeners — I love this story of the Levite temple officers who were sent to arrest Jesus. They listened to Jesus and were so amazed at what they heard that they refused to arrest Him. That may have been a job-losing decision. They said, “*Never has a man spoken like this!*” (v. 46). What had impacted them so strongly was infinite wisdom from the Son of God Himself. We are only given a few parts of the many things those officers must have heard. The first was about His departure. He would be with them “*a little while longer ... then I go to Him who sent Me*” (v. 33). That statement caused a lot of confusion for the crowd, but the Levite officers may have wondered, “Is He talking about heaven?” Jesus’ second point recorded for us was about the promised Holy Spirit. Those who are thirsty for God and would “*drink*” by believing in Jesus, would be filled with the “*living water*” of the Spirit. That is similar to what Jesus told the Samaritan woman at the well: “*If you knew ... who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water*” (John 4:10). Although there are a few places in the OT where the Spirit temporarily indwelt people (Joshua [Num. 27:18]; Ezekiel [Ezek. 2:1; 3:24]; Micah [3:8]), the opportunity for permanent indwelling of all believers didn’t come until after Jesus was “*glorified*” in His resurrection and ascension.

[Springs of Living Water - YouTube](#)

How sweet the living water from the hills of God,
It makes me glad and happy all the way;
Now glory, grace, and blessing mark the path I've trod,
I'm shouting “Hallelujah” every day.

Drinking at the springs of living water,
Happy now am I, my soul they satisfy;
Drinking at the springs of living water,
O wonderful and bountiful supply.

— John W. Peterson (1950)

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

June 1 Th Reading 152 — John 7:53 – 8:11 — Woman Caught in Adultery

7:53 [fn]Everyone went to his home. 8:1 [fn] But Jesus went to the Mount of Olives. 2 Early in the morning He came again into the temple, and all the people were coming to Him; and He sat down and [began to] teach them. 3 The scribes and the Pharisees brought a woman caught in adultery, and having set her in the center [of the court], 4 they said to Him, “Teacher, this woman has been caught in adultery, in the very act. 5 Now in the Law Moses commanded us to stone such women; what then do You say?” 6 They were saying this, testing Him, so that they might have [evidence] to accuse Him. But Jesus stooped down and with His finger wrote on the ground. 7 But when they persisted in asking

Him, He straightened up and said to them, "Let him who is without sin among you [be the] first to throw a stone at her." ⁸ Again He stooped down and wrote on the ground. ⁹ When they heard it, they began [to] go out one by one, beginning with the older ones, and He was left alone, and the woman, where she was, in the center [of the court]. ¹⁰ Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?" ¹¹ She said, "No one, ^[fn]Lord." And Jesus said, "I do not condemn you, either. Go, and from now on sin no more."

LSB Footnotes

(7:53) Later mss add the story of the adulterous woman, numbering it as John 7:53-8:11
(8:11) Or *Sir*

Sin No More — Although this story is not in the earliest manuscripts, it is likely a true story that was added later. It shows several important things about Jesus. First, He didn't argue with the scheming Jewish leaders, but basically ignored them by silently writing on the ground. When their accusations persisted, Jesus challenged them to evaluate their own lives: "Are *you* without sin?" None of us could pass that test either, could we? Realizing that Jesus was not going to give them an answer to their question, in defeat, all the accusers left her with Jesus. The second thing we see about Jesus is His love for the sinner. He didn't excuse her sin, but He did challenge her to stop it. Do you have a particular sin that keeps popping up in your life? Stop it! You can. That adulterous woman didn't have the advantage of the indwelling and empowering Holy Spirit like we do, but Jesus' command shows that it was within her human power to stop her adulterous practice.

[There's a Wideness in God's Mercy - Bing video](#)

There's a wideness in God's mercy,
like the wideness of the sea.
There's a kindness in God's justice,
which is more than liberty.

There is welcome for the sinner,
and more graces for the good.
There is mercy with the Savior,
there is healing in His blood.

— Fredrick W. Faber (b. 1814)

June 2 F Reading 153 — John 8:12-20 — The Light of the World

¹² Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will never walk in the darkness, but will have the Light of life." ¹³ So the Pharisees said to Him, "You are bearing witness about Yourself; Your witness is not ^[fn]true." ¹⁴ Jesus answered and said to them, "Even if I bear witness about Myself, My witness is ^[fn]true, for I know where I came from and where I am going; but you do not know where I come from or where I am going. ¹⁵ You judge ^[fn]according to the flesh; I am not judging anyone. ¹⁶ But even if I do judge, My judgment is true; for I am not alone [in it], but I and the Father who sent Me. ¹⁷ Even in your law it has been written that the witness of two men is ^[fn]true. ¹⁸ I am He who bears witness ^[fn]about Myself, and the Father who sent Me bears witness about Me." ¹⁹ So they were saying to Him, "Where is Your Father?" Jesus answered, "You know neither Me nor My Father; if you knew Me, you would know My Father also." ²⁰ These words He spoke in the treasury, as He was teaching in the temple; and no one seized Him, because His hour had not yet come.

LSB Footnotes

(8:13) Or *valid*

(8:14) Or *valid*
(8:15) By a carnal standard
(8:17) Valid or admissible

Follow the Light — I see three important characteristics of Jesus in this passage. First, He is the Light. The scope is universal in that He is “*the Light of the world*” (v. 12a), but it is also individual in that it is only “*he who follows Me ... [who] will have the Light of life*” (v. 12b). Otherwise, people will continue to “*walk in the darkness*” (v. 12). The responsibility lies with us; we must follow Him closely. The second characteristic is that He is the Truth. He said, “*My witness is true*” (v. 14). The Father was His backup witness through the supernatural power given to Jesus to heal the sick, cast out demons, raise the dead, control storms, etc. All of that was the Father’s shout from heaven, “This is My Son, the Light of the World!” We do not question the teachings of Jesus because we know them to be true. The third characteristic is that He is the Way. It is only through Jesus that one comes to know the Father. Jesus told the Pharisees that they didn’t know the Father because they didn’t recognize His Son: “*...if you knew Me, you would know My Father also*” (v. 19). Jesus is the Way, the Truth, and the Light.

[Light of the World - YouTube](#)

You are the Light of the World, oh Lord,
You make Your servants shine.
So how could there be any darkness in me,
If You are the Light of the World?
You are the Light of the World.

— Michael Card (b. 1957)

June 3 Sa Reading 154 — John 8:21-30 — Not of This World

²¹ *Then He said again to them, "I am going away, and you will seek Me, and will die in your sin. Where I am going, you cannot come."* ²² *So the Jews were saying, "Surely He will not kill Himself, since He says, 'Where I am going, you cannot come?'"* ²³ *And He was saying to them, "You are from below, I am from above. You are of this world, I am not of this world."* ²⁴ *Therefore I said to you that you will die in your sins. For unless you believe that ^[fn]I am [He], you will die in your sins."* ²⁵ *So they were saying to Him, "Who are You?" Jesus said to them, "^[fn]What have I been saying to you [from] the beginning? ²⁶ I have many things to say and to judge concerning you, but He who sent Me is true; and the things which I heard from Him, these I am saying to the world."* ²⁷ *They did not know that He had been speaking to them about the Father.* ²⁸ *So Jesus said, "When you lift up the Son of Man, then you will know that ^[fn]I am [He], and I do nothing from Myself, but I speak these things as the Father taught Me."* ²⁹ *And He who sent Me is with Me; He ^[fn]has not left Me alone, for I always do the things that are pleasing to Him."* ³⁰ *As He was speaking these things, many believed in Him.*

LSB Footnotes

(8:24) Cf. Ex 3:14; Is 43:10 *I AM HE*
(8:25) Or *That which I have been saying to you from the beginning*
(8:28) Lit *I AM* (v 24 note)
(8:29) Or *did not leave*

I Am He — Twice in this passage (vv. 24, 28), Jesus said, “*I am [He]*” (just “I am” in Greek). First, it appears that He was identifying Himself with the statement God made when Moses asked for His name. God answered, “*I AM WHO I AM,*” and told Moses to say to the people, “*I AM has sent me to you*” (Ex. 3:14). Jesus was saying that He was God. He was also declaring that He was the expected Messiah — “I am He, the one for whom you have been waiting.” The Son of God had come

down from heaven and taken the form of human flesh, that He might be the sacrifice offered for the sins of the world. His statement, "*When you lift up the Son of Man*" (John 8:28a), refers to His crucifixion, but also to something more. The *results* of that lifting-up are that "*then you will know that I am [He] ... I do nothing from Myself ... [and] I speak ... as the Father taught Me*" (v. 28b). Those are things that could be perceived only by faith. That is "lifting up" Jesus through faith, which was truly happening to some of those who were listening: "*As He was speaking these things, many believed in Him*" (v. 30). Jesus was also "*lifted up*" when He was raised from the dead and when He ascended into heaven: "*He was lifted up while they were looking on, and a cloud received Him out of their sight*" (Acts 1:9). We can also "lift up" Jesus when we praise Him, the Messiah, the Savior.

[My Faith Looks Up to Thee - YouTube](#)

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine!
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly thine!
— Ray Palmer (1830)