

KJW26 to Jul 1

June 25 Su Reading 176 — Luke 13:31-35 — The Gathering Hen

³¹ *Just at that time some Pharisees approached, saying to Him, "Leave and go from here, for Herod wants to kill You."* ³² *And He said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today and tomorrow, and on the third [day] I ^[fn]finish.'* ³³ *Nevertheless I must journey on today and tomorrow and the next [day], for it is not possible that a prophet would perish outside of Jerusalem.* ³⁴ *O Jerusalem, Jerusalem, [the city] that kills the prophets and stones those sent to her! How often I wanted to gather your children together, just as a hen [gathers] her brood under her wings, and you did not want [it]!* ³⁵ *Behold, your house is left to you [desolate], and I say to you, you will not see Me until [the time] comes when you say, 'BLESSED IS HE WHO COMES IN THE NAME OF THE ^[fn]LORD!'"*

LSB Footnotes

(13:32) Or *am perfected*

(13:35) In OT, Yahweh, cf. Ps 118:26

The Caring Wings of Jesus — Two animals are used in this passage, representing two very different attitudes. Jesus called Herod Antipas, "*that fox*" (v. 32), an animal characterized by cunning. A cunning person is able to achieve their own ends by deceiving others. What the Pharisees told Jesus about Herod's intent to kill Him was probably not true. If so, they were also cunning. The other animal was the hen that gathers her chicks under her wings for protection in times of danger. That is what Jesus wanted to do for Jerusalem, the center of Jewish worship, but "*you did not want it*" (v. 34). The people rejected Jesus' desire to caringly protect them. The threat of disaster would come at Jesus' return in judgment. Many Jews will come to faith in Jesus before He returns, because of what they will say: "*Blessed is He who comes...*" (v. 35), which is an expression of praise and worship. Paul later quoted from Isaiah 59:20 to say, "*...and so all Israel will be saved.*" (Rom. 11:26). Some in the first century and more in the future will find safety under His caring wings.

[Under His Wings - YouTube](#)

Under His wings I am safely abiding,
Though the night deepens and tempests are wild;
Still I can trust Him—I know He will keep me;
He has redeemed me and I am His child.

Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever.

— William Cushing (b. 1823)

June 26 M Reading 177 — Luke 14:1-6 — Silencing the Scholars

¹ *And it happened that when He went into the house of one of the ^[fn]leaders of the Pharisees on [the] Sabbath to eat bread, they were watching Him closely.* ² *And behold, in front of Him was a man suffering from dropsy.* ³ *And Jesus answered and spoke to the scholars of the Law and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?"* ⁴ *But they were silent. And He took hold of him, healed him, and sent him away.* ⁵ *And He said to them, "^[fn]Which one of you will have a son or an ox*

fall into a well, and will not immediately pull him out on a Sabbath day?" ⁶ *And they could make no reply to this.*

LSB Footnotes

(14:1) Members of the Sanhedrin

(14:5) Lit *Whose son of you...will fall*

Under the Microscope — Would you agree to have dinner in the home of someone you knew who would be looking for ways to criticize you? Jesus didn't have a problem with that because He was without fault and was the master of any challenge. The Jewish leaders had belittled Jesus because He wasn't educated in their schools, yet they were stunned at His knowledge and wisdom. The Pharisees at this meal *"were watching Him closely"* (v. 1), looking for faults. When Jesus saw the man with dropsy (unusual water-retention), He didn't just heal him, but He first challenged the religious detectives who were watching Him: *"Is it lawful to heal on the Sabbath, or not?"* It was a simple question to experts, requiring either a yes or no answer. It would be something like asking a policeman if it was lawful to drive through a red traffic light if there was only light traffic. *"But they were silent"* (v. 4). They thoroughly knew both Moses' Law and their traditions, which they considered to be law. They didn't answer because they had already learned that they could not successfully argue with Jesus; He stumped them every time. As if their silence suggested permission, Jesus healed the man and sent him away. Then Jesus moved from the subject of law to that of practice. Did these professional religious scholars practice what they preached? No. If their son fell into a well on the Sabbath, they would rescue him immediately. When Jesus challenged them with that second question, *"they could make no reply"* (v. 6). They were conquered again by Jesus' vastly superior wisdom. This is the fourth time we know of where Jesus healed on the Sabbath, resulting in the irritation of Jewish leaders: the lame man at the pool of Bethesda (John 5:9), the man with the withered hand (Mark 3:2-3), and the bent-over woman (Luke 13:10-11). Jesus had a heart for hurting people, whatever day it was. He came to release people from bondage, and He is still doing it.

[He Set Me Free - YouTube](#)

Once like a bird in prison I dwelt,
No freedom from my sorrow I felt,
But Jesus came and listened to me,
And glory to God, He set me free.

He set me free, yes, He set me free;
He broke the bonds of prison for me.
I'm glory-bound, my Jesus to see,
For glory to God, He set me free.

— Albert E. Brumley (b. 1905)

June 27 Tu Reading 178 — Luke 14:7-11 — Table Manners

⁷ *And He was telling a parable to the invited guests when He noticed how they were picking out the places of honor [at the table], saying to them,* ⁸ *"When you are invited by someone to a wedding feast, do not recline at the place of honor, lest someone more highly regarded than you be invited by him,"* ⁹ *and he who invited you both will come and say to you, 'Give [your] place to this man,' and then in shame you* ^[fn] *proceed to occupy the last place.* ¹⁰ *But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, 'Friend, move up*

higher'; then you will have honor in the sight of all who recline at the table with you. ¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

LSB Footnote

(14:9) Lit *begin*

Better Humble Than Humiliated — We laugh when we see animals being selfish by stealing food or competing for attention from pet owners. When we see toddlers doing similar things, however, it is not quite so funny. It is even worse when we see evidence of selfishness and scrambling for recognition in the activity of adults. We are all sinfully selfish, but as we mature, we seem to develop an ability to hide that pride. The people at the dinner Jesus attended, however, were not being so subtle. They were jostling for better seats. Jesus' instruction showed that there is a penalty for pride and a reward for humility: "...everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (v. 11). It is better for us to be humble than to be humiliated because of our exposed pride. Although the Son of God was the most important person at that dinner, He was probably not given a high place of honor at the table, since He was under suspicion by His host and many of the other guests. In contrast to striving for honor, Jesus described Himself as being "*gentle and humble in heart*" (Matt. 11:29). That verse continues by saying that if you are also humble, "*YOU WILL FIND REST FOR YOUR SOULS.*" That is the peace of God that comes through voluntary humility.

Humble Thyself in the Sight of the Lord - Bing video

Humble thyself in the sight of the Lord,
Humble thyself in the sight of the Lord,
And He shall lift you up, higher, and higher.
And He shall lift you up.

— Robert Byron Hudson (1978)

ACCOUNTABILITY TIME! — June 28 W Reading 179 — Luke 14:12-24 — Invitation to the Feast

¹² *And He also went on to say to the one who had invited Him, "When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and [that] will be your repayment. ¹³ But when you give a ^[fn]reception, invite [the] poor, [the] crippled, [the] lame, [the] blind, ¹⁴ and you will be blessed, since they ^[fn]do not have [the means] to repay you; for it will be repaid to you at the resurrection of the righteous."*

¹⁵ *But when one of those who were reclining [at the table] with Him heard this, he said to Him, "Blessed is everyone who will eat bread in the kingdom of God!"*

¹⁶ *And He said to him, "A man was giving a big dinner, and he invited many. ¹⁷ And at the dinner hour he sent his slave to say to those who had been invited, 'Come, for everything is ready now.' ¹⁸ But they all alike began to make excuses. The first one said to him, 'I have bought a ^[fn]piece of land and I need to go out and look at it. I ask you, consider me excused.' ¹⁹ And another one said, 'I have bought five yoke of oxen, and I am going to try them out. I ask you, consider me excused.' ²⁰ And another one said, 'I have married a wife, and for that reason I cannot come.' ²¹ And when the slave came [back], he reported these things to his master. Then the head of the household became angry and said to his slave, 'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.' ²² And the slave said, 'Master, what you commanded has been done, and still there is room.' ²³ And the master said to the slave, 'Go out into the highways and along the*

^[fn]fences, and compel [them] to come in, so that my house may be filled. ²⁴ For I tell you, none of those men who were invited shall taste of my dinner."

LSB Footnotes

(14:13) Or *banquet*

(14:14) Or *are unable to*

(14:18) Or *field*

(14:23) Or *lanes*

Filling the Kingdom — The host who invited Jesus to eat at his house certainly didn't expect the reaction that he received from his guest. Earlier, we read that Jesus irritated the host and other guests by healing the man with dropsy on the Sabbath. He then instructed them all about how they ought to be seated at the table. Now, in this passage, Jesus told the host whom he should invite to a dinner. Instead of inviting his friends who can and will pay him back with their own later invitation, this Pharisee should invite people he would never have thought to invite, i.e., the poor, crippled, lame, and blind (v. 13). Why? Because they couldn't return the favor. Are we doing that? We all have contact with people who fit in that category. Let's reach out to them, just to show them love! God will reward us for it later. When one of the dinner guests made the statement about everyone eventually being blessed in the kingdom of God, Jesus told a parable that illustrates God's invitation to His eternal banquet in heaven. First, there was the wide, formal invitation ("*he invited many*"—v. 16), but some didn't want to come and made excuses. So, the invitation was broadened to the socially rejected people of Jewish cities, "*the poor and crippled and blind and lame*" (v. 21). When there was still room, those out on "*the highways*" (v. 23), probably referring to Gentiles, were not only invited, but compelled to come. After that came this tragic conclusion: "*none of those men who were invited shall taste of my dinner*" (v. 24). Those who had made excuses because they did not want to come had eliminated themselves from the joys of heaven. The kingdom of God is still not full; people around the world continue to be urged to come to Christ so that His house might be filled. When it is, Jesus will come to gather the last of His banquet guests for the Marriage Supper of the Lamb.

[Come and Dine - YouTube](#)

Jesus has a table spread
Where the saints of God are fed;
He invites His chosen people, "Come and dine."
With His manna He doth feed
And supplies our every need;
Oh, 'tis sweet to sup with Jesus all the time!
"Come and dine," the Master calleth, "Come and dine";
You may feast at Jesus' table all the time.
He Who fed the multitude, turned the water into wine,
To the hungry calleth now, "Come and dine."

— Charles B. Widmeyer (1907)

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

June 29 Th Reading 180 — Luke 14:25-35 — The Cost of Discipleship

²⁵ Now many crowds were going along with Him, and He turned and said to them, ²⁶ "If anyone comes to Me, and does not ^[fn]hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. ²⁷ Whoever does not carry his own cross and come after Me cannot be My disciple. ²⁸ For which one of you, when he wants to build a tower,

does not first sit down and calculate the cost to see if he has enough to complete it? ²⁹ Lest, when he has laid a foundation and is not able to finish, all who observe it begin to ridicule him, ³⁰ saying, 'This man began to build and was not able to finish.' ³¹ Or what king, when he sets out to meet another king in battle, will not first sit down and consider whether he is strong enough with ten thousand [men] to encounter the one coming against him with twenty thousand? ³² Or else, while the other is still far away, he sends a ^[fn]delegation and asks for terms of peace. ³³ So then, none of you can be My disciple who does not give up all his own possessions.

³⁴ "Therefore, salt is good, but if even salt has become tasteless, with what will it be seasoned? ³⁵ It is useless either for the soil or for the manure pile; it is thrown out. He who has ears to hear, ^[fn]let him hear."

LSB Footnotes

(14:26) In comparison to his love for Me

(14:32) Or *an embassy*

(14:35) Or *hear! Or listen!*

Full Commitment — Jesus, then and now, is much more concerned about commitment than He is about numbers. It was *because* "crowds were going along with Him [that He] turned and said to them..." (v. 25), presenting three conditions of discipleship. The first had to do with relative love. The word for "*hate*" was often used as an idiom in ancient Hebrew to mean "love less." In fact, Jesus taught the same concept in another context without using that idiom: "*He who loves father or mother more than Me is not worthy of Me...*" (Matt. 10:37). It is a matter of love-priority, i.e., does one love Jesus more than family or self? If so, then we are putting Him first. The second condition involved perseverance: am I willing to stick with it to the end? Does the housebuilder have enough money to finish it? Does the king have enough men to win the war? No one can successfully come to Christ thinking, "Well, I will give it a try." Rather it must be: "I'm all in!" The surprising discovery is that, after one surrenders to Jesus, God supplies the kind of strength to persevere that goes far beyond human willpower. The third condition is that a true disciple will "*give up all his own possessions*" (Luke 14:33). Now, that is a tough one! Many people in the early Church took this statement regarding personal possessions rather literally, so that "*not one was saying that any of his possessions was his own, but ... everything was common*" (Acts 4:32). They still had possessions, but they were holding them loosely. Jesus warned earlier that "*not even when one has an abundance does his life consist of his possessions*" (Luke 12:15). A true disciple is not possession focused. Those who are only in the crowd as admirers are like worthless salt that will be thrown out. Let's put Him first!

[Take My Life and Let It Be - YouTube](#)

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in endless praise,
Let them flow in endless praise.

— Frances Havergal (1874)

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.

¹ Now all the tax collectors and the ^[fn]sinner were coming near Him to listen to Him. ² And both the Pharisees and the scribes were grumbling, saying, "This man receives sinners and eats with them."

³ So He told them this parable, saying, ⁴ "What man among you, if he has one hundred sheep and has lost one of them, does not leave the ninety-nine in the ^[fn]open pasture and go after the one which is lost until he finds it? ⁵ And when he has found it, he lays it on his shoulders, rejoicing. ⁶ And when he comes home, he calls together his friends and his neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' ⁷ I tell you that in the same way, there will be [more] joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

⁸ "Or what woman, if she has ten ^[fn]drachmas and loses one ^[fn]drachma, does not light a lamp and sweep the house and search carefully until she finds it? ⁹ And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I have found the ^[fn]drachma which I had lost!' ¹⁰ In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

LSB Footnotes

(15:1) Irreligious Jews
(15:4) Lit *wilderness*

(15:8) A Greek silver coin, approx. a laborer's daily wage

(15:8) A Greek silver coin, approx. a laborer's daily wage

(15:9) A Greek silver coin, approx. a laborer's daily wage

Seeking, Finding, and Rejoicing — Again, in this passage, we see the compassion of Jesus for the lost. Like the lost sheep and the lost coin, Jesus was seeking them out because they were valuable to Him. Both the tax collectors and the Pharisees were lost, but the tax collectors knew it and the Pharisees did not. The tax collectors were humbled, and the Pharisees were arrogantly indignant. Whereas the Pharisees grumbled about Jesus' acceptance of the sinners, the characters in both of Jesus' parables said to others, "*Rejoice with me...!*" (vv. 6, 9). Are the people around us today more like the tax collectors or the Pharisees? Are many people coming near to listen to you talk about Jesus? That may not be happening for several reasons. One reason is that most people don't recognize or admit that they are lost. Like the Pharisees, they have their own developed systems of right and wrong. Sadly, another reason is that we tend to be more judgmental than loving, and even admitted sinners are not drawn to us. We need the compassion Jesus had for the lost, reaching out to them with loving, accepting arms. They are precious in His sight.

[Come Ye Sinners, Poor and Needy - YouTube](#)

Come, ye sinners, poor and needy,
weak and wounded, sick and sore;
Jesus ready stands to save you,
full of pity, love, and power.

Come, ye thirsty, come and welcome
God's free bounty glorify,
True belief and true repentance,
ev'ry grace that brings you nigh.

— Joseph Hart (1759)

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

¹¹ And He said, "A man had two sons. ¹² And the younger of them said to his father, 'Father, give me the share of the estate that falls [to me].' So he divided his ^[fn]wealth between them. ¹³ And not many days later, the younger son gathered everything together and went on a journey into a distant country, and there he squandered his estate living recklessly. ¹⁴ Now when he had spent everything, a severe famine occurred in that country, and he began to be impoverished. ¹⁵ So he went and ^[fn]hired himself out to one of the citizens of that country, and he sent him into his fields to feed swine. ¹⁶ And he was desiring to be fed with the ^[fn]pods that the swine were eating, and no one was giving [anything] to him. ¹⁷ But when he came to himself, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger! ¹⁸ I will rise up and go to my father, and will say to him, "Father, I have sinned against heaven, and before you. ¹⁹ I am no longer worthy to be called your son; make me as one of your hired men.'" ²⁰ So he rose up and came to ^[fn]his father. But while he was still a long way off, his father saw him and felt compassion, and ran and ^[fn]embraced him and kissed him. ²¹ And the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.' ²² But the father said to his slaves, 'Quickly bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet, ²³ and bring the fattened calf, slaughter it, and let us eat and celebrate, ²⁴ for this son of mine was dead and has come to life again; he was lost and has been found.' And they began to celebrate.

²⁵ "Now his older son was in the field, and when he came and approached the house, he heard music and dancing. ²⁶ And summoning one of the servants, he [began] inquiring what these things could be. ²⁷ And he said to him, 'Your brother has come, and your father has killed the fattened calf because he has received him back safe and sound.' ²⁸ But he became angry and was not wanting to go in, and his father came out and [began] pleading with him. ²⁹ But he answered and said to his father, 'Look! For so many years I have been serving you and never have I ^[fn]neglected a command of yours. And [yet] never have you given me a young goat, so that I might celebrate with my friends. ³⁰ But when this son of yours came, who has devoured your ^[fn]wealth with prostitutes, you killed the fattened calf for him.' ³¹ And he said to him, 'Child, you are always with me, and all that is mine is yours. ³² But we had to celebrate and rejoice, for this brother of yours was dead and is alive, and [was] lost and has been found.'"

LSB Footnotes

(15:12) Lit *living*

(15:15) Lit *was joined to*

(15:16) Of the carob tree

(15:20) Lit *his own*

(15:20) Lit *fell on his neck*

(15:29) Or *disobeyed*

(15:30) Lit *living*

Repenting and Resenting — Jesus was still speaking to the Pharisees and scribes who had been complaining that He was eating with tax collectors and sinners (15:2). This parable of the two sons was intended to contrast the attitudes of the tax collectors with those of the Pharisees. There was no question that the younger son was wrong in demanding his portion of the inheritance before the death of his father. He was also wrong in squandering it in wild living. Both actions indicated his selfish attitude. When the true worthlessness of sin showed up at the end, "*he came to himself*" (v. 17). That was the beginning of repentance—realizing that he was wrong. The second step was to admit his need for grace: "*I am no longer worthy...*" (v. 19). The third step was to return to his loving father in humility and confession. That is what the tax collectors and sinners had done when they came to Jesus for spiritual healing. Like the father in the parable, Jesus welcomed them with open arms. Notice that the father had a God-like willingness to let his young son make foolish choices, but he was anxiously waiting for him to return. It is difficult to fathom the depth of the grace and love of God. I wonder how many of the Pharisees and scribes recognized themselves as being the older son, always considering themselves to be doing what was right, yet resenting those who turned from doing

wrong. Jesus continues to let people make their own choices, but He lovingly waits for them to realize their wrong and turn to Him in repentance.

[Softly & Tenderly - YouTube](#)

Softly and tenderly, Jesus is calling,
calling for you and for me;
See, on the portals He's waiting and watching,
watching for you and for me.

Come home, come home;
you who are weary come home;
Earnestly, tenderly, Jesus is calling,
calling, "O sinner, come home!"

— Will M. Thompson (1880)