

## ***THE ONE YEAR BIBLE Reading for June 1:***

### *2 Samuel 18:1-19:10:*

We read today that David's son and enemy, Absalom, dies. Though the text does not explicitly say that the LORD was behind Absalom's death, this is understood in the context of yesterday's reading. 2 Samuel 17:14 made it clear that the LORD had ordained to bring harm upon the young man. In the course of battle Absalom gets his hair stuck in a tree and as he hangs there Joab kills him. In response to the news David mourns his loss, even to the point that he was not grateful to God or his men for the victory. In his deep grief David was shirking his responsibility as king which is why Joab rebuked him.

Once again, we learn that even in spite of the shortcomings of His people, God is working to carry out His plan of redemption. We should be encouraged by the reminder in today's text that God is orchestrating all things together for the good of those who love Him and are called according to His purpose (Romans 8:28).

### *John 20:1-31:*

John tells us that on the first day of the week Mary Magdalene came to the tomb and found the body gone (1). The "we" in verse 2 suggests that other women were with Mary, which agrees with the Synoptic Gospels. Here we learn that Mary went and told Peter and the disciple whom Jesus loved (most likely John) and they ran to the tomb, finding the grave cloths there and no body (3-7). They still did not understand the Scriptures said He must rise from the dead (see Isaiah 53:10). Certainly the Holy Spirit would clarify this all for them in time (see John 14:26; 16:12-15). After two angels appear to Mary, she is confronted by the risen Jesus Himself whom she recognized once He calls her by name which is in keeping with what Jesus had taught earlier (John 10:27-30).

Next we learn that Jesus appears to the disciples on two different occasions. Some have speculated that since the doors were locked each time, Jesus was able to walk through material substances in His resurrection body. Certainly the language allows for this, although it does not demand it. It might also be that He miraculously opened the door and entered the room. Regardless, we do know the resurrection body of Jesus was a true physical body (see Luke 24:43), one resurrected never to die again. If we conclude that He was able to pass through physical objects (which also may be suggested from Luke 24:31), we must also conclude that this glorified physical body of Jesus has abilities that a non-glorified body does not have. Yet it is nonetheless a true physical body.

We must also notice that during the second visitation of Jesus, Thomas addresses Jesus as "My Lord and my God (20:28)!" If Jesus was not truly God incarnate, this would have been the perfect time to correct such misunderstandings. Yet, Jesus does not do this. As such, this becomes one more strong affirmation in John that Jesus truly is the God-man!

Finally, John expresses the purpose of his Gospel (30-31) before moving into the epilogue of chapter 21. He reveals there were many other signs which Jesus did that

were not recorded (which reminds us that the Gospel writers did not record everything out of His life) and then sets forth the goal of the book: “that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.” This purpose statement should not only serve as an interpretive key for the Gospel of John, it should also be one more indication that salvation is found by grace through faith in Jesus Christ!

*Psalm 119:153-176:*

Two points stand out from these closing verses of Psalm 119. First, the psalmist affirms the truthfulness of God’s Word (160). Second, as he has done so many times before, he affirms how much he loves (159, 167) and rejoices at (162) God’s Word.

*Proverbs 16:14-15:*

These two verses share common sense for any citizen: It is better to be on the good side, rather than the bad side of a king who has authority over a nation. In the context of Israel, it may also communicate that to be on the good side of the king is also to live righteously before God. Though this was not always the case in Israel since there were evil kings, it was the divine ideal.