

2nd Sunday after Pentecost June 3, 2018

First Sunday after the Trinity Propers 4 (9)

Year B – the Gospel of Mark

Lutheran

Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the
rhythms of the readings part of the rhythms of your life.*

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- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
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- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
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<https://www.pinterest.com.au/pin/490329478164498754/>

Hymn of the Day

Lutheran Service Book (LSB) 906 The Lutheran Hymnal (TLH) 9

“O day of Rest and Gladness”

Christopher Wordsworth, “a bishop of the Church of England, was born October 30, 1807, at Lambeth, England, his father, Christopher Wordsworth, being rector of the parish... Like the Wesleys, he looked upon hymns as a valuable means of stamping permanently upon the memory the great doctrines of the Christian Church. He held it to be the first duty of a hymn writer to teach sound doctrine, and thus to save souls.” Of Bishop Wordsworth's one hundred and twenty-seven hymns, about fifty are in common use.”

- <http://www.ccel.org/ccel/nutter/hymnwriters.WordswthC.html>
- <https://www.youtube.com/watch?v=gN2xV9KiCd0> “Played on the 3 manual 2008 Casavant Pipe Organ at Concordia University in Seward, NE. Organist: Erik Geilenkirchen”
<https://www.youtube.com/watch?v=ptQ-gAcCpFs> Sing along with St. Paul's Lutheran Church, Oklahoma City, Oklahoma.
- <https://www.youtube.com/watch?v=8kir-MpD2X0> Not quite the hymnal version. “Indelible Grace Music, from the album "Indelible Grace: Pilgrim Days 2"”

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Deuteronomy 5:12-15; Revised Common Lectionary, (RCL), the same reading or 1 Samuel 3:1-10, (11-20) (Next week: Genesis 3:8-15; RCL, the same reading or 1 Samuel 8:4-11, (12-15), 16-20, (11:14-15)

“In this chapter we have the second edition of the ten commandments. I. The general intent of them; they were in the nature of a covenant between God and Israel, [ver. 1-5](#). II. The particular precepts are repeated ([ver. 6-21](#)), with the double delivery of them, both by word and writing, [ver. 22](#). III. The settling of the correspondence thenceforward between God and Israel, by the mediation and ministry of Moses. 1. It was Israel's humble petition that it might be so, [ver. 23-27](#). 2. It was God's gracious grant that it should be so, [ver. 28-31](#). And hence he infers the obligation they were under to obedience, [ver. 32, 33](#).”

- <http://www.ccel.org/ccel/henry/mhc1.Deu.vi.html> Christian Classics Ethereal Library

¹²“Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. ¹³Six days you shall labor and do all your work, ¹⁴but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. ¹⁵You shall remember that you were a slave^[a] in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day.

a. [Deuteronomy 5:15](#) Or *servant*

“...Most young people living in the U.S. today have probably never lived in a community with “blue laws” or “Sunday laws.” Although blue laws vary from county to county, they usually ban or restrict conducting business on Sundays. These laws, which are intended to enforce the observation of the Sabbath Day, are based on the third commandment (or fourth depending on the religious tradition) among the Ten Commandments or Decalogue (Greek for “ten words”; see also Exodus 34:28; Deuteronomy 4:13; 10:4).¹ God mandated that Moses should instruct the Israelites to keep the Sabbath as a day set apart for rest. Although what activities are considered permissible (worship only?) on the Sabbath, the statute decrees that its adherents should refrain from doing any work.

Law versus instructions or teachings

The Decalogue can be found in the Torah or Pentateuch, the first five books of the Bible. Torah or Written Torah is the first division of the Jewish Tanak, commonly referred to as the Hebrew Bible in academic circles. Christians refer to the Torah as the Pentateuch, a Greek word meaning “fivefold” volume. The translation of the Hebrew noun *torah* as “law” often leads to the term being misinterpreted, especially in Christian traditions, as a strict legal code and Judaism as a legalistic religion. However, the term is more accurately translated “instruction” or “teaching.” Therefore, *torah* is better understood as a collection consisting of both narratives and legal texts that comprise the core teachings for Jewish life and practice...

Different versions of the sabbath

There are two distinct versions of the Decalogue. The version most cited is Exodus 20:1-17, however Deuteronomy 5:6-21 is a lesser-known close parallel. Structurally, there is little difference between the two. Both open with the historical prologue giving the occasion for the covenant: “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery (Exodus 20:2; Deuteronomy 5:6). Both offer a list of stipulations. However, they are at variance with each other regarding the Sabbath.

Of all the statutes in the Decalogue, the commandment to observe the Sabbath maintains a place of centrality in the lives of Jews and Christians. Scholars are unsure whether the Hebrew noun *shabbat* for Sabbath is related to the Hebrew verb *shabat*, “to rest,” “to cease.” Nevertheless, the earliest mention of a day set aside for rest in the Bible is found in the first creation account (Genesis 1:1-2:4a). The rationale for the sabbath in Genesis 1 is that after God finished speaking creation into existence over a six-day period, God rested (*shabat*) on the seventh day, blessed it and set it apart from the other days (Genesis 2:2-3). Likewise, humans in imitation of God (*imitatio Dei*), are expected to honor every seventh day as set apart from the others by divine fiat.²

“Once we were slaves in Egypt, now we are free people”

The differences between Exodus 20:8-11 and Deuteronomy 5:12-15 initially appear to be insignificant. Exodus 20:8 states, “Remember (*zakar*) the sabbath day, and keep it holy.” In contrast, Deuteronomy 5:12 has “Observe (*shamar*) the sabbath day, and keep it holy, as the LORD your God commanded you.” The choice of the writer to use *shamar*, which also means “to keep,” is perhaps intentional given that “to remember” suggests naming or calling something to mind,

while “to keep,” implies to habitually continue or cause to continue a course of action. However, the motive for keeping the Sabbath in Deuteronomy 5 is significantly different.

Both versions allot six days for laboring (Exodus 20:9; Deuteronomy 5:13). Yet, Deuteronomy 5:15 explains that the reason is because of God’s redemptive act on Israel’s behalf during the exodus experience rather than because God rested on the seventh day. The people are to keep the Sabbath in remembrance of their enslavement in Egypt. The Jewish prayer before and after the Sabbath meal expresses this viewpoint by including the words “Once we were slaves in Egypt, now we are free people.”

Both Exodus and Deuteronomy stipulate that rest from work is extended to everyone -- male and female, free and slave, human and animal, citizen and alien (Exodus 20:10; Deuteronomy 5:14), a radical departure from common practice in the ancient world. However, Israel, in recalling its own labor under Egyptian taskmasters, demands rest for all creation. Theologian Gustavo Gutiérrez conveys the importance of freedom in the Deuteronomic instruction by stating that, “We have to observe the Sabbath, to rest (and make sure that others also rest), and to acknowledge that God is the source of our existence (Deuteronomy 5:12). However, we must not forget the reason for this rule: the liberation from the slavery endured in Egypt (verse 15).”³

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3668 **Vanessa Lovelace**
Associate Professor of Hebrew Bible, Interdenominational Theological Center, Atlanta, Ga.

Psalm 81:1-10; RCL, the same reading or Psalm 139:1-6, 13-18 (Psalm 130; RCL, the same Psalm or Psalm 138)

“Are you living wide open? Dr. David Jeremiah writes about “passion” in his book titled, Life Wide Open.[1] Please understand in this message I am not referring to rushing around, I am referring to relying upon. Psalm 81:10b reads, “Open your mouth wide, and I will fill it.”

William MacDonald (1917-2007), former president of Emmaus Bible School writes, “This promise has sometimes been wrongly used by lazy preachers to justify any lack of preparation; all they have to do is open their mouth and the Lord will give them a message. But that is not the meaning at all!”[2]

Dr. Charles R. Swindoll shares, “I read of a young minister whose besetting sin was not laziness but conceit. He frequently boasted in public that all the time he needed to prepare his Sunday sermon was the few moments it took to walk to the church from the parsonage next door. You could probably guess what the congregation voted to do: They bought a new parsonage eight miles away.”[3]

http://sermons.pastorlife.com/members/sermon.asp?USERID=&SERMON_ID=4167 “PastorLife began in the heart of Dr. J. Mike Minnix many years ago. His initial idea was to create a newsletter to assist pastors and Bible teachers with materials and ideas for faithfully communicating God's Word.”

Oh, That My People Would Listen to Me

To the choirmaster: according to The Gittith.^[a] Of Asaph.

81 Sing aloud to God our strength;
shout for joy to the God of Jacob!

- ² Raise a song; sound the tambourine,
the sweet lyre with the harp.
- ³ Blow the trumpet at the new moon,
at the full moon, on our feast day.
- ⁴ For it is a statute for Israel,
a rule^[b] of the God of Jacob.
- ⁵ He made it a decree in Joseph
when he went out over^[c] the land of Egypt.
I hear a language I had not known:
- ⁶ "I relieved your^[d] shoulder of the burden;
your hands were freed from the basket.
- ⁷ In distress you called, and I delivered you;
I answered you in the secret place of thunder;
I tested you at the waters of Meribah. Selah
- ⁸ Hear, O my people, while I admonish you!
O Israel, if you would but listen to me!
- ⁹ There shall be no strange god among you;
you shall not bow down to a foreign god.
- ¹⁰ I am the LORD your God,
who brought you up out of the land of Egypt.
Open your mouth wide, and I will fill it...

(Continues through verse 16)

- a. [Psalm 81:1](#) Probably a musical or liturgical term
- b. [Psalm 81:4](#) Or *just decree*
- c. [Psalm 81:5](#) Or *against*
- d. [Psalm 81:6](#) Hebrew *his*; also next line

"This psalm was penned, as is supposed, not upon occasion of any particular providence, but for the solemnity of a particular ordinance, either that of the new-moon in general or that of the feast of trumpets on the new moon of the seventh month, [Lev. 23:24](#); [Num. 29:1](#). When David, by the Spirit, introduced the singing of psalms into the temple-service this psalm was intended for that day, to excite and assist the proper devotions of it. All the psalms are profitable; but, if one psalm be more suitable than another to the day and observances of it, we should choose that. The two great intentions of our religious assemblies, and which we ought to have in our eye in our attendance on them, are answered in this psalm, which are, to give glory to God and to receive instruction from God, to "behold the beauty of the Lord and to enquire in his temple;" accordingly by this psalm we are assisted on our solemn feast days,

I. In praising God for what he is to his people ([v. 1-3](#)), and has done for them ([v. 4-7](#)).

II. In teaching and admonishing one another concerning the obligations we lie under to God ([v. 8-10](#)), the danger of revolting from him ([v. 11, 12](#)), and the happiness we should have if we would but keep close to him ([v. 13-16](#))..."

➤ https://www.blueletterbible.org/Comm/mhc/Psa/Psa_081.cfm Matthew Henry

2 Corinthians 4:5-12; RCL, the same reading (2 Corinthians 4:13-5:1; RCL, the same reading)

The Epistle (2nd Reading) will continue from 2 Corinthians through July 8.

“...To read 2 Corinthians is to watch a pastor at work. Paul practices, describes, defends, and commends to his audience his pastoral ministry. Something quite rare presents itself in this letter: an extended argument for the ministry of the gospel offered by a practitioner in the heat of the moment...”

What does it mean to place pastoral practice at the center of the interpretation of Pauline epistles?... Nevertheless, by calling Paul “pastor” I simply mean to underscore the happy mixture of rhetoric and theological conviction in his letters.

1 Not despising the art of persuasion, Paul adapts his speech to the needs and circumstances of his hearers in order to shape them into a community embodying God’s transformation of creation, which will be completed at Christ’s return. To be a pastor is to use human speech to lead the Christian community into the future promised to it by God.

2 Cor 1-7 is full of words about speech...” (continued after the reading)

⁵ For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants^[a] for Jesus' sake. ⁶ For God, who said, “Let light shine out of darkness,” has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Treasure in Jars of Clay

⁷ But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. ⁸ We are afflicted in every way, but not crushed; perplexed, but not driven to despair; ⁹ persecuted, but not forsaken; struck down, but not destroyed; ¹⁰ always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. ¹¹ For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. ¹² So death is at work in us, but life in you.

- a. [2 Corinthians 4:5](#) Or *slaves* (for the contextual rendering of the Greek word *doulos*, see Preface)

“...Now we can see the force of the argument in 4:5-12. Paul feverishly distinguishes his bold speech from arrogance. In 4:5 (“For what we preach is not ourselves . . .”), he contrasts himself to the well-known figure of the harsh Cynic philosopher, who customarily preached his own moral virtue as the foundation of his bold speech.⁷ Rather than its lord, Paul portrays himself as the church’s slave, a theme which he will develop in 4:10-12. Furthermore, according to 4:6, God (not Paul!) creates and illumines souls. Thus, Paul is bold but not tyrannical. This will prove to be an important distinction in 5:11-6:13, when he exhorts the church to imitate his ministry of reconciliation.

Admirably ambiguous imagery in 4:7 underscores Paul’s lack of arrogance and his love for the church: “we have this treasure in earthen vessels.” What is the treasure? Is it the gospel and its ministry? Or is it Paul’s own divinely illumined soul? Furthermore, what are earthen vessels? Are they the cheap and humble pots used for lowly and vulgar purposes?⁸ Or does Paul wish to evoke

the body's natural fragility? All these meanings are present, though not simultaneously. On the one hand, a fragile container holds his soul so that the power might be God's and not his own, as his endurance of hardships in 4:8-9 illustrates.⁹ On the other hand, 4:10-12 emphasizes Paul's social abasement for the sake of the church...

Just as Paul is free by the power of the Holy Spirit, yet enslaves himself to all for their salvation, so also should the church not stand on its rights, but forgive and comfort, the one whom it had rebuked. But this is to anticipate Paul's appeal which begins in 5:11..."

http://wordandworld.luthersem.edu/content/pdfs/11-2_Environment/11-2_Fredrickson.pdf

David Fredrickson, Luther Northwestern Theological Seminary, St. Paul, Minnesota

Jars of Clay is a Christian rock band from Nashville, Tennessee. Learn more about them at their website <http://www.jarsofclay.com/>

The Mark Challenge
Ready for Chapter 8?

Mark 2:23-28 (3:1-6); RCL, the same reading (Mark 3:20-35; RCL, the same reading)

"...Ironically, many who today claim to follow Jesus continue to make the scribes' and Pharisees' accusation—that Jesus broke, circumvented or did away with His Father's law. They sometimes point to Mark 2:23–28: "Now it happened that He went through the grain fields on the Sabbath; and as they went His disciples began to pluck the heads of grain. And the Pharisees said to Him, 'Look, why do they do what is not lawful on the Sabbath?'" (vv. 23–24).

A hungry person can get nourishment by picking ripe heads of grain, rubbing them between the hands to remove the husks and eating the grains that remain. This was a common practice in Jesus' time, and if you live in a grain-producing area today you may have done this yourself.

The Pharisees were not accusing the disciples of theft. It was legal for a passer-by to take the grain he could eat on the spot, as long as he did not harvest a quantity for later consumption or sale. "When you come into your neighbor's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain" (Deuteronomy 23:25)..."
(Continued after the reading)

"The Holy Gospel according to St. Mark, the 2nd Chapter"

Jesus Is Lord of the Sabbath

²³ One Sabbath he was going through the grainfields, and as they made their way, his disciples began to pluck heads of grain. ²⁴ And the Pharisees were saying to him, "Look, why are they doing what is not lawful on the Sabbath?" ²⁵ And he said to them, "***Have you never read what David did, when he was in need and was hungry, he and those who were with him: ²⁶ how he entered the house of God, in the time of^{da} Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?"*** ²⁷ And he said to them, "***The Sabbath was made for man, not man for the Sabbath. ²⁸ So the Son of Man is lord even of the Sabbath.***"

- a. [Mark 2:26](#) Or in the passage about

Cross references:

1. [Mark 2:23](#) : [For ver. 23-28, see Matt. 12:1-8; Luke 6:1-5](#)
2. [Mark 2:23](#) : [Deut. 23:25](#)
3. [Mark 2:24](#) : [\[Matt. 9:11\]](#)
4. [Mark 2:24](#) : [\[Ex. 20:9-11\]](#)
5. [Mark 2:25](#) : [See Matt. 21:16](#)
6. [Mark 2:25](#) : [1 Sam. 21:1-6](#)
7. [Mark 2:26](#) : [1 Chr. 24:6; \[1 Sam. 21:1; 2 Sam. 8:17\]](#)
8. [Mark 2:26](#) : [Ex. 25:30; Lev. 24:5-9](#)
9. [Mark 2:27](#) : [Ex. 23:12; Deut. 5:14](#)
10. [Mark 2:27](#) : [Col. 2:16](#)
11. [Mark 2:28](#) : [\[ver. 10\]](#)

“Does Tradition Equal Law?”

“...But what is work? The Mishna, which comes from the rabbinical oral tradition of Jesus’ day, lists “*forty less one*” tasks that it considers “work”—a violation of the Sabbath—for a Jew. The list includes the agricultural activities of threshing and winnowing—the removal of husks from heads of grain and separating the resulting chaff from the grains (Mishna, *Shabbath*). Remember that to the scribes and Pharisees, a violation of their *oral tradition about a law* was equivalent to breaking the law itself. Therefore the Pharisees watching Jesus’ disciples picking and rubbing a few heads of grain could say, “Look, why do they do what is not lawful on the Sabbath?” even though such activity is not specifically proscribed or defined as harvesting in the Pentateuch.

It is interesting that not all ancient Jewish authorities agreed with the Pharisees of Jesus’ day. The writers of the Talmud stated that one could pluck and eat on the Sabbath if he only rubbed the grain with his fingertips and not the whole hand. Another authority (Rabbi Judah ben El’ai) said that the same act could be done if a utensil were not involved.

The Pharisees jealously guarded their role as interpreters of the law, and vigorously resisted disagreement. But Jesus—the great Lawgiver in the flesh—knew that their reasoning was sometimes wrong. All of Jesus’ clashes with the scribes and Pharisees regarding the Sabbath were over demonstrable mistakes in their oral tradition about the Torah. In each case, Jesus went to Scripture to teach what was actually intended by a particular law, and in doing so affirmed and magnified the Sabbath commandment. *Jesus never said it is permissible to break the law as it was given to Moses, and would never have done so Himself.* Many commentators erroneously assume that Jesus and the Pharisees were disagreeing about the validity of the Sabbath commandment as given in the Torah. But in fact, *they were disagreeing about a portion of the rabbinical oral tradition that became the Mishna.* In showing the Pharisees a correct interpretation of a particular matter regarding the Sabbath, Jesus was not undermining or negating the Sabbath, He was affirming it...”

- <http://www.lcg.org/cgi-bin/lcg/lcn/lcn-issue.cgi?category=LivingChurchNews&item=1366750920&v=2&i=6&d=September/October> Dexter B. Wakefield, Living Church of God

"In Mark3:1-6, we have an account of Jesus healing a man with a withered hand in the synagogue. Several things are noteworthy in this record. First of all, we are told the motives of the Pharisees so that we can see into their hearts just as clearly as our Lord could as He stood before them. They were waiting for Him to act "in order that they might accuse him."

The second thing I see is that when Jesus asked a question to get them to reveal their own convictions "...they kept silent." Does this not seem strange for men who seem to have such concrete opinions, as the Pharisees did, about how to serve God?..." (continued after the reading)

A Man with a Withered Hand

3 Again he entered the synagogue, and a man was there with a withered hand.
² And they watched Jesus,^[a] to see whether he would heal him on the Sabbath, so that they might accuse him. ³ And he said to the man with the withered hand, **"Come here."** ⁴ And he said to them, **"Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?"** But they were silent. ⁵ And he looked around at them with anger, grieved at their hardness of heart, and said to the man, **"Stretch out your hand."** He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

- a. [Mark 3:2](#) Greek *him*

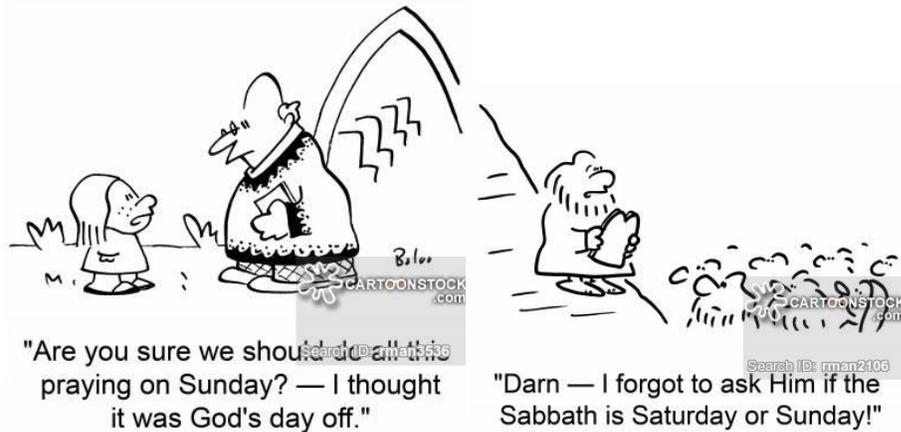
"This is the Gospel of the Lord" "Praise to You, O Christ"

"...But lastly, there is a point of human nature here that needs to be identified. Can we notice on this occasion that those whose minds were already made up and whose hearts were stubbornly resistant were paying close attention to the Master. They were given the opportunity to take a part in this teaching session and commend the good work that Jesus was about to do. They could have been a positive voice and taken their side with the Lord. Instead, as the opportunity to do good and speak good things arose, they remained silent. They had made their choice to watch Jesus and accuse. Their voices were only going to be used for destructive purposes. And sure enough, verse 6 says that is exactly what they did. This is the mating of human nature and opportunity that is so often seen. When opportunities for honor and praise and encouragement and commendation come along, we are silent, while the accusers, and grumblers, and fault finders always await their opportunity to speak...

When the Lord gives you opportunity to take His side and encourage, build up, strengthen, help, commend or amen - take it. It is the time to speak! Those that criticize and demean others always seem to find opportunities to speak. It is time that more good folk used the same opportunities. God bless your efforts on behalf of others."

- ✦ <http://www.bible.ca/ef/expository-mark-3-1-6.htm> Carl MacMurray "From Expository Files 3.5; May 1996"

See Luke 13:10 - 17 for a similar story. Jesus Heals a Crippled Woman on the Sabbath



✦

<https://www.cartoonstock.com/directory/s/sundays.asp>

Rick and Ted have taken the week off. Agnus Day appears with the permission of

<http://www.agnusday.org/>

Or maybe not



So what Sunday is it really?

For the season of Pentecost, Trinity or Ordinary Time there are several patterns used until Advent.

- ✦ The first is to number them relative to Pentecost, as they appear in the Lutheran Service Book following a pattern set by the Revised Common Lectionary in 1969.
 - ✦ The second is to number them starting one week later, as they appear in The Lutheran Hymnal.
 - ✦ The third is to follow the pattern of the Catholic Church, in Ordinary times, referring to the definition of ordinary that is about numerical order. The counting is actually set up in reverse always ending with Proper 29 for the Sunday that ends November 20-26. The greater proper number of the two is from the Orthodox calendar which includes several Sundays before Pentecost.
- http://www1.cpd.org/wiki/index.php/Ordinary_Time is a brief link for further details on Ordinary Time.
 - A more extensive one can be found at https://en.wikipedia.org/wiki/Ordinary_Time.