

## 3<sup>rd</sup> Sunday after Pentecost June 21, 2020

2nd Sunday after Trinity Proper 7 (12)  
Lectionary Year A – the Gospel of Matthew

# Living the Lutheran Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.*

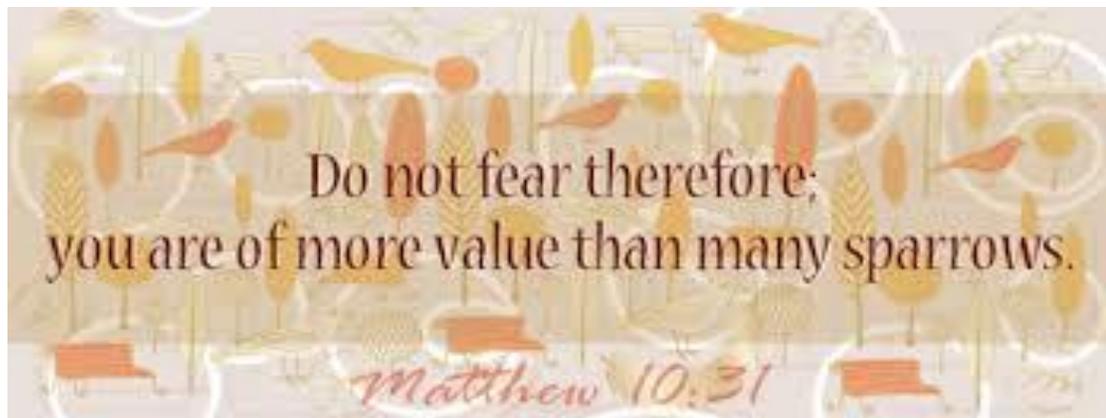
*An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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### Gather and be blessed:

- ✦ **Thursdays at 10 AM(5pm Kenya/Uganda):** At Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134 and on line through <https://zoom.us/j/815200301>
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com)
- ✦ **Tuesdays at 1:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://steadfastlutherans.org/2014/06/have-no-fear-of-them-sermon-on-matthew-105a-21-33-by-pr-charles-henrickson/>

### Hymn of the Day

**Lutheran Service Book (LSB) 659 The Lutheran Hymnal (TLH) 258**

**“Lord of our life and God of our salvation”**

“Although it seems that in our time Satan and the world are working especially hard against the Church, the truth is that there have been many such times in our history. One such time was the Thirty Years’ War (1618–48); although it was a time of death, disease and destruction, many great hymns of faith were born out of the horrific conditions caused by this conflict (for example, the many hymns of Paul Gerhardt)... The author of today’s hymn, Matthäus Apelles von Löwenstern (1594–1648), was an imperial counselor in the courts of two Holy Roman Emperors during these years. He was a devout Lutheran, but his employers were Roman Catholic, and very determined to destroy the Lutheran faith...

There is marvelous imagery in every stanza of this hymn: light and darkness, storm and calm, battle and peace. The Church is the ark that protects us from the hungry billows outside and from the enemy, who unfurls his banners of war. The metaphor of the Church as the ark on stormy waters is an ancient one, and is even found in our baptismal liturgy (see LSB pp. 268–271)... The second stanza is an especially vivid description of how the enemy lurks outside, surrounding you and waiting to devour you (1 Peter 5:8)... The hymn generally follows a pattern of prayer that goes like this: (1) address to God; (2) an attribute or quality of God; (3) a petition to God; (4) the expected result; and (5) conclusion. Study by Randall P. Wurschmid.

- <https://www.lcms.org/worship/hymn-of-the-day-studies>
- <https://www.youtube.com/watch?v=oGbHLk405BE> TLH on piano, Tune: Herzliebster Jesu by: Johann Cruger 1640 [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=3rrXbt9DCmI> LSB melody on piano with voice, Tune: Iste Confessor (Poitiers) Arranged and performed by Richard A. Bicknase Also used for LSB 840 and 916.
- <https://www.youtube.com/watch?v=6t4o5FHwoI0> Cloisters, the most common tune for this hymn. Organ with lyrics by Richard Irwin

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® Text Edition: 2016. Copyright © 2001  
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*During the season of Trinity/Pentecost, the Revised Common Lectionary offers two tracks. One has OT readings that are semi-continuous, following major stories/themes beginning in Year A with Genesis and ending in Year C with the later prophets. The second follows the complementary historical tradition of thematically pairing the OT reading with the Gospel reading.* <https://lectionary.library.vanderbilt.edu/>

**O. T.** - “Cursed be the day on which I was born!”

**Psalm** – “For he will command his angels concerning you”

**Epistle** – “For the wages of sin is death, but...”

**Gospel** – “*So have no fear of them...*”

**Jeremiah 20:7-13; Revised Common Lectionary (RCL), Genesis 21:8-21 or Jeremiah 20:7-13**  
*(Next week: Jeremiah 28:5-9; RCL, Genesis 22:1-14 or the same reading from Jeremiah)*

### *The Prophet and his Time*

*The opening of the book (Jer 1:1-3) indicates that Jeremiah was from a clergy family living in the small town of Anathoth just a few miles north of Jerusalem. Born around 645 BCE, Jeremiah was about 18 when he was called to be a prophet in 627, the thirteenth year of King Josiah's administration (Jer 1:1-3). This was the same year that the emperor Assurbanapal died, signaling that the days of Assyrian empire were numbered. The end came for Assyria with the fall of Nineveh to the Medes and Babylonians in 612, and by 605 Babylon ruled the world, including Judah. The prophet lived through these tumultuous times. He witnessed the end of Assyria, the beginning of Babylonian rule, and the downfall of his own nation Judah, as the ill-advised and arrogant leaders brought the roof down on their head. Jerusalem was burned, and the majority of the citizens were taken into exile in Babylon in 587. Specialists in the study of this prophet have expended enormous energy in seeking to relate the narratives and sayings in the Jeremiah book to the events of these times. In any case, his work extended for some 40 years, from 627 to 587 BCE..." (continued after the reading)*

### **Jeremiah Persecuted by Pashhur\* Verses 1-18**

...<sup>7</sup> O LORD, you have deceived me,  
 and I was deceived;  
 you are stronger than I,  
 and you have prevailed.  
 I have become a laughingstock all the day;  
 everyone mocks me.  
<sup>8</sup> For whenever I speak, I cry out,  
 I shout, "Violence and destruction!"  
 For the word of the LORD has become for me  
 a reproach and derision all day long.  
<sup>9</sup> If I say, "I will not mention him,  
 or speak any more in his name,"  
 there is in my heart as it were a burning fire  
 shut up in my bones,  
 and I am weary with holding it in,  
 and I cannot.  
<sup>10</sup> For I hear many whispering.  
 Terror is on every side!  
 "Denounce him! Let us denounce him!"  
 say all my close friends,  
 watching for my fall.  
 "Perhaps he will be deceived;  
 then we can overcome him  
 and take our revenge on him."

11 But the LORD is with me as a dread warrior;  
 therefore my persecutors will stumble;  
 they will not overcome me.

They will be greatly shamed,  
 for they will not succeed.

Their eternal dishonor  
 will never be forgotten.

12 O LORD of hosts, who tests the righteous,  
 who sees the heart and the mind,<sup>[a]</sup>  
 let me see your vengeance upon them,  
 for to you have I committed my cause.

13 Sing to the LORD;  
 praise the LORD!  
 For he has delivered the life of the needy  
 from the hand of evildoers.

14 Cursed be the day  
 on which I was born!  
 The day when my mother bore me,  
 let it not be blessed!

15 Cursed be the man who brought the news to my father,  
 "A son is born to you,"  
 making him very glad.

16 Let that man be like the cities  
 that the LORD overthrew without pity;  
 let him hear a cry in the morning  
 and an alarm at noon,

17 because he did not kill me in the womb;  
 so my mother would have been my grave,  
 and her womb forever great.

18 Why did I come out from the womb  
 to see toil and sorrow,  
 and spend my days in shame?

a. [Jeremiah 20:12](#) Hebrew *kidneys*

\*"The son of Immer (probably the same as Amariah, [Nehemiah 10:3](#) ; [12:2](#) ), the head of one of the priestly courses, was "chief governor [Heb. paqid nagid, meaning "deputy governor"] of the temple" ( [Jeremiah 20:1](#) [Jeremiah 20:2](#) ). At this time the nagid , or "governor," of the temple was Seraiah the high priest ( [1 Chronicles 6:14](#) ), and Pashur was his paqid , or "deputy." Enraged at the plainness with which Jeremiah uttered his solemn warnings of coming judgements, because of the abounding iniquity of the times, Pashur ordered the temple police to seize him, and after inflicting on him corporal punishment (forty stripes save one, [Deuteronomy 25:3](#) ; Compare [2 Corinthians 11:24](#) ), to put him in the stocks in the high gate of

Benjamin, where he remained all night. On being set free in the morning, Jeremiah went to Pashur ( [Jeremiah 20:3](#) [Jeremiah 20:5](#) ), and announced to him that God had changed his name to Magor-missabib, i.e., "terror on every side." The punishment that fell upon him was probably remorse, when he saw the ruin he had brought upon his country by advising a close alliance with Egypt in opposition to the counsels of ( [Jeremiah 20:4-6](#) ). He was carried captive to Babylon, and died there."

➤ <https://www.biblestudytools.com/dictionary/pashur/>

#### "The Laments of Jeremiah

Jeremiah 20:7-13 is one of a half-dozen texts known as the "confessions" or better "laments" of Jeremiah. (11:18-23; 12:1-6; 15:10-21; 17:14-18; 18:18-23; 20:7-13, 14-18). While outwardly the prophet appeared as a "wall of bronze" (1:18; 15:20), these laments reveal something of the turmoil he was experiencing within. He had not wanted the job in the first place (1:6) and claimed the Lord had seduced him into it (20:7). His own family and friends had turned against him (11:19,21). He found himself alone, unable to enjoy good times (15:17). He went so far as to wish he'd never been born (20:14-18). And whose fault was all this? Jeremiah did not hesitate to place the blame for his dire circumstances on the God who had called him to this task in the first place, accusing God as being as deceitful as a mirage in the desert (15:18)..."

➤ [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=90](https://www.workingpreacher.org/preaching.aspx?commentary_id=90)

[James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, MN

"Jeremiah's ministry extended for some forty years (about 625-585 BC).

At the mid-point of his ministry, the Babylonian empire under Nebuchadnezzar began expanding in the Middle East and Israel's existence was threatened. Jeremiah warned Israel about this threat, believing that he had received such warning words from God.

But the people denounced him (see 20:10). Jeremiah feels caught in the middle, squeezed between a God who has insisted that he preach this difficult word of warning and a people who refuse to believe him. He is stuck between an insistent God and a resistant people. This situation occasions for the prophet a vocational crisis.

In the midst of this crisis, he voices six laments (Jeremiah 11-20). In essence: God, I'm doing your bidding, so what's with all this trouble I have to endure; the people are engaged in a whispering campaign against me. Why did you get me into this mess? You didn't tell me it would be this difficult. It would have been better had I not been born than have to live through this kind of vocational hell (see 20:14-18).

How can Jeremiah talk to God like this? He goes on and on! "The word of the Lord has become for me a reproach and derision all day long" (20:8). "Cursed be the day on which I was born! ...Why did I come forth from the womb to see toil and sorrow and spend my days in shame" (20:14, 18)? Earlier, Jeremiah's words to God are even more sharply stated (15:18): "Why is my pain unceasing, my wounds incurable, refusing to be healed? Truly, you [God] are to me like a deceitful brook, like waters that fail."

These laments of Jeremiah recall many (60) psalms, often called lament psalms. For example, Psalm 13:1-2: "How Long, O Lord? Will you forget me forever? How long must I bear pain in my soul and have sorrow in my heart all day long?" ...

How can these biblical characters speak to God like that? But they do, easily and often. Do they not model for us an openness to speak to God in comparable ways? Can we not voice to God our deepest questions and complaints, no holds barred? Certainly these kinds of prayers can be an important way for us to speak to God in difficult times. Given any number of personal crises we may face, these kinds of prayers are a genuine gift...

When thinking about prayer and God, or any other important matter of faith, one of the most important things to keep in mind is that God has established a genuine relationship with us...

God understands that for our relationship with God to be genuine, our voice counts, too. God is not the only one who has something important to say. And so God gifts us with prayer, including speaking our mind to God about whatever we may endure. God values what we have to say; God honors what we bring to the table.

To conclude: Laments are a God-given way for us to make a situation more open for God, to give God more room to work in our lives. We can be confident that God always has our best interests at heart and will work with our prayers and other factors to create the best possible future."

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1944](https://www.workingpreacher.org/preaching.aspx?commentary_id=1944)  
[Terence E. Fretheim](#) Elva B. Lovell Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

**Psalm 91:1-10 (11-16); RCL, Psalm 86:1-10, 16-17 or Psalm 69:7-10, (11-15), 16-18 (Psalm 119:1-10 (11-16); RCL, Psalm 13 or Psalm 89:1-4, 15-18)**

*"In the whole collection there is not a more cheering Psalm, its tone is elevated and sustained throughout, faith is at its best, and speaks nobly." (Charles Spurgeon)*

*"Although it is not entirely unique in the Psalter, the most striking thing about Psalm 91 is that it ends with a divine speech in verses 14-16.*

*Usually when God speaks in the Psalms, it is to express divine displeasure and to call people to account. See, for instance, Psalms 50:7-23; 81:6-16; and 95:8-11, although it is interesting that 50:15, 23 and 81:16 suggest that God "will deliver," "will show . . . salvation," and "would satisfy," if the people will listen and respond faithfully. It is perhaps not coincidental that the very things that Psalms 50:15, 23 and 81:16 anticipate are what God explicitly promises in 91:14-16 (the Hebrew verb translated "deliver" in 50:15 is rendered as "rescued" in 91:15).*

*Indeed, the exact verbal links among these three psalms that contain divine address -- Psalms 50, 81, and 91 -- are striking enough to suggest that Psalms 50 and 81 intentionally anticipate Psalm 91; or perhaps more precisely, they anticipate Psalms 90-91 at the beginning of Book IV of the Psalter..."*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1394](https://www.workingpreacher.org/preaching.aspx?commentary_id=1394)  
[J. Clinton McCann](#) Evangelical Professor of Biblical Interpretation, Eden Seminary, Saint Louis, MO

## My Refuge and My Fortress

91 He who dwells in the shelter of the Most High  
will abide in the shadow of the Almighty.

<sup>2</sup> I will say<sup>a</sup> to the LORD, “My refuge and my fortress,  
my God, in whom I trust.”

<sup>3</sup> For he will deliver you from the snare of the fowler  
and from the deadly pestilence.

<sup>4</sup> He will cover you with his pinions,  
and under his wings you will find refuge;  
his faithfulness is a shield and buckler.

<sup>5</sup> You will not fear the terror of the night,  
nor the arrow that flies by day,

<sup>6</sup> nor the pestilence that stalks in darkness,  
nor the destruction that wastes at noonday.

<sup>7</sup> A thousand may fall at your side,  
ten thousand at your right hand,  
but it will not come near you.

<sup>8</sup> You will only look with your eyes  
and see the recompense of the wicked.

<sup>9</sup> Because you have made the LORD your dwelling place—  
the Most High, who is my refuge<sup>b</sup>—

<sup>10</sup> no evil shall be allowed to befall you,  
no plague come near your tent.

<sup>11</sup> *For he will command his angels concerning you  
to guard you in all your ways.*

<sup>12</sup> *On their hands they will bear you up,  
lest you strike your foot against a stone.*

<sup>13</sup> *You will tread on the lion and the adder;  
the young lion and the serpent you will trample underfoot.*

<sup>14</sup> *“Because he holds fast to me in love, I will deliver him;  
I will protect him, because he knows my name.*

<sup>15</sup> *When he calls to me, I will answer him;  
I will be with him in trouble;*

*I will rescue him and honor him.*

<sup>16</sup> *With long life I will satisfy him  
and show him my salvation.”*

a. [Psalm 91:2](#) Septuagint *He will say*

b. [Psalm 91:9](#) *Or For you, O Lord, are my refuge! You have made the Most High your dwelling place*

“It is not surprising that Psalm 91 is often read, frequently set to music, and much-loved. It offers the reader a straightforward and thorough expression of trust in the providence and protection of God, even and especially under trying or dangerous conditions, and does so using as rich and powerful a set of images as are found anywhere in the Bible. Most readers will have little difficulty apprehending and appreciating the gist of the text. Accordingly, the task of the interpreter of this psalm is not so much one of explanation as it is one of appreciation and application. Exposition should seek to lead the congregation to a deeper understanding of the evident good news offered in the text, and to help them steer clear of pitfalls that may, ironically, trap the reader even as the text celebrates the Lord’s protection against such snares. In aid of the first part of the task, the interpreter might note the following:

- The reading as set forth in the Revised Common Lectionary includes the essential thrust of the opening movement of the psalm, with verses 9-10 serving as something of a summary of verses 1-8: Those who take refuge in the Lord are protected from evil. However, the omission of these opening verses robs the reader and the preacher of a wealth of imagery that far better illustrates the breadth, power, and above all, the tenderness of this protective care. For example, the image of the faithful being sheltered under God’s wings (verse 4) displays the warm, parental side of God’s defense of the people, and also offers a wide range of connections to other texts, including Ruth 2:12, Psalm 57:1, and Matthew 23:37/Luke 13:34, that employ the same image.
- Verses 14-16 move beyond the description of God’s care by the psalmist and report God’s own words, which validate the psalmist’s claims. It may be worthwhile to emphasize here that God promises deliverance, protection, answering, presence, honor, and salvation without any mention of prerequisites or merit, only specifying that those who know, love, and call upon God will receive these blessings...”
- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2645](https://www.workingpreacher.org/preaching.aspx?commentary_id=2645)  
[Matthew Stith](#) Pastor, Round Hill Presbyterian Church, Elizabeth, Pa.

### **Romans 6:12-23; RCL, Romans 6:1b-11 (Romans 7:1-13; RCL, Romans 6:12-23)**

“This reading needs context.

It jumps in the middle of a particular argument Paul is making about the believer’s relation to sin, driven by two questions: one in Romans 6:1 and the other in 6:15. This argument is part of a larger case Paul is making about how the gospel of the grace of God in Jesus Christ transforms believers from old humanity to new humanity in Christ and thereby brings about death to sin and nullifies the function of the law.

Verses 12 through 14 are better treated as the conclusion to the previous section in Romans 6:1-11. It is *because* we’ve died to the old humanity through baptism, and been united to Christ, that Paul exhorts the believers to not let sin rule their lives. We have a choice to recognize that we’ve been set in a new reality, and Paul exhorts them in light of the new reality. In this life because they are “in Christ,” a choice exists that once did not: “Don’t let sin reign. Don’t give your bodies to be used as instruments of sin.”

The reason Paul gives for this exhortation is in 6:14: those who have died with Christ in baptism are “not under law, but under grace.” This is the operative contrast that gives birth to

the rhetorical question in 6:15: “Should we sin because we are not under law, but under grace?” ...”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=3336](http://www.workingpreacher.org/preaching.aspx?commentary_id=3336)

[Kyle Fever](#) Director of Beyond Ministries, Ingham-Okoboji Lutheran Bible Camps, Lake Okoboji, Iowa

## Dead to Sin, Alive to God Verses 1-14

...<sup>12</sup> Let not sin therefore reign in your mortal body, to make you obey its passions. <sup>13</sup> Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. <sup>14</sup> For sin will have no dominion over you, since you are not under law but under grace.

## Slaves to Righteousness Verses 15-23

<sup>15</sup> What then? Are we to sin because we are not under law but under grace? By no means! <sup>16</sup> Do you not know that if you present yourselves to anyone as obedient slaves,<sup>[c]</sup> you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? <sup>17</sup> But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, <sup>18</sup> and, having been set free from sin, have become slaves of righteousness. <sup>19</sup> I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

<sup>20</sup> For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup> But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup> But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. <sup>23</sup> For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

- a. [Romans 6:6](#) Greek *man*
- b. [Romans 6:7](#) Greek *has been justified*
- c. [Romans 6:16](#) For the contextual rendering of the Greek word *doulos*, see Preface; twice in this verse; also verses [17](#), [19](#) (twice), [20](#)

““The wages of sin is death.” So proclaims any number of homespun billboards I have driven past over the years. Not a few church signs have sported this just-less-than good news, too. It’s the kind of thing non-Christians expect to hear from finger-wagging preachers or other pious purveyors of the Gospel...

Read in the context of Romans 6, however, it is just possible to take these words another way. Oh, true, they still won’t be the best news anyone has ever heard. This other possible angle on this now-famous phrase won’t evacuate all hint of judgment, either. But it is possible that Paul is being more matter-of-fact than hellfire-and-brimstone. It is possible that at least in part—possibly even in large part—that Paul is less predicting some divine judgment when the roll is called up yonder and more making a simple observation about how life works in this world of ours.

After all, in these verses Paul is making a case for righteous living as a baptized believer and he does this by saying matter of factly that everybody is a slave to something and so we all get to choose our masters... We might like to think of ourselves as independent free agents, as self-made individuals who make life up as we go along and who rely on our wits and our intelligence moment by moment to make prudent decisions. But it’s a lie, Paul as much as says.

People who dwell outside of Christ and the grace that brings true life are addicts, slaves, indentured servants to their own passions and to the whims of an amoral, immoral culture of indulgence. “Look back at how you used to live before you met Jesus” Paul urges his Roman readers. “You were enslaved to your appetites, eating and drinking too much of the wrong things all the time. The drunken parties, the wanton orgies, the morning-after hangovers, the constant sense of regret and embarrassment over how you behaved when you got drunk . . . In retrospect does any of that look like freedom?”...

So when Paul says in the final line of Romans 6 “the wages of sin is death,” he is not so much making a prediction as an observation!...

How much better, Paul advises, to let yourself be a slave to Christ! And that, Paul reminds the Romans, is who you are now...

True, the Christian life can be the persecuted life, too, and no one needed to remind Christians in Rome (of all places) of that reality. And also true, just being a believer is no insulation against sickness or tragedy coming your way. But abiding in the ways of God leads to life, not death, to joy not despair. Lean into all that goodness, Paul says. It is who you are now by baptism in Christ so go with that good flow!...”

➤ [https://cep.calvinseminary.edu/sermon-starters/proper-8a/?type=lectionary\\_epistle](https://cep.calvinseminary.edu/sermon-starters/proper-8a/?type=lectionary_epistle) Scott Hoezee

**Matthew 10:5a, 21-33; RCL, Matthew 10:4-39 (Matthew 10:34-42; RCL, Matthew 10: 40-42)**

*“Matthew continues the theme of disciples imitating their master.*

*This time the parallel appears not just in what they will say and do, but in what they will experience in the mission field: rejection, suffering, and for some even death.*

*This passage introduces a second stage of the mission instructions for the twelve which began in Matthew 10:1-23. Directives for their evangelistic task take on a darker tone and resemble a warning as much as an encouragement. If the first part of the instructions focused on practical aspects of the mission journey (10:5-15), the second is taken up with the severe conditions the apostles will experience, though coupled with reasons for hope (10:16-23). Our*

passage focuses on the commitment of the apostles themselves while revisiting some of the earlier themes (10:24-39).

During a former time, perhaps, such images of a master and his (and it usually was "his") apprentice conveyed the relationship by which trades and various excellences in craft were passed down. A learner was inducted into a way of life by mimicking the mode of his master's way of life until he too mastered the craft and could in turn take on apprentices..."

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=3303](https://www.workingpreacher.org/preaching.aspx?commentary_id=3303)  
[Colin Yuckman](#) Assistant Director, MA in Christian Practice, Duke Divinity School, Durham, N.C.

**“The Holy Gospel beginning in the 10<sup>th</sup> Chapter of St. Matthew”**

## **The Twelve Apostles Verses 1-4**

## **Jesus Sends Out the Twelve Apostles Verses 5-15**

<sup>5</sup> These twelve Jesus sent out, instructing them,...

## **Persecution Will Come Verses 16-25**

...<sup>21</sup> **Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, <sup>22</sup> and you will be hated by all for my name's sake. But the one who endures to the end will be saved. <sup>23</sup> When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.**

<sup>24</sup> **“A disciple is not above his teacher, nor a servant<sup>[a]</sup> above his master. <sup>25</sup> It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign<sup>[b]</sup> those of his household.**

## **Have No Fear Verses 26- 33**

<sup>26</sup> **“So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. <sup>27</sup> What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. <sup>28</sup> And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.<sup>[c]</sup> <sup>29</sup> Are not two sparrows sold for a penny?<sup>[d]</sup> And not one of them will fall to the ground apart from your Father. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Fear not, therefore; you are of more value than many sparrows. <sup>32</sup> So everyone**

**who acknowledges me before men, I also will acknowledge before my Father who is in heaven, <sup>33</sup> but whoever denies me before men, I also will deny before my Father who is in heaven.**

**Not Peace, but a Sword Verses 34-39**

**Rewards Verses 40-42**

- a. [Matthew 10:24](#) Or *bondservant*; also verse [25](#)
- b. [Matthew 10:25](#) Greek lacks *will they malign*
- c. [Matthew 10:28](#) Greek *Gehenna*
- d. [Matthew 10:29](#) Greek *assarion*, Roman copper coin (Latin *quadrans*) worth about 1/16 of a *denarius* (which was a day's wage for a laborer)

**“This is the Gospel of the Lord”** “Praise to You, O Christ”

“Do you know what command is given most often in the Bible? Think about your answer because the right answer might surprise you. Is it, “Do not kill”? Is it, “Love God,” or, “Love your neighbor”? Is it to rightly worship God? Is it, “Be more moral”? If you guessed any of these, you are wrong.

The command most common command in Scripture (by N.T. Wright’s count) is, “Do not fear.” Jesus gives this very command three times in this text alone, “Do not fear.”...

- <https://steadfastlutherans.org/2014/06/no-fear-sermon-on-matthew-105a-21-33-by-pastor-sam-wellumson/>  
Rev. Sam Wellumson is pastor at Christ the King Free Lutheran Church of East Grand Forks, MN.

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“Jesus has more than one hard-to-hear saying in this passage. We are reminded that his life was not an easy one, and since we are following him ours may not be, either.

The takeaway is found in v.39 – “Those who find their life will lose it, and those who lose their life for my sake will find it.”

Good enough, good enough.

Sermon by the Rev. Dr. Delmer L. Chilton

Jesus says some scary things, some really hard-to hear things in today’s Gospel lesson. “I have not come to bring peace, but a sword.”

**“For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.”**

**“Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me.”**

Let’s be honest, if these words did not have Jesus’ name on them, we would consider them the ridiculous demands of an evil person; possibly the leader of a crazy cult – like Charles Manson, or that guy in Nigeria who captured all those school girls.

All of us are here in church today because in one way or another we consider ourselves Christians and we have some desire to live a good life. And we believe that part of that effort to lead a good life is coming to church and hearing the Bible read and sermons preached on what has been read and we have to ask ourselves – “Okay, how is all this stuff about wielding swords and family feuds supposed to help me be a better Christian? Seriously, what’s the deal with this?”...

Instead of asking “What is God doing to make my life better, more whole, more spiritual, etc.” The real question is “What am I doing to involve myself in the work and will of God in the world today?”

Seen in this light, the scary things Jesus said make perfect sense. If you are going to go with Jesus, you have to be ready to go all the way. If you are going to go with Jesus, you have to be prepared to choose the Kingdom of God over your neighbors and your family and most especially over yourself.

It is not an easy choice to make. Indeed, in both the Gospel and in Romans, it is a choice that is compared to death. Matthew says, “. . . those who lose their life for my sake will find it,” and Paul writes, “(we) were baptized into his death . . .” and “. . . our old self was crucified with him . . .” and

“...we have been united with him in a death like his ...”

Yes, following Jesus is not so much about finding where God is in our life; it is more about finding those places where we are called to be in God’s life, what we are called to do in the Kingdom of God.

Ultimately – the hard, crazy, scary things Jesus has said to us today are still hard, but maybe not so crazy or scary after all.

They are not crazy because they tell us a true thing about life, a thing that everyone needs to learn in order to be truly and completely human. That thing is this, “It’s not about you.”...

And the things Jesus says are not scary, because they contain within them the promise of resurrection, the promise that we will also be a part of the new thing God is doing. “. . . those who lose their life will find it,” Matthew says. And in Romans, we are reminded that “. . . we will certainly be united with him in a resurrection like his.”...

- <https://lectionarylab.com/2014/06/16/year-a-the-second-sunday-after-pentecost-june-22-2014/>  
Brought to you by The Rev'ds Dr. John Fairless and Dr. Delmer Chilton (aka "Two Bubbas and a Bible")

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### A Difficult Text for Difficult Crises

“Below is a rough translation and some preliminary comments regarding Matthew 10:24-39, the Revised Common Lectionary gospel reading for the 3<sup>rd</sup> Sunday after Pentecost...”

Visit this website for a detailed analysis of this reading with attention to the original language.

- <https://leftbehindandlovingit.blogspot.com/2014/06/a-difficult-text-for-difficult-crises.html> D. Mark Davis, 2013.

2017-06-21 — They are so witty!



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### The Matthew Challenge? And you are on Chapter...?



“The most striking verse in Matthew 10 may well be verse 36 where Jesus predicts great strife within families. The verse there seems to be a quote from Micah 7:6 and is usually flagged as such in footnotes. But if this is an allusion by Jesus to Micah, then it is doubly surprising. Because in Micah these words occur in the midst of a lament over Israel’s sorry state of affairs. Micah warns the people that things have slipped so far in Israelite society that you can’t trust even the lover in your own arms, you can’t trust judges because they are all on the take, you can’t trust the rulers because they’re all out to line their own pockets with ill-gotten gain. This is a lament over a society gone wrong.

But then in Micah 7:7, the prophet ends this litany of doom with these words, “But as for me, I watch in hope for the LORD, I wait for God my Savior; my God will hear me.” In other words, in the face of sons dishonoring fathers and daughters rising up against mothers and of a man’s enemies coming chiefly from within his own household, the one hope you can cling to is the coming of God (presumably to make all things right). So how can it be that Jesus—the ultimate arrival of God in our midst—quotes Micah 7:6 and its sad portrait of family squabbles as a state of affairs that will RESULT FROM his ministry and presence? Isn’t that exactly the opposite of what you would expect?

If ever there were a verse that reveals to us one more time that the true coming of God is always surprising and mysterious, this inversion of Micah 7:6 is surely it!”

➤ [https://cep.calvinseminary.edu/sermon-starters/proper-7a/?type=the\\_lectionary\\_gospel](https://cep.calvinseminary.edu/sermon-starters/proper-7a/?type=the_lectionary_gospel) Scott Hoezee