

13th Sunday after Pentecost August 30, 2020

12th Sunday after Trinity Proper 17 (22)
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.

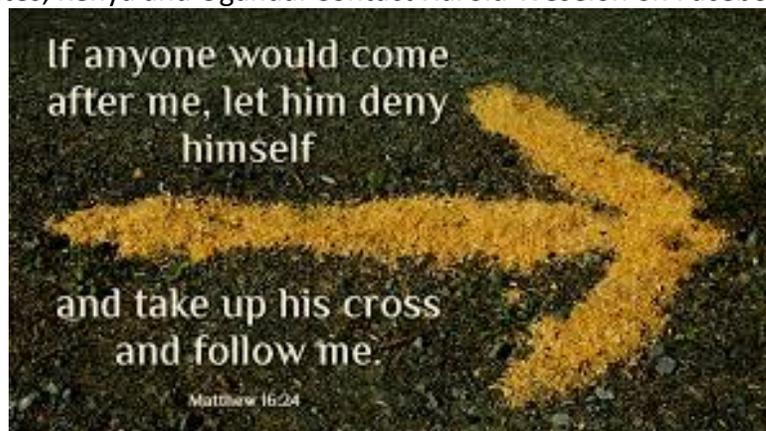
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
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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>
- ✦ **Wednesdays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **Tuesdays at 1:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya (Suspended due to Covid 19 restrictions in 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://in-the-beginning.org/2018/04/25/following-christ/>

Hymn of the Day

Lutheran Service Book (LSB) 531 The Lutheran Hymnal (TLH) 367

“Hail Thou once despised Jesus”

“This is a hymn born in 1757 as a two-stanza poem once attributed to the Englishman, John Bakewell (1721–1819), but now credited to an anonymous author, then cut into pieces and expanded to four stanzas by another writer for a 1760 hymn collection by the Englishman Martin Madan (1726–1790). It was further expanded in 1776 by yet another hand, Augustus Toplady (1740–1778), to serve his Calvinist theology, before finally being cut back to four stanzas. After the English had worked over the hymn, it first appeared with minor variation in the 1893 Evangelical Lutheran Hymn- Book, followed by modest changes for The Lutheran Hymnal (1941), updated into modern English for the 1982 Lutheran Worship, and then returned to a variation of the 1893 text in LSB. A hymn put through so many changes is not likely to be successful. As the old saying goes, “Too many cooks spoil the broth!” Yet this eighteenth-century hymn successfully and poetically bears the singer from the cross to heavenly glory. When Martin Madan included this hymn and others in his 1760 collection, his admitted purpose was to touch the hearts of the people who sang the hymns. He hits upon the juxtaposition of the efficacy of the Word with the art of the preacher, hymn writer, composer or musician who proclaims that Word.” Study by Marion Lars Hendrickson

- <https://www.lcms.org/worship/hymn-of-the-day-studies>
- <https://www.youtube.com/watch?v=tq0l4bbxKtg> LSB/TLH melody
[Lutheran TV - Hymns from the LSB](#) St. John LCMS, Hubbard, Iowa, USA.
- <https://www.youtube.com/watch?v=Wz5jBKdjizg> “Autumn”, the most commonly used melody by: Francois H Barthelemon 1741-1808 Source: Methodist 1939 Hymnal #166 [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=UJKJV6wksXE> “In Babilone, the 2nd most common melody in use, a traditional Dutch melody Harmonized by: Tertius Nobel 1918 Source: Episcopal 1940 Hymnal #357 Andrew Remillard
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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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O. T. - “O LORD, you know; remember me and visit me”

Psalm – “Vindicate me, O LORD”

Epistle – “Let love be genuine. Abhor what is evil”

Gospel – “From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.”

Jeremiah 15:15-21; Revised Common Lectionary (RCL), Exodus 12:1-14 or Jeremiah 15:15-21
(Next week: Ezekiel 33:7-9; RCL, Exodus 12:1-14 or Ezekiel 33:7-11)

“Prophets preach. Perhaps this sounds obvious. Actually, it is not.

Some prophets model the moral life. Some prophets heal. Some prophets impress crowds with miracles. Jeremiah preached. Jeremiah's job was to speak. Indeed, in Jeremiah 15, we have access to Jeremiah's call to speak...

In the face of our cultural excess of speech, Jeremiah's call to speak could seem like one more decibel in the noise pollution of our world. Indeed, in his day, Jeremiah was one of several hundred prophets speaking in Jerusalem. The ancient excess of speech in Jerusalem is still true for us today. However, Jeremiah's call offers us a glimpse into speech worth saying. His call models how we might experience God's prophetic call for weighty speech.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1051 [Ingrid Lilly](#) Assistant Professor in the Philosophy and Religion department, Western Kentucky University, Bowling Green, KY

The LORD Will Not Relent Verses 1-9

Jeremiah's Complaint Verses 10-21

15 O LORD, you know;
 remember me and visit me,
 and take vengeance for me on my persecutors.

In your forbearance take me not away;
 know that for your sake I bear reproach.

16 Your words were found, and I ate them,
 and your words became to me a joy
 and the delight of my heart,
 for I am called by your name,
 O LORD, God of hosts.

17 I did not sit in the company of revelers,
 nor did I rejoice;
 I sat alone, because your hand was upon me,
 for you had filled me with indignation.

18 Why is my pain unceasing,
 my wound incurable,
 refusing to be healed?

Will you be to me like a deceitful brook,
 like waters that fail?

19 Therefore thus says the LORD:

“If you return, I will restore you,
and you shall stand before me.

If you utter what is precious, and not what is worthless,
you shall be as my mouth.

They shall turn to you,
but you shall not turn to them.

20 And I will make you to this people

a fortified wall of bronze;

they will fight against you,

but they shall not prevail over you,

for I am with you

to save you and deliver you,

declares the LORD.

21 I will deliver you out of the hand of the wicked,
and redeem you from the grasp of the ruthless.”

- a. [Jeremiah 15:11](#) The meaning of the Hebrew is uncertain

“After years of living in isolation (God told Jeremiah not to marry, have children, or even socialize at funerals and celebrations), preaching an innovative message of individual (not just communal) responsibility for sins, and having to deal with insults, persecution, and rejection (who wants to hear a message that failure to repent and change its ways means certain destruction?), Jeremiah is weary. He pours out his heart to God.

Jeremiah comes straight to the point in verse 15. He begins by asking God not only to remember him, but also to bring retribution on his persecutors. There is no subtlety here. Jeremiah has had enough. After all, earlier in Jeremiah 7:16, it seemed that even God had enough for God said, “As for you, do not pray for this people, do not raise a cry or prayer on their behalf, and do not intercede with me, for I will not hear you.”

Like the psalmists, including David, who called for God to take action against their enemies, Jeremiah longs for justice on his own behalf. Confident that he has answered God’s call and done what God asked him to do, Jeremiah reminds God that he suffers insult from others on God’s account. Though God’s words were a joy and a delight, he also experienced much hurt because of them. He tells God that his is a life lived alone, not by personal choice, but by God’s command...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=3379
[Alphonetta Wines](#) Union Memorial United Methodist Church, Coolidge, Texas

“These verses come in the middle of the poetic material commonly called Jeremiah’s “laments” or “confessions.”

The timeframe is the late seventh and sixth centuries BCE. These are the years on either side of the destruction of the kingdom of Judah by Nebuchadnezzar. When Jerusalem was destroyed, many of the people were deported to Babylonia. Those not taken into exile were subjected to imperial rule in the homeland.

Jeremiah had struggled, before this destruction, to warn the people about the consequences of their complicity in a sinful society. On the one hand, God’s judgment in allowing the Babylonians to destroy the kingdom is attributed to the people’s failure to worship the LORD alone... On the other, the prophets clearly state that the people also betrayed the LORD through acts of violence and injustice.

God’s commitment to justice seeks justice for all people—all people are, after all, God’s own creatures. Appropriately, however, most of God’s attention is given to those whose poverty, homelessness, migrant status, or disability makes them vulnerable to the abuses of those in power...

The powerful people in Jerusalem were not interested in hearing this message. Changing their ways meant admitting that they were living a privileged existence, built on the backs of others—then choosing to give it up. Jeremiah spoke an inconvenient truth...

The first half of this passage expresses Jeremiah’s frustration with the people who refuse to hear him and his anger at those who actively try to prevent him from being heard. The words that God gave him to speak—words of justice, of love and care for one’s neighbor, of opposition to violent oppression—are powerful, life-giving words...

The incongruity between this summons to the pursuit of justice and the reality that Jeremiah faces is deeply disturbing. The prophet is justifiably indignant: great suffering has come about because the people have persistently failed to hear God’s word. Jeremiah is hardly the first prophet sent to convey this to the people; their corruption is a long-term, systemic problem.

The stark realization of this incongruity lends Jeremiah to despair; these dreams and visions of God’s justice even feel deceitful because they are so far from reality. But God tells Jeremiah he must continue to proclaim the word to the people. It will not be an easy road, but God will remain steadfast to Jeremiah as Jeremiah remains steadfast to the word. Though the powerful will try to silence him, they will not prevail...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=4560 C. L. Crouch

David Allan Hubbard Professor of Old Testament, Fuller Theological Seminary, Pasadena, Calif.

Psalm 26; RCL, Psalm 105:1-6, 23-26, 45b or Psalm 26:1-8 (Psalm 32:1-7; RCL, Psalm 149 or Psalm 119:33-40)

“Psalm 26 is a sturdy prayer that can be prayed by any individual at any time.

The morally upright citizen can echo the psalm’s claims of integrity with confidence. The hopelessly accused sinner can voice the psalm’s willingness to be probed by Yahweh and found innocent. The words of this psalm can be spoken aloud before worship, yet they are equally valid when whispered in the marketplace. No matter who prays this psalm, how they pray it, or where

they pray it, its words convey an immensely active desire to act with integrity and enjoy a covenantal relationship with Yahweh...

Psalm 26 begins with themes of integrity, trust, and a request for vindication. These themes are not unlike the opening and closing of Psalm 25 (verses 1, 21). After the initial request for Yahweh to act on the individual's behalf (verses 1-2), Psalm 26 makes bold assertions about the moral integrity (verses 3-5) and religious integrity (verses 6-8) of the individual. A confident statement of faith and a commitment to worship Yahweh (verse 12) follows a second request for Yahweh to act on the individual's behalf (verses 9-11)..."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=1021

[Eric Mathis](#) Assistant Professor of Music and Worship, Samford University, Birmingham, AL

I Will Bless the LORD Of David.

- 26** Vindicate me, O LORD,
for I have walked in my integrity,
and I have trusted in the LORD without wavering.
- 2** Prove me, O LORD, and try me;
test my heart and my mind.^[a]
- 3** For your steadfast love is before my eyes,
and I walk in your faithfulness.
- 4** I do not sit with men of falsehood,
nor do I consort with hypocrites.
- 5** I hate the assembly of evildoers,
and I will not sit with the wicked.
- 6** I wash my hands in innocence
and go around your altar, O LORD,
- 7** proclaiming thanksgiving aloud,
and telling all your wondrous deeds.
- 8** O LORD, I love the habitation of your house
and the place where your glory dwells.
- 9** Do not sweep my soul away with sinners,
nor my life with bloodthirsty men,
- 10** in whose hands are evil devices,
and whose right hands are full of bribes.
- 11** But as for me, I shall walk in my integrity;
redeem me, and be gracious to me.
- 12** My foot stands on level ground;
in the great assembly I will bless the LORD.

a. [Psalm 26:2](#) Hebrew *test my kidneys and my heart*

“On this particular Sunday, the lectionary limits the passage to the psalm’s first eight verses.³ (RCL) This choice is almost certainly for thematic reasons, since the whole psalm clearly has a literary unity by virtue of its reference to “walking in integrity” (verses 1, 11) and repetitions that link verses 1-8 to verses 9-12, such as “hands” (verses 6, 10). Psalm 26 relates to other readings for this Sunday, which touch on matters of integrity (Jeremiah 15), awareness of God’s holiness (Exodus 3), self-denial (Matthew 16) and transformation (Romans 12).

Moreover, verses 1-8 express a coherent argument at their core, with a list of seven or eight expressions about things that the psalmist has either avoided or embraced (verses 4-7). It is therefore possible to engage this section of the psalm homiletically and liturgically if one keeps in mind its immediate literary context. Here are three possible ways to relate the psalm to Christian experience.

First, for all of the benefits that go with creating a warm and welcoming environment for our Lord’s Day gatherings, Christian worship remains an encounter with the Triune God, our creator, redeemer, and sustainer. Psalm 26, by virtue of its significant parallels with Psalms 15 and 24, is likely best understood as presenting a sobering statement of the requirements for priestly entrance into God’s holy presence.⁴

In an Israelite context, serving in the temple and “going around your altar” (verse 6) created a dangerous encounter for priests (compare Leviticus 10:1-3) who represented Israel to God.....

Second, in spite of the problems that arise if we simply transport into our own setting the abundance of language about avoiding the “worthless,” “hypocrites,” and “evildoers” (verses 4-5; see also verses 9-10), there is still a point to be made about the church’s cultural context. As much as we are called to participate in society, it does no good to deny the existence of evil within society.

So, on one level, this psalm challenges the church to avoid conformity with the world (Romans 12:1-2) even as it submits to God instead of idols of our own making...

But, on another level, awareness of the evil “out there” should prompt us toward a renewed look within ourselves. Psalm 26 is not an invitation to engage in a culture war with the enemies of God; instead, it bids us to seek that integrity within ourselves that lends legitimacy to our witness for Christ in a troubled world.

Third, and building on both of the above points, Psalm 26 is a far cry from the apparent works-righteousness that a simplistic reading might first indicate. To be sure, the poet’s claim of innocence and daring request that God test him (verses 1-2) seems striking and out of place coming on the heels of a Psalm 25’s pleadings for mercy and forgiveness.⁹

But we have to keep reading through verse 3, because there we come to understand that the key to the psalmist’s confidence is trust in God’s “steadfast love,” the Hebrew concept of *hesed*.¹⁰

A Christian reading of Psalm 26 recognizes the gospel of grace in that word; for God’s steadfast love is manifested in the person and work of Jesus Christ. Any hope for our personal integrity will find its fulfillment in him.”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2172

[James K. Mead](#) Associate Professor of Religion, Northwestern College, Orange City, IA

Romans 12:9-21; RCL, the same reading (Romans 13:1-10; RCL, Romans 13:8-14)

“Just as Paul cannot help breaking out in poetic tribute to love in his famous love chapter, 1 Corinthians 13, after beginning the subject of spiritual gifts in 1 Corinthians 12, so also he does the same in Romans 12.

After discussing how God has gifted various church members with faith appropriate for different roles in the church, Paul offers a poetic composition on how love reaches for the common good in the church. Our translations do not catch all the words that have love in the opening verses of this section. The section begins with the heading, Let love be genuine. This is as if to say, Love others authentically and genuinely! The next verse, Romans 12:10, literally begins by saying, In brotherly/sisterly love be lovingly affectionate. Of course many of the specific commands give practical, detailed ways for loving others. Verse 13 ends with the phrase pursuing hospitality, but Paul's word for hospitality is literally love of stranger. So there is a lot of love language here!...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=128

[Mark Reasoner](#) Associate Professor of Biblical Studies, Bethel University, St. Paul, MN

A Living Sacrifice Verses 1-2

Gifts of Grace Verses 3-8

Marks of the True Christian Verses 9-21

⁹ Let love be genuine. Abhor what is evil; hold fast to what is good. ¹⁰ Love one another with brotherly affection. Outdo one another in showing honor. ¹¹ Do not be slothful in zeal, be fervent in spirit,^[g] serve the Lord. ¹² Rejoice in hope, be patient in tribulation, be constant in prayer. ¹³ Contribute to the needs of the saints and seek to show hospitality.

¹⁴ Bless those who persecute you; bless and do not curse them. ¹⁵ Rejoice with those who rejoice, weep with those who weep. ¹⁶ Live in harmony with one another. Do not be haughty, but associate with the lowly.^[h] Never be wise in your own sight. ¹⁷ Repay no one evil for evil, but give thought to do what is honorable in the sight of all. ¹⁸ If possible, so far as it depends on you, live peaceably with all. ¹⁹ Beloved, never avenge yourselves, but leave it^[i] to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” ²⁰ To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” ²¹ Do not be overcome by evil, but overcome evil with good.

- | | |
|---|--|
| a. Romans 12:1 Or brothers and sisters | f. Romans 12:8 Or gives aid |
| b. Romans 12:1 Or your rational service | g. Romans 12:11 Or fervent in the Spirit |
| c. Romans 12:2 Greek age | h. Romans 12:16 Or give yourselves to humble tasks |
| d. Romans 12:2 Or what is the good and acceptable and perfect will of God | i. Romans 12:19 Greek give place |
| e. Romans 12:4 Greek parts; also verse 5 | |

Matthew 16:21-28: RCL, the same reading (Matthew 18:1-20; RCL, Matthew 18:15-20)

(You might want to read Chapter 17 since the lectionary skips it entirely.)

“Last weekend’s Gospel reading recorded the strong, clear, correct and confident confession of faith made by Simon Peter through the power of the Holy Spirit to Jesus’ question, “Who do you say that I am?... Simon Peter answered, You are the Christ, the Son of the living God!” (Matthew 16: 16)

This week we continue to read, “From that that time on Jesus began to explain to His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that He must be killed and on the third day be raised to life.” (Matthew 16: 21)

In these few, powerful words, Jesus revealed the whole purpose of His earthly ministry, the Father’s divine plan for the salvation of all humankind and the good news (Gospel) that He, the Christ, had come to suffer, die and be raised again for the forgiveness of our sins and the sins of the whole world!

Poor Peter couldn’t comprehend all that Jesus was revealing to them and he responded, “Never, Lord! This shall never happen to You!” (Matthew 16: 22)...”

➤ <https://holycrosslutheran.net/take-cross-matthew-1621-28/>

Pastor Snow, Holy Cross Lutheran Church, 600 N Greenwich Rd, Wichita, KS

“The Holy Gospel beginning in the 16th Chapter of St. Matthew”

The Pharisees and Sadducees Demand Signs Verses 1-4

The Leaven of the Pharisees and Sadducees Verses 5-12

Peter Confesses Jesus as the Christ Verses 13-20 (Proper 16)

Jesus Foretells His Death and Resurrection Verses 21-23 (Proper 17)

²¹ From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. ²² And Peter took him aside and began to rebuke him, saying, “Far be it from you, Lord!^[a] This shall never happen to you.” ²³ But he turned and said to Peter, “**Get behind me, Satan! You are a hindrance^[b] to me. For you are not setting your mind on the things of God, but on the things of man.**”

Take Up Your Cross and Follow Jesus Verses 24-28 (Proper 17)

²⁴ Then Jesus told his disciples, ***“If anyone would come after me, let him deny himself and take up his cross and follow me. ²⁵ For whoever would save his life^{cj} will lose it, but whoever loses his life for my sake will find it. ²⁶ For what will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul? ²⁷ For the Son of Man is going to come with his angels in the glory of his Father, and then he will repay each person according to what he has done. ²⁸ Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom.”***

- a. Matthew 16:22 Or “[May God be] *merciful to you, Lord!*”
- b. Matthew 16:23 Greek *stumbling block*
- c. Matthew 16:25 The same Greek word can mean either *soul* or *life*, depending on the context; twice in this verse and twice in verse 26

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

All the disciples shifted their staring from Jesus to me. Maybe to see what *my* reaction would be. He called me “Peter.” *Stone*. The Lord gave me a new name. The more I thought about it, the more my chest swelled, big as Mount Hermon.

And here’s the next thing Jesus said to me: ***“I will give you the keys of the kingdom of heaven...”***

I know about the giving of keys. Sometimes a landowner will give his chief servants keys to his holdings. It means he trust this servant with his own authority...

Oh, my! That day is fixed in my mind forever, caves and shrines and water and black boulders and Mount Hermon. I hardly knew what Jesus meant. I was as ignorant as a child – but I was a *chosen* child you see! A favorite.

Now Jesus... As he went, that thought look returned to his face, as if he felt some terrific pressure on his temples... - oh, that bothered me.

He said, ***“Things are going to change now.”...“I will be killed in Jerusalem...”***

I spoke again, I said the most natural thing there was to say...

I grabbed his wrist and shouted, “No!”...“No, God won’t allow it!” I cried.

On account of my feelings, I was gripping him with all my strength. But he started to pry my fingers from his wrist...

I blustered on. Surely he knew that I was arguing out of love for him!...

He was standing, holding me at the forearm, his eyes like white hammers No smile, no pride any more: anger!

He said to me, ***“Get behind me, Satan!”***

Ah, my heart failed. Another name! A vile and hateful name!...

He let me go ...

One minute I'm Peter, the next minute I'm Satan, but I didn't change! How can plain love cause such outrage in the Lord?

➤ Part 8, The Messiah, *iii*, Excerpts from pages 703-707 The Book of God Walter Wangerin, Jr. Zondervan Publishing House, copyright 1996

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"This lection of Matthew 16:21-28 follows immediately on Peter's confession of Jesus as the Christ. Jesus told the disciples in verse 20 to keep that secret for now but what he did not want to keep secret was his own understanding of what being the Christ involved. And the chief thing Christ-ship involved was suffering and death. That is why, as verse 21 tells us, Jesus talked about these grim topics "from that time on." But, of course, it didn't sit well with the politically minded disciples, starting with the one who had just made the good confession—and whom Jesus had just blessed mightily for having done so—namely, Peter himself.

Peter still holds the world record for the fastest change in spiritual status. Within the span of only a few minutes, Peter went from "Rocky the Blessed" to "Satan the Scandal"! The change-of-status happens when Peter/Rocky, takes it on himself to give Jesus a little lesson in theology. So he pulls Jesus aside away from the other disciples the way the president might consult with his chief-of-staff on matters that don't concern the "little people" around him. Peter assumes the posture of a superior instructing an inferior.

With his arm draped around Jesus' shoulder, Peter quietly but sternly upbraids Jesus, "God forbid this should ever happen to you, Lord!" That's when Jesus calls Peter a Satan, but not just that: he calls Peter a *skandalon*, a scandal, which in Greek refers to a rock over which a person stumbles. Simon is still getting depicted in rock-like terms, but this time he's not a foundation stone but a trip-hazard! Then, just to be sure Peter, and now all of us, get the point as to what makes the difference between being a useful building block or a dangerous stumbling block, Jesus launches into his famous words about bearing the cross.

The cross, and our ability to let our everyday life be shaped by that cross, is what creates the difference. But that means that the thing that even hell itself cannot touch is not something powerful the way the world reckons such things but something *weak*. It's weakness that hell cannot attack. It's vulnerability and the gospel way of suffering servanthood and gentle love that the devil and his hosts cannot exploit..."

➤ https://cep.calvinseminary.edu/sermon-starters/proper-17a/?type=the_lectionary_gospel
Scott Hoezee

"From that time on..." today's gospel lesson begins.

Some readers (notably J. D. Kingsbury) have seen in these words (16:21 and matched in 4:17) a clue to Matthew's structure and movement, dividing the gospel into three major sections: the presentation of Jesus Messiah (1:1-16); the public ministry of Jesus Messiah (4:17-16:20); and the suffering, death and resurrection of Jesus Messiah (16:21-28:20).

However appropriate such a reading, there is a clear and significant turn in Jesus' ministry that is prepared for or even occasioned by the clear announcement of Jesus' identity and mission in the words of Peter's pivotal and climactic confession of Jesus as Messiah and Jesus' announcement of a new community and its mission. Now in Matthew we hear the first of three passion predictions (16:21; 17:22-33; 20:17-19) essentially taken over from Mark, but now in a context greatly adapted in both outline and content in the chapters that lead up to Matthew's passion narrative proper...

Jesus now "shows" (rather than "teaches" as in Mark) his disciples what is about to happen marks this event also as one of revelation and as a gift of special knowledge now being imparted to this disciple community. At the heart of that special revelation is the clear witness that Jesus' identity as Messiah is integrally tied, even constituted in the necessity ("must," 16:21) of his suffering and death in Jerusalem."...

To be in on the mission of God's Messiah is to be blessed with a mind and vision that looks at things not from a human perspective but from the perspective of what God is about..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=982

[James Boyce](#) Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN

2017-08-30 — When Jesus calls you "Satan" it's not going to be a good day. You can just feel it.



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The Matthew Challenge Chapters 22 and 23 ?

Weekly review thoughts



"God's power is revealed not in walks through the porticos of power, but through the dusty alleys of weakness and misery. That is where Jesus walked. That is where he leads us to walk. That is where he strengthens us to bear the burdens of discipleship. It is his burden we take upon our shoulders. It is his strength that bears the weight. We do nothing on our own, but he can do much through us. Without him, Peter was no rock, but a stumbling block. With him, Peter was the church. With him, we are not powerless to deny ourselves but able to bear all he may give us. Lloyd Ogilvie once put it this way: "We say, 'But, Lord, I cannot.' And God says, 'I'm glad to hear you say that. Through you, I can.'"

- http://www.workingpreacher.org/preaching.aspx?commentary_id=132

[Clayton Schmit](#) Provost, Lutheran Theological Southern Seminary, Columbia, SC