

## Pericope Study for Lectionary 29B – Sunday, October 21, 2018

Presented Tuesday, October 16, 2018 by Richard Burgess

### Collect / Prayer of the Day

#### **POD / Collect (ELW)**

Sovereign God, you turn your greatness into goodness for all the peoples on earth. Shape us into willing servants of your kingdom, and make us desire always and only your will, through Jesus Christ, our Savior and Lord.

#### **POD / Collect (LBW)**

Almighty and everlasting God, in Christ you have revealed your glory among the nations. Preserve the works of your mercy, that your Church throughout the world may persevere with steadfast faith in the confession of your name; through your Son, Jesus Christ our Lord.  
(102)

### General Comments:

Jesus has been a little demanding lately. Three weeks ago, Jesus advocated prophylactic amputation to avoid sin. Two weeks ago, Jesus declared remarried divorced persons “adulterers”, which I think carries the death penalty. Last week, Jesus told us to give up everything we have. This week, Jesus says we have to become slaves. Some people might consider Jesus a hard sell.

How are you doing with Jesus these days?

### Possible Sermon Titles for Lectionary 29B

As usual, use at your own risk.

	Is	Heb	Mk
All We Like Sheep	X		
Out of Anguish He Shall See Light	X		
Wounded for Our Transgressions	X		
According to the Order of Melchizedek		X	
Deal Gently with the Ignorant and Wayward		X	
Mel Kissed A What?		X	
The One Able to Save Jesus		X	
Drink Christ's Cup, Accept His Baptism			X
Jesus, This Is What You Need to Do for Me . . .			X
Not as the Gentiles			X
Teacher, Do for Us Whatever We Ask			X
Whoever Wishes to Be First Must First Be a Slave			X
Whoever Wishes to Be Great			X

**Isaiah 53:4-12 (NRSV)**

<sup>4</sup>Surely he has borne our infirmities  
and carried our diseases;  
yet we accounted him stricken,  
struck down by God, and afflicted.

<sup>5</sup>But he was wounded for our  
transgressions,  
crushed for our iniquities;  
upon him was the punishment that  
made us whole,  
and by his bruises we are healed.

<sup>6</sup>All we like sheep have gone astray;  
we have all turned to our own way,  
and the LORD has laid on him  
the iniquity of us all.

<sup>7</sup>He was oppressed, and he was  
afflicted,  
yet he did not open his mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that before its  
shearers is silent,  
so he did not open his mouth.

<sup>8</sup>By a perversion of justice he was taken  
away.

Who could have imagined his  
future?

For he was cut off from the land of the  
living,  
stricken for the transgression of my  
people.

<sup>9</sup>They made his grave with the wicked  
and his tomb with the rich,  
although he had done no violence,  
and there was no deceit in his  
mouth.

<sup>10</sup>Yet it was the will of the Lord to crush  
him with pain.

When you make his life an offering for  
sin,

he shall see his offspring, and shall  
prolong his days;  
through him the will of the Lord shall  
prosper.

<sup>11</sup>Out of his anguish he shall see  
light;  
he shall find satisfaction through his  
knowledge.

The righteous one, my servant, shall  
make many righteous,  
and he shall bear their iniquities.

<sup>12</sup>Therefore I will allot him a portion with  
the great,  
and he shall divide the spoil with the  
strong;  
because he poured out himself to death,  
and was numbered with the  
transgressors;  
yet he bore the sin of many,  
and made intercession for the  
transgressors.

**Notes, Observations, Thought  
Questions**

53.4-12 This is the latter part of one of  
the four Servant Songs. (42.1-9; 49.1-7;  
50.4-11; 52.13-53.12) Who is the  
servant? Jesus? Israel? One of Israel's /  
Judah's kings?

53.4 *he has borne our infirmities . . .*  
Why has the servant done this? How?

53.7 *like a lamb that is led to the  
slaughter . . . sheep that before its  
shearers is silent* Compare to the warm  
fuzzy sheep of Ps 23 & Jn 10.

53.8 *by a perversion of justice he was  
taken away* Who perverted what justice?

53.10 *will of the Lord to crush him with  
pain* Is this sadistic?

53.10 *make his life an offering for sin*  
How is it possible to make one person's  
life an offering for many people's sins?  
Does the view of atonement in this  
passage work for you?

53.12 *he poured out himself to death,  
and was numbered with the  
transgressors* What happened to "him"  
after this? Death? Eternal punishment?  
(Remember this is OT, not NT or later  
Church.)

## Hebrews 5:1-10 (NRSV)

<sup>5.1</sup>Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. <sup>2</sup>He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; <sup>3</sup>and because of this he must offer sacrifice for his own sins as well as for those of the people. <sup>4</sup>And one does not presume to take this honor, but takes it only when called by God, just as Aaron was.

<sup>5</sup>So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

“You are my Son,  
today I have begotten you”;

<sup>6</sup>as he says also in another place,

“You are a priest forever,  
according to the order of  
Melchizedek.”

<sup>7</sup>In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. <sup>8</sup>Although he was a Son, he learned obedience through what he suffered; <sup>9</sup>and having been made perfect, he became the source of eternal salvation for all who obey him, <sup>10</sup>having been designated by God a high priest according to the order of Melchizedek.

## Notes, Observations, Thought Questions

5.1 Was Christ *chosen from among mortals*? Is this the setup for an analogy in 5.5?

5.1 A “priest” acts on behalf of people toward God. (Cf “prophet” who speaks on behalf of God to the people.)

5.2 *Able to deal gently* . . . How does this relate to our pastoral ministry to “the ignorant and wayward”?

5.5 *You are my Son, today I have begotten you*; Adoptionism?

5.6,10 *order of Melchizedek* See attached article from Harper’s Bible Dictionary. More will be said about Melchizedek in Hebrews 7, or maybe not since it’s lesson 2 in 2 weeks if you don’t do Reformation Sunday.

5.7 *the one who was able to save (Jesus)* Jesus wasn’t able to save himself?

5.8 *learned obedience through what he suffered* How does one learn obedience through suffering? How are, or aren’t, we to suffer in following Jesus?

5.9 *eternal salvation* As opposed to temporal salvation? Difference?

## Mark 10:35-45

<sup>35</sup>James and John, the sons of Zebedee, came forward to him and said to him, "Teacher, we want you to do for us whatever we ask of you." <sup>36</sup>And he said to them, "What is it you want me to do for you?" <sup>37</sup>And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." <sup>38</sup>But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?" <sup>39</sup>They replied, "We are able." Then Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; <sup>40</sup>but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared."

<sup>41</sup>When the ten heard this, they began to be angry with James and John. <sup>42</sup>So Jesus called them and said to them, "You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. <sup>43</sup>But it is not so among you; but whoever wishes to become great among you must be your servant, <sup>44</sup>and whoever wishes to be first among you must be slave of all. <sup>45</sup>For the Son of Man came not to be served but to serve, and to give his life a ransom for many."

## Notes, Observations, Thought Questions

10.35-37 In Matthew 20.20-21, James & John's mother makes this request for her sons, not they for themselves. What difference does this make? (Remembering, of course, we are preaching Mark this week, not Matthew.)

10.35-37 What would prompt someone to think they deserved to sit at Jesus' side in his glory? Is this related to Moses & Elijah at the transfiguration? (Mk 9.2-13 – only 2 pages ago in my Bible) This seems a bit over the top arrogance, something I or my parishioners would not even think of. What, more realistically, might we think or do that its somewhat equivalent?

10.38-39 Do James & John really know what they are saying here? What does it mean for a follower of Jesus to drink Jesus' cup or be baptized with his baptism?

10.41 Is there sin in the other ten disciple's anger at James & John?

10.44-45 *be slave of all. . . to serve* slave = *doulos* (slave, one in bondage); serve = *diakonē* (serve, wait tables). Sometimes both are translated "serve / servant". Is there a significant difference here?

10.44 *must be slave of all* A slave is required to obey their master unconditionally. How might this heard by persons who have been in abusive relationships? Think how both abusers and the abused might take this.

## Harper's Bible Dictionary "Servant" (excerpt)

"The most striking usage (of "servant"), however, occurs in the four servant songs found in the latter half of Isaiah. These are usually identified as Isa. 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12. The last is the longest and the most puzzling of the poems; it speaks of redemption through suffering. While Christians have seen a prophecy of the suffering Messiah in it, many Jewish scholars identify the servant with Israel, especially the ideal Israel whose mission it is to redeem the nations. Others have identified the servant with some historical figure, either a king such as Hezekiah or a prophet such as Isaiah or Jeremiah. Whoever the servant represents, the figure portrayed in these songs brings the religious aspect of servant in the OT to a climax."<sup>1</sup>

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<sup>1</sup> Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, *Harper's Bible Dictionary* (San Francisco: Harper & Row, 1985), 929.

## Harper's Bible Dictionary "Melchizedek"

"**Melchizedek** (mel-kiz'uh-dek; Heb., 'king of righteousness'), the king of Salem (Jerusalem) and priest of God Most High who blesses Abraham as the latter returns from battle (Gen. 14:17-20). In Ps. 110:4, the incident is recalled, as God addresses the Hebrew king as 'priest for ever after the order of Melchizedek.' In later literature, Melchizedek is regarded as an ideal priest-king and, in the Dead Sea Scrolls, as a heavenly judge. In the Letter to the Hebrews, Melchizedek is a supernatural figure whose miraculous origin and indestructible life foreshadow the eternity of the Son of God (Heb. 5:6, 10; 6:20-7:22). **See also** Abraham; Jerusalem; King; Priests. J.W.T."<sup>2</sup>

<sup>2</sup> Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, *Harper's Bible Dictionary* (San Francisco: Harper & Row, 1985), 625.