

## 6th Sunday after Pentecost July 12, 2020

5th Sunday after Trinity Proper 10 (15)  
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.*

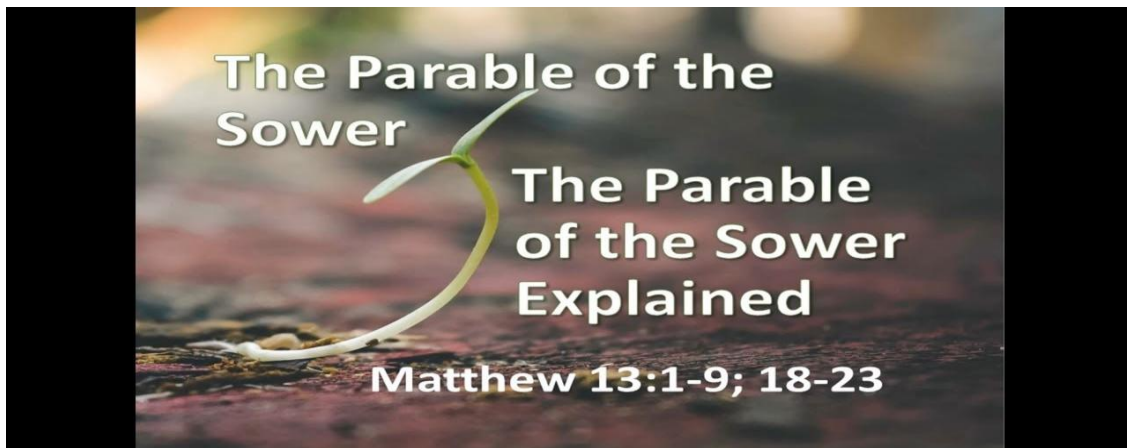
*An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://www.Facebook.com) at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

### 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](mailto: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://www.youtube.com/watch?v=Ds0eA9D1ePs>

### Hymn of the Day

**Lutheran Service Book (LSB) 577 The Lutheran Hymnal (TLH) 49**

**“Almighty God, Your Word is cast”**

John Cawood (1775–1852) wrote this hymn in about 1815. Born in England, Cawood hailed from a family of humble circumstances. His parents were farmers on a small scale, and the formal education he received during childhood was limited. As opportunities for study and advancement became available, he earned degrees from Oxford University, Oxford, England, was ordained as a priest in the Church of England and served in that communion in various capacities until his death...

The theme of stanza 1 is essentially repeated in stanza 4, providing the hymn's frame, while stanzas 2 and 3, the inner stanzas, are closely parallel... Stanzas 2 and 3 continue to beseech the Lord, seeking His protection against the enemies of the Word and calling upon Him to counter and overcome their attacks... Stanza 4 concludes the hymn on a confident note..."

- <https://www.lcms.org/worship/hymn-of-the-day-studies> Study by Frank J. Pies.
- <https://www.youtube.com/watch?v=1c2mjT5schA> LSB tune: St. Flavian "To view the complete worship service please visit the Lutheran T.V. Channel <https://www.youtube.com/user/StJohnLCMS>"
- <https://www.youtube.com/watch?v=JT10CPYcA50> TLH tune: Dundee from: Scottish Psalter 1615 Andrew Remillard
- <https://www.youtube.com/watch?v=ho7LzvjjauA> Andrey Jackson Christian Hymns for Pentecost, Organ Accompaniments (The Church Organist Series)

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 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

**O. T.** - "giving seed to the sower"

**Psalm** – "**You** visit... enrich... provide...water... settling... softening ... blessing...crown..."

**Epistle** – "Abba! Father!... we are children of God, and if children, then heirs"

**Gospel** – "**He who has ears, let him hear.**"

**Isaiah 55:10-13; Revised Common Lectionary (RCL), Genesis 25:19-34 or Isaiah 55:10-13 (Next week: Isaiah 44:6-8; RCL, Genesis 28:10-19a or Wisdom of Solomon 12:13, 16-19 or Isaiah 44:6-8)**

*"These last few verses of Isaiah 55 offer an image of new creation with the natural world serving as a metaphor for the life-giving movement and effectiveness of the word of the Lord. This passage is a foundation for understanding God's relationship to Christian proclamation.*

*In the interest of the integrity of the text, reconsider the boundaries of this particular pericope. Insofar as the lectionary serves the church and not vice versa, consider including verses 6-9, which sets the stage what follows...” (continued after the reading)*

### **The Compassion of the LORD VERSES 1-13**

*“Seek the LORD while he may be found;  
call upon him while he is near;  
⁷ let the wicked forsake his way,  
and the unrighteous man his thoughts;  
let him return to the LORD, that he may have compassion on him,  
and to our God, for he will abundantly pardon.  
⁸ For my thoughts are not your thoughts,  
neither are your ways my ways, declares the LORD.  
⁹ For as the heavens are higher than the earth,  
so are my ways higher than your ways  
and my thoughts than your thoughts.  
¹⁰ “For as the rain and the snow come down from heaven  
and do not return there but water the earth,  
making it bring forth and sprout,  
giving seed to the sower and bread to the eater,  
¹¹ so shall my word be that goes out from my mouth;  
it shall not return to me empty,  
but it shall accomplish that which I purpose,  
and shall succeed in the thing for which I sent it.  
¹² “For you shall go out in joy  
and be led forth in peace;  
the mountains and the hills before you  
shall break forth into singing,  
and all the trees of the field shall clap their hands.  
¹³ Instead of the thorn shall come up the cypress;  
instead of the brier shall come up the myrtle;  
and it shall make a name for the LORD,  
an everlasting sign that shall not be cut off.”*

“... “The grass withers, the flower fades; but the word of our God will stand for ever” (Isaiah 40:8). The power of the Word of God is not to be underestimated (Ecclesiastes 3:14). Yet, in a world that clamors for measurable results, how often do we preachers doubt the promise: “so

shall my word be that goes out of my mouth"? How often do we want to give our hearers something to do beyond trusting in the promise?<sup>2</sup>

Consider the comments from Martin Luther (1483-1546) on Isaiah 55.10:

*This paragraph is spoken in part for the confutation of the stubborn, in part for the consolation of the weak. For consolation, because the Word seems so weak and foolish that there appears to be no strength in it. How can it be believed that all the power, victory, and triumph of God are in the word of a feeble human mouth? And so He comes to meet this scandal of the weak and the stubborn. For all the enemies say, 'Do you really think that everything depends on the Word? We must act, work, and think.' Here the text confounds their thoughts. **He does not say, 'Our works and our thoughts do this,' but, 'My Word.'** It is therefore a consolation for the purpose of listing up the weak, lest they be offended at the lowliness of God, who has every victory in His Word.*

*At the same time He provides an illustration: As they come down. Rain and snow are not useless, but they water the earth, giving seed to the sower. The rain can achieve everything for the earth. 'So also My Word accomplishes everything.' The effect is the same. For neither one is understood. Reason says, 'The strength belongs not to the rain and snow but to the earth.' But when we experience the absence of rain, we see what the earth produces. So He takes away the glory of the earth and shows that it is not the earth that does it but that it is accomplished by the rain. So our building and promotion of the church is not the result of our works but of the Word of God which we preach... Here you see that everything is produced by the Word.<sup>3</sup>*

The Word (now deliberately capitalized within the horizon of Christian proclamation) of God accomplishes what God purposes -- repentance, faith, and salvation. Christian proclamation participates in this work of God. We don't add to this work or validate it or accomplish it. This is God's work done by way of God's Word proclaimed.

"For you shall go out in joy, and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands."<sup>4</sup> So wild is the promise and work of God's Word."

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2110](https://www.workingpreacher.org/preaching.aspx?commentary_id=2110) Samuel Giere, Associate Professor of Homiletics and Biblical Interpretation, Wartburg Seminary, Dubuque, Iowa

**Psalm 65: (1-8) 9-13; RCL, Psalm 119:105-112 or Psalm 65: (1-8) 9-13 (Psalm 119:57-64; RCL, Psalm 139 1-22, 23-24 or Psalm 86:11-17)**

*"This title is very similar to many we have before studied. To the Chief Musician. It is consigned to the care of the usual overseer of song. When a man does his work well, there is no use in calling in others for novelty's sake. A Psalm and song of David. The Hebrew calls it a Shur and Mizmor, a combination of psalm and song, which may be best described by the term, "A Lyrical Poem." In this case the Psalm may be said or sung, and be equally suitable. We have had two such Psalms before, Psalms 30 and 48, and we have now the first of a little series of four following each other. It was meant that Psalms of pleading and longing should be followed by hymns of praise..." (continued after the reading)*

**O God of Our Salvation** To the choirmaster. A Psalm of David. A Song.

**65** Praise is due to **you**,<sup>[a]</sup> O God, in Zion,  
and to **you** shall vows be performed.

<sup>2</sup> O **you** who hear prayer,  
to **you** shall all flesh come.

<sup>3</sup> When iniquities prevail against me,  
**you** atone for our transgressions.

<sup>4</sup> Blessed is the one **you** choose and bring near,  
to dwell in your courts!

We shall be satisfied with the goodness of **your** house,  
the holiness of **your** temple!

<sup>5</sup> By awesome deeds **you** answer us with righteousness,  
O God of our salvation,  
the hope of all the ends of the earth  
and of the farthest seas;

<sup>6</sup> the one who by his strength established the mountains,  
being girded with might;

<sup>7</sup> who stills the roaring of the seas,  
the roaring of their waves,  
the tumult of the peoples,

<sup>8</sup> so that those who dwell at the ends of the earth are in awe at **your** signs.  
**You** make the going out of the morning and the evening to shout for joy.

<sup>9</sup> **You** visit the earth and water it;<sup>[b]</sup>  
**you** greatly enrich it;

the river of God is full of water;  
**you** provide their grain,  
for so you have prepared it.

<sup>10</sup> **You** water its furrows abundantly,  
settling its ridges,  
softening it with showers,  
and blessing its growth.

<sup>11</sup> **You** crown the year with your bounty;  
your wagon tracks overflow with abundance.

<sup>12</sup> The pastures of the wilderness overflow,  
the hills gird themselves with joy,

**13** the meadows clothe themselves with flocks,  
 the valleys deck themselves with grain,  
 they shout and sing together for joy.

- a. [Psalm 65:1](#) Or *Praise waits for you in silence*
- b. [Psalm 65:9](#) Or *and make it overflow*

#### “EXPLANATORY NOTES AND QUAIN SAYINGS

**Whole Psalm.** The author of the Psalm is mentioned, but not the date of its composition; but from an examination of its contents, it would seem to have been intended as a song for the "day of atonement," and for the "feast of tabernacles," which followed immediately after. Nu 29:7,12. The sins of the year were then "covered over," and a thorough purification of the sanctuary was made by a special service of expiation. The labours of the year were all by that time concluded, and its fruits secured; and Israel could look on the goodness of God towards them, through its entire extent; and this Psalm was penned to serve as a fitting expression of their feelings. It opens with a reference to the "silence" that reigned in the sanctuary; to the profound, unbroken, solemn stillness that reigned within it; while, in deep abasement, the people without waited in hushed expectation the return of their high priest from the immediate presence of God, Le 16:17... *Dalman Hapstone, in "The Ancient Psalms in appropriate Meters... with Notes."* 1867...

**Whole Psalm.** This is a charming psalm. Coming after the previous sad ones, it seems like the morning after the darkness of night. There is a dewy freshness about it, and from the ninth verse to the end there is a sweet succession of landscape pictures that remind one of the loveliness of spring; and truly it is a description, in natural figures, of that happy state of men's minds which will be the result of the "Day spring's visiting us from on high." Lu 1:7-8. O. Prescott Hiller...

**Verses 9-13.** I do not know any picture of rural life that in any measure comes up to the exquisite description here brought before us, and which every one's heart at once recognises as so true to nature in all its branches. In the brief compass of five verses we have the whole scene vividly sketched, from the first preparation of the earth or soil; the provision of the corn seed for the sower; the rain in its season, the former and the latter rain, watering the ridges, settling the furrows, and causing the seed to swell and to spring forth, and bud and blossom; then the crowning of the whole year in the appointed weeks of harvest, and men's hearts rejoicing before God according to the joy in harvest, the very foot paths dropping with fatness, and the valleys shouting and singing for joy. Our harvest homes are times of rejoicing too, but I would that our tillers and reapers of the soil would as piously refer all to God as the psalmist did. Thou waterest the earth, Thou greatly enrichest it, Thou preparest the corn, Thou waterest the ridges, Thou settlest the furrows, Thou makest it soft with showers, Thou blessest the springing thereof, Thou crownest the year with thy goodness. Not one word of man, of man's skill, or of man's labour, not one thought of self. How different from him whose grounds brought forth abundantly, and whose only thought was, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, drink, and be merry." Barton Bouchier..."

➤ <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=65>

Charles H. Spurgeon's Treasury of David

**Romans 8:12-17; RCL, Romans 8:1-11 (Romans 8:18-27; RCL, Romans 8:12-25)**

*"Imagine with me for a moment, the delight you would experience in discovering that you had a long lost uncle or aunt who had made you the heir to their estate. Can you see it?"*

*You'd wake up one morning and discover that they had left you riches beyond count, that your major financial worries were over, and that you really didn't have to worry all that much about the future.*

*If that scenario happened, how would you feel? What would you do? Or, more to the point, what would you do differently? And here I don't mean what would you run out and buy – though I suspect that most of us would treat ourselves to something ☐ – but I mean something more along the lines of, what would be different about your day-to-day attitudes, practices, habits, and outlook? How would knowing that your future is absolutely secure change your present?*

*I ask because it's just this scenario that the Apostle Paul is describing in these few verses of his Letter to the Church in Rome..."*

➤ <http://www.davidlose.net/2015/05/trinity-b-three-in-one-plus-one/> David Lose

## **Life in the Spirit Verses 1-11**

### **Heirs with Christ Verses 12-17**

<sup>12</sup> So then, brothers,<sup>[a]</sup> we are debtors, not to the flesh, to live according to the flesh. <sup>13</sup> For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. <sup>14</sup> For all who are led by the Spirit of God are sons<sup>[b]</sup> of God. <sup>15</sup> For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" <sup>16</sup> The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup> and if children, then heirs— heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

### **Future Glory Verses 18-30**

### **God's Everlasting Love Verses 31-39**

- a. [Romans 8:12](#) Or *brothers and sisters*; also verse [29](#)
- b. [Romans 8:14](#) See discussion on "sons" in the Preface

"In the ancient Roman world, unwanted children were routinely abandoned or sold into slavery.

Sadly, such cruel realities persist today in many parts of the world, where families crushed by poverty abandon infants they cannot afford to raise, or sell children into the slavery of child labor or child prostitution. In much more positive cases -- both then and now -- parents might give their children up for adoption with the hope of offering them an opportunity for a better life and a more hopeful future.

Roman society placed a high value on producing offspring and heirs, and childless couples of means were often eager to adopt. Under Roman law, as with our own, adopted children had the same legal status and inheritance rights as biological children.



Paul writes to the church in Rome: "For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption" (Romans 8:15). Paul assures his readers that although we struggle in a world of sin and death, we have not been abandoned to lives of slavery and fear. In Christ, God has adopted us as God's very own children and heirs.

We have assurance of this adoption because God's Spirit "bears witness with our spirit that we are children of God" when we cry out to God as a child to a parent, "Abba! Father!" (Romans 8:16; cf. Galatians 4:4-7). The spirit of adoption or "sonship" (*huiothesia*) we have received is the Spirit of Christ, God's Son (Romans 8:9; cf. Galatians 4:6). The Spirit links us with Christ as fellow children and heirs of God, and enables us to call upon God with the same intimate language Christ used: "Abba! Father!"

Because we are joint heirs with Christ, we can expect to share in his sufferings as well as his glory (Romans 8:17).

Suffering is not evidence of separation from God, but a sign of living in the conflict zone between "this present time" and the "age to come," a sign of being indwelt by the Spirit of God which is at odds with the rule of sin and death (Romans 8:1-10). It is a suffering we share with the whole creation in bondage, waiting with eager longing for "the freedom of the glory of the children of God" (Romans 8:18-21). We, who have the first fruits of the Spirit, groan together with creation "while we wait for adoption, the redemption of our bodies" (Romans 8:22-23)..."

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=321](https://www.workingpreacher.org/preaching.aspx?commentary_id=321)  
[Elisabeth Johnson](#) Professor, Lutheran Institute of Theology, Meiganga, Cameroon

+++++

"It should be no mystery why the (Revised Common) Lectionary chose this passage as a Trinity Sunday text. Father, Son, and Holy Spirit are all nicely on display in these half-dozen verses. Of course, if you also chose the Romans 8 Lectionary text option for Pentecost last week, then you realize that for some reason the Lectionary is proceeding backwards through Romans 8 as these verses actually precede the ones for Pentecost. Again, however, the reason for this backing up is clear enough: these verses are among the key building blocks used by the Early Church when assembling the Doctrine of the Trinity. The whole passage is about God but we seem to be talking in triplicate.

This is also a glorious text for other reasons, not least is the lyric truths it conveys about our salvation. One of orthodoxy's key tenets in Church History has been the idea that despite the fact that God consists of three Persons, they are always and forever working in perfect tandem. Of course they are never at odds with each other and of course no one person is ever unaware as to what the other two are doing. But it's more than just this: they are in fact working together perfectly to achieve a common goal. What's more, all three Persons are *needed* to achieve that goal.

It would not have been enough for the Son to have been made an incarnate human being. The will of the Father had to be behind that. The power of the Spirit had to be permeating all of Christ's work and teachings. The power of Father and Spirit were needed to raise the Son from the dead as the ultimate stamp of approval on the sacrifice Jesus made and how it was



that he—along with Father and Spirit—chose to take on the devil and also death itself (namely by dying himself)…”

- [https://cep.calvinseminary.edu/sermon-starters/trinity-sunday-b-2/?type=lectionary\\_epistle](https://cep.calvinseminary.edu/sermon-starters/trinity-sunday-b-2/?type=lectionary_epistle)  
Scott Hoezee

**Matthew 13:1-9, 18-23; RCL, the same reading (Matthew 13:24-30, 36-43; RCL, Matthew 13:24-30, 36-43)**

*“There are three parallel versions of this story in Matthew, Mark and Luke. The first three gospels are working in tandem as they report the parable of the sower... (see Mark 4:1-12; Luke 8:4-10)*

*The word, “parable,” means “riddle.” The very nature of a parable is that a person must figure out the meaning of the parable and then apply that meaning to one’s life. For example, the following is a parable: “I like coffee but I don’t like tea. I like Edward but I don’t like Markquart. I like Bill but I don’t like Gates. I like George but I don’t like Stein. I like Marvia but I don’t like Stratis. I like coffee that I don’t like tea.” That is the parable. Can you figure out the meaning of that parable? The explanation? I don’t like anything with the letter, T, in it e.g. tea, Markquart, Gates, Stein, Stratis. The point is: parables are like riddles and you have to figure them out.*

*Of Jesus’ 40 parables, only two of them are explained. You need to figure out the rest.*

*The parable of the sower is one of the two parables that have an explanation attached to it. The explanation helps us to understand the parable. The parable of the sower is the first of Jesus’ parables that we encounter; and it is helpful to have an explanation of this first parable, so that we can lay the groundwork for trying to comprehend the remainder of Jesus’ parables.*

*There are seven parables about the kingdom in Matthew 13. We recall that Matthew was a collector of taxes and also a collector of stories about Jesus. Matthew was a systematic organizer and he organized seven parables of Jesus into this particular section of his gospel...”*

- [http://www.sermonsfromseattle.com/series\\_a\\_the\\_sower\\_and\\_the\\_seeds\\_GA.htm](http://www.sermonsfromseattle.com/series_a_the_sower_and_the_seeds_GA.htm) Pastor Edward F. Markquart Grace Lutheran Church, Des Moines, Washington

**“The Holy Gospel beginning in the 13<sup>th</sup> Chapter of St. Matthew”**

## **The Parable of the Sower Verses 1-9**

13 That same day Jesus went out of the house and sat beside the sea. <sup>2</sup> And great crowds gathered about him, so that he got into a boat and sat down. And the whole crowd stood on the beach. <sup>3</sup> And he told them many things in parables, saying: **“A sower went out to sow. <sup>4</sup> And as he sowed, some seeds fell along the path, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they did not have much soil, and immediately they sprang up, since they had no depth of soil, <sup>6</sup> but when the sun rose they were scorched. And since they had no root, they withered away. <sup>7</sup> Other seeds fell among thorns, and the thorns grew up and choked them. <sup>8</sup> Other**

*seeds fell on good soil and produced grain, some a hundredfold, some sixty, some thirty. <sup>9</sup> He who has ears,<sup>[a]</sup> let him hear.”*

### **The Purpose of the Parables Verses 10-17**

### **The Parable of the Sower Explained Verses 18-23**

*<sup>18</sup> “Hear then the parable of the sower: <sup>19</sup> When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is what was sown along the path. <sup>20</sup> As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy, <sup>21</sup> yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away.<sup>[b]</sup> <sup>22</sup> As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful. <sup>23</sup> As for what was sown on good soil, this is the one who hears the word and understands it. He indeed bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty.”*

### **The Parable of the Weeds Verses 24-30**

### **Prophecy and Parables Verses 34-35**

### **The Parable of the Weeds Explained Verses 36-44**

### **The Parable of the Hidden Treasure Verse 44**

### **The Parable of the Pearl of Great Value Verses 45-46**

### **The Parable of the Net Verses 47-50**

### **New and Old Treasures Verses 51-52**

### **Jesus Rejected at Nazareth Verses 53-58**

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

- a. [Matthew 13:9](#) Some manuscripts add here and in verse [43](#) to hear
- b. [Matthew 13:21](#) Or *stumbles*

One of the encouragements I get from this start to Matthew 13 is the necessity to sow and harvest every year. We will fail with some seed, we do well with some seed...

Sometimes we when grasp the enormity of our task then we feel nothing but utter despair. But God knows just how big the task is. Jesus said, "The harvest is great, but the workers are few. So pray to the Lord who is in charge of the harvest; ask him to send more workers into his fields." We need more workers, we need more sowing, we need more reaping. We've got to keep on keeping on. Even when we feel at our lowest our work is not done. We've got to get back up, proclaim the Good News and the live the kingdom life..."

- <https://aweirdthing.wordpress.com/2011/07/01/the-garden-of-eden-oldham-branch/> Neil Chappell  
"Husband, father, Congregational Minister and football fan all rolled into one convenient package."

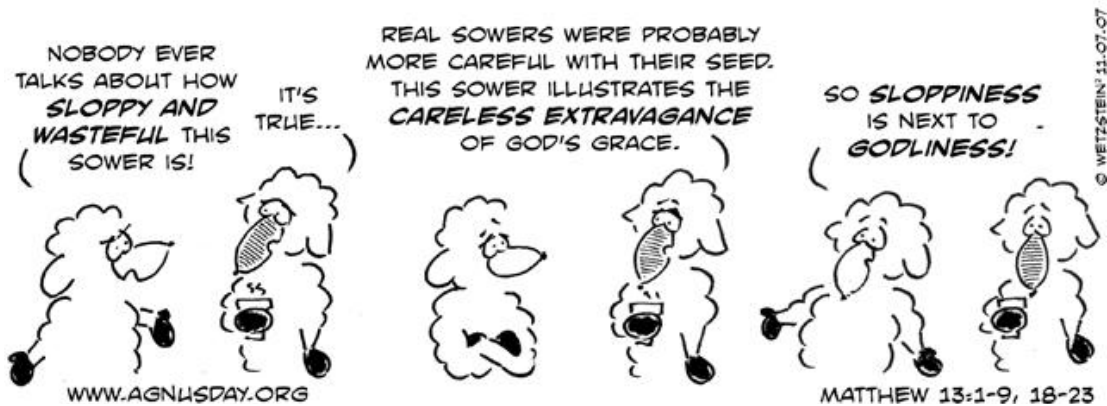
+++++

"In the passage before us, Jesus gives us a clue to the function and therefore the interpretation of his kingdom parables. The crowds have failed to respond to a clear presentation of the gospel, so, in an act of judgment, Jesus preaches the gospel in riddles..."

The scriptures reveal a pattern of judgment upon those who grow dull in their listening to the Word of God. Those whose ears are dull receive a dull word to make them even duller. It's as if the Lord says, "if you won't hear a clear word, then see what you can do with a confused one."

We are told that after his baptism, Jesus came preaching the gospel - "the time is fulfilled, the kingdom of God is at hand, repent and believe the gospel." Later in his ministry we see him preaching the gospel in the form of mysterious parables about weeds and wheat, mustard seeds, yeast.... Even the disciples were unable to understand the meaning of these strange riddles. The crowds had failed to act on a clear word from God and so now all they got was a clouded word. The kingdom parables serve as God's judgment upon a people who have failed to receive his word of grace... (see additional comments after the sheep on page 12)

- [www.lectionarystudies.com/studyg/sunday15aiig.html](http://www.lectionarystudies.com/studyg/sunday15aiig.html) Pumpkin Cottage Ministry Resources  
This site gives access to Lectionary Bible studies and Lectionary sermons on readings set by the Revised Common Lectionary for the Christian Church Year, plus studies on theology, liturgy and the Anglican church.

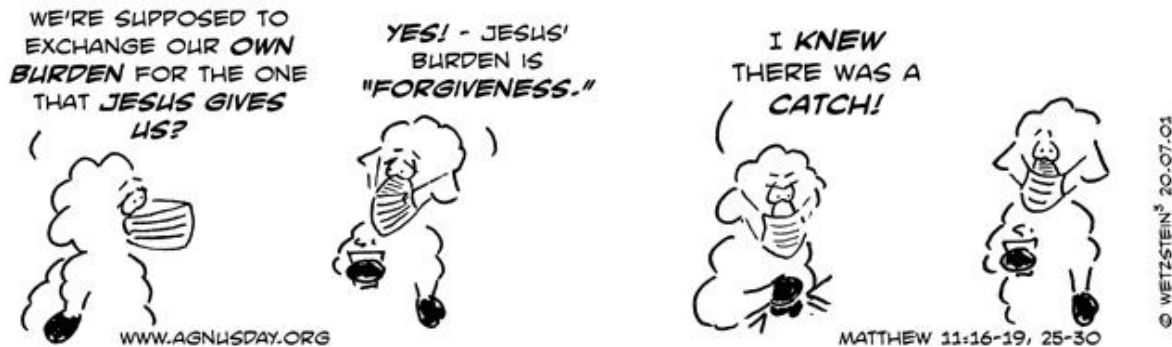


- Angus Day appears with the permission of <https://www.agnusday.org/>

## The Matthew Challenge?

Haven't started? Try a smaller challenge - this week's Chapter 13 and the parables. Consider your own version of a written comparison of the parables according to Mark and Luke.

### Weekly review thoughts



**“The seriousness with which God treats his word impacts upon the way we handle it when it comes to both nurture and evangelism.**

Good Biblical preaching is rarely appreciated and for this reason a congregation can grow dull of hearing. Just as we get the politicians we deserve, so we often get the preachers we deserve. When a congregation fails to hear and respond to faithful expository preaching then they are liable to get waffle. Sure, it may be really interesting waffle; topical sermons, life-changing sermons that relate to people's work and family life, sermon's that scratch where it itches..... the brainstormed ideas of a fruitful imagination. Beware!

In evangelism, we are commissioned to communicate the clear the message of God's grace in Christ to the community at large. Having done this, there is no need to rework our strategies or refine our methods. We must proclaim and allow the Lord to bless.

Jesus reminds his disciples how lucky they are to share in God's last-days revelation. We too experience the full counsel of God; we share his mind. Yet, Jesus warned his disciples that those who grow dull in their hearing will end up receiving an unclear word to dull them even further. The same danger faces us, so let us actively listen to his word, praying always for its clear proclamation...

Suggest some practical ways the Lord may give an unclear word to a people whose ears have grown dull of hearing.”

- [www.lectionarystudies.com/studyg/sunday15aiig.html](http://www.lectionarystudies.com/studyg/sunday15aiig.html) Pumpkin Cottage Ministry Resources