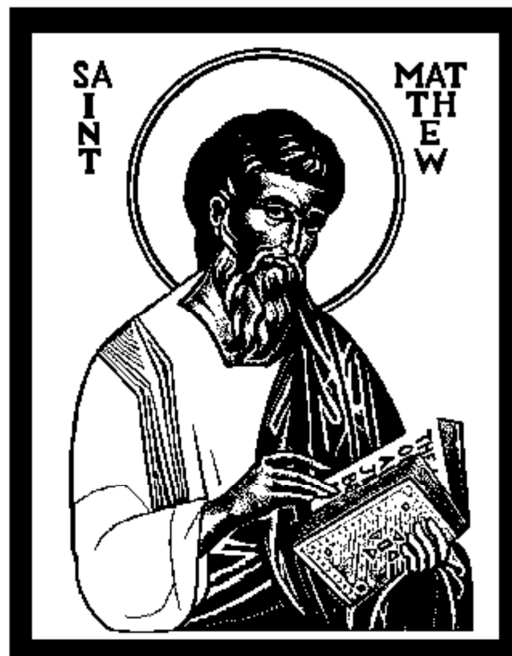


**Living the Lectionary** – a weekly study of the Scriptures assigned for the coming Sunday. An opportunity to make the rhythms of the readings become a part of the rhythms of your life.

June 19, 2014      Bethlehem Lutheran Church, Thursdays at 10:00 AM  
Readings for 2<sup>nd</sup> Sunday after Pentecost, June 22, 2014

***ST. MATTHEW THE EVANGELIST***  
***ANTIOCHIAN ORTHODOX CHURCH***  
***10383 Albion Road, North Royalton, OH 44133***



***ALL SAINTS DAY FEASTING AND FASTING***  
THE APOSTLES' FAST IS FROM JUNE 16-28. WE CARRY OUT A  
LENTEN-TYPE FAST DURING THESE DAYS AS A WAY OF  
SHOWING VENERATION TO THE HOLY APOSTLES AND TO  
PREPARE TO CELEBRATE THE FEAST OF SAINTS PETER & PAUL  
DAY ON JUNE 29TH.  
[www.stmattroyalton.org](http://www.stmattroyalton.org)

**2nd Sunday after Pentecost June 22, 2014 Green**  
**(1<sup>st</sup> Sunday after Trinity, Proper 7)**  
**Hymn of the Day LSB 659**  
**“Lord of our Life and God of our Salvation”**

As noted above, there are three ways to describe the current Sunday. The older/orthodox system uses the “Sundays after Trinity”. The propers are numbered to end with the last Sunday of the church year, Christ the King, with proper 29. The date of Easter determines which proper to begin the “Sundays after..”



**Jeremiah 20:7-13** New International Version (NIV) (*next week – Jeremiah 28:5-9*)

### **Jeremiah’s Complaint**

<sup>7</sup> You deceived<sup>[a]</sup> me, LORD, and I was deceived<sup>[b]</sup>;  
you overpowered me and prevailed.  
I am ridiculed all day long;  
everyone mocks me.

<sup>8</sup> Whenever I speak, I cry out  
proclaiming violence and destruction.  
So the word of the LORD has brought me  
insult and reproach all day long.  
<sup>9</sup> But if I say, "I will not mention his word  
or speak anymore in his name,"  
his word is in my heart like a fire,  
a fire shut up in my bones.  
I am weary of holding it in;  
indeed, I cannot.

<sup>10</sup> I hear many whispering,  
"Terror on every side!  
Denounce him! Let's denounce him!"  
All my friends  
are waiting for me to slip, saying,  
"Perhaps he will be deceived;  
then we will prevail over him  
and take our revenge on him."

<sup>11</sup> But the LORD is with me like a mighty warrior;  
so my persecutors will stumble and not prevail.  
They will fail and be thoroughly disgraced;  
their dishonor will never be forgotten.

<sup>12</sup> LORD Almighty, you who examine the righteous  
and probe the heart and mind,  
let me see your vengeance on them,  
for to you I have committed my cause.

<sup>13</sup> Sing to the LORD!  
Give praise to the LORD!  
He rescues the life of the needy  
from the hands of the wicked.

**Footnotes:**

- a. Jeremiah 20:7 Or *persuaded*
- b. Jeremiah 20:7 Or *persuaded*

**Psalm 91:1-10 (11-16)** (next week – Psalm 119:153-160)

<sup>1</sup> Whoever dwells in the shelter of the Most High  
will rest in the shadow of the Almighty.<sup>[a]</sup>

<sup>2</sup> I will say of the LORD, “He is my refuge and my  
fortress,  
my God, in whom I trust.”

<sup>3</sup> Surely he will save you  
from the fowler’s snare  
and from the deadly pestilence.

<sup>4</sup> He will cover you with his feathers,  
and under his wings you will find refuge;  
his faithfulness will be your shield and rampart.

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

<sup>6</sup> nor the pestilence that stalks in the darkness,  
nor the plague that destroys at midday.

<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 observe with your eyes  
and see the punishment of the wicked.

<sup>9</sup> If you say, “The LORD is my refuge,”  
and you make the Most High your dwelling,

<sup>10</sup> no harm will overtake you,  
no disaster will 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> they will lift you up in their hands,  
so that you will not strike your foot against a  
stone.

<sup>13</sup> You will tread on the lion and the cobra;  
you will trample the great lion and the serpent.

<sup>14</sup> “Because he<sup>[b]</sup> loves me,” says the LORD, “I will rescue him;

I will protect him, for he acknowledges my name.

<sup>15</sup> He will call on me, and I will answer him;

I will be with him in trouble,

I will deliver him and honor him.

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

**Footnotes:**

a. Psalm 91:1 Hebrew *Shaddai*

b. Psalm 91:14 That is, probably the king

**Romans 6:12-23** (Romans 7:1-13)

<sup>12</sup> Therefore do not let sin reign in your mortal body so that you obey its evil desires. <sup>13</sup> Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness. <sup>14</sup> For sin shall no longer be your master, because you are not under the law, but under grace.

**Slaves to Righteousness**

<sup>15</sup> What then? Shall we sin because we are not under the law but under grace? By no means!

<sup>16</sup> Don't you know that when you offer yourselves to someone as obedient slaves, you are slaves of the one you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? <sup>17</sup> But thanks be to God that, though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. <sup>18</sup> You have been

set free from sin and have become slaves to righteousness.

<sup>19</sup>I am using an example from everyday life because of your human limitations. Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness. <sup>20</sup>When you were slaves to sin, you were free from the control of righteousness. <sup>21</sup>What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the benefit you reap leads to holiness, and the result is eternal life. <sup>23</sup>For the wages of sin is death, but the gift of God is eternal life in<sup>[a]</sup> Christ Jesus our Lord.

### Footnotes:

#### a. Romans 6:23 Or *through*



### Matthew 10:5a, 21-33 (Matthew 10:34-42)

<sup>5</sup>These twelve Jesus sent out with the following instructions:( “Do not go among the Gentiles or enter any town of the Samaritans....)

<sup>21</sup>“Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. <sup>22</sup>You will be

hated by everyone because of me, but the one who stands firm to the end will be saved.<sup>23</sup> When you are persecuted in one place, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes.

<sup>24</sup> “The student is not above the teacher, nor a servant above his master.<sup>25</sup> It is enough for students to be like their teachers, and servants like their masters. If the head of the house has been called Beelzebul, how much more the members of his household!

<sup>26</sup> “So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known.<sup>27</sup> What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.<sup>28</sup> Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.<sup>29</sup> Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care.<sup>[a]</sup><sup>30</sup> And even the very hairs of your head are all numbered.

<sup>31</sup> So don’t be afraid; you are worth more than many sparrows.

<sup>32</sup> “Whoever acknowledges me before others, I will also acknowledge before my Father in heaven.

<sup>33</sup> But whoever disowns me before others, I will disown before my Father in heaven.

***Footnotes:***

- a. Matthew 10:29 Or *will*; or *knowledge*

The following article is an example of how complex explaining Scripture can be for some individuals. (*Italics added*) How would you respond to someone who held one of these viewpoints? As you planned your response, would prayer have been part of the plan?

## What Is the Meaning of Matthew 10:23?

By Wayne Jackson [www.christiancourier.com](http://www.christiancourier.com)

### About the Author

Wayne Jackson has written for and edited the Christian Courier since its inception in 1965. He has also written several books on a variety of biblical topics including The Bible and Science, Creation, Evolution, and the Age of the Earth, The Bible on Trial, and a number of commentaries. He lives in Stockton, California with his dear wife, and life-long partner, Betty.

**“Would you please explain Matthew 10:23? ‘When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes.’”**

“There are a number of ways by which the meaning of a passage might be determined. One should look at the grammatical forms employed, remembering that the Bible is a verbally inspired document, and grammatical clues are of supreme importance. One should observe whether or not there are historical, geographical, or cultural hints in the text that could be of significance in ascertaining its meaning. Also, does the passage embody literal or figurative language? Are there parallel texts that may shed light upon the narrative? These are significant possibilities to take into consideration in probing a difficult text of Scripture. When a passage is a point of considerable controversy, it is especially crucial that a balanced range of critical skills be exercised.

What, then, is the most reasonable approach to Matthew 10:23? First, let me cite several views that have been advanced relative to the meaning of this text, and weigh the merits, or lack thereof, in each instance.

### The Liberal View

This view was most notably advocated by French missionary Albert Schweitzer, who contended that Jesus believed the end of time would take place in his day, and thus the apostles would not get their mission accomplished before he came (pp. 358-63). He alleged that Christ was wrong in his prediction. *The theory is based upon no substantial evidence, is an insult to the Son of God, and reflects a complete abandonment of respect for the inspiration of the Scriptures. It is rejected without further notice.*

### The “Catch-Up” Concept

A rather novel idea is that, in effect, Christ was saying this to his disciples. “You will not have finished your preaching in the cities of Israel until I come, that is, until I catch up with you.” In a word: “Hold on, men, I’m coming.” This view is a real stretch. Carson



suggests that it grows out of the notion that Matthew 10:23 is tied to Luke 10:1 by that mysterious, never-discovered “Q” document, which, supposedly, lies behind these New Testament texts (p. 250). *There is no reasonable basis for this theory. A prevailing case can be made for the idea that Matthew and Luke wrote independently, without relying upon any mythical “Q” narrative (see Thiessen, pp. 114ff). Besides, the reference in Luke 10:1 does not indicate that he eventually “overtook” them [the seventy]; rather, they “returned” to him (10:17).*

## The Preterist Theory

The “radical preterist” view contends that Jesus’ promise to “come,” as indicated in Matthew 10:23, is a reference to the *parousia* (a Greek term commonly used for the second or final return of the Lord). Max King, for example, cites the passage repeatedly in his defense of the notion that Christ “never taught or intimated a *parousia* beyond the coming of the kingdom of God **within the generation of lifetime of His disciples**” (p. 344; emp. WJ). This has led to the bizarre notion that Christ literally “came” in A.D. 70, at which point occurred the resurrection of the dead, the judgment day, and the end of the world. For a more thorough review of this false dogma, see the author’s work, [The A.D. 70 Theory — A Review of the Max King Doctrine.](#)

*The notion that this text alluded to the Second Coming is negated by the fact that the passage clearly implies that Christ knew when the “coming” of 10:23 would transpire. This is evidenced in that the Lord declared that the disciples would not be finished with evangelizing the cities of Israel before he “came.” On the other hand, he did **not** know when the event of his final coming would occur (Mt. 24:36). This coming, therefore, was not the Second Coming.*

## The Dispensational Notion

The dispensational presupposition argues that Matthew 10:23 relates to the end of time, particularly the so-called “Great Tribulation and the Second Coming” (Kent, p. 946; Barbieri, p. 42). *Such a view completely divorces the passage from its immediate and localized context, such as the fact that this was an admonition to the **apostles**—and not directed to a generation several millenia removed from the first century. Ultimately, this theory results from a theological structure (dispensationalism) that is absolutely void of scriptural support, virtually from start to finish.*

## The Resurrection Hypothesis

Some respected scholars have supposed that when Christ said “until the Son of man comes,” he referred to his appearances to the disciples following his resurrection from the dead (Tasker, p. 108; Mounce, p. 96). *The problem with this idea is that no such language (e.g., “the Son of man is come”) is employed of post-resurrection appearances, as important as those incidents were. Carson says this would be a most “odd use of the expression” (p. 251). He likewise points out that this theory, or even a slight modification of it, does not explain the “note of urgency” that is characteristic of the Savior’s admonition that the disciples are to hurry from city to city in view of the projected*

*“coming.” This concept is not radically erroneous, as the previously noted theories are; it simply lacks sufficient supporting evidence.*

## **The Kingdom Supposition**

Another view, with somewhat stronger support (but not one of which we are persuaded) is that the “coming” of 10:23 has to do with the inauguration of the kingdom of Christ on the day of Pentecost (Cottrell, pp. 536, 542). In favor of this position is the fact that there is a sense in which the arrival of the kingdom was a “coming” of the Lord, that is, he came **representatively**, in the outpouring of the Holy Spirit (cf. Jn. 14:18), and in the manifestation of his regime. Listen to Matthew’s affirmation elsewhere: “Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man \*coming in his kingdom”\* (Mt. 16:28; emp. added). *As intriguing as this may be, it still does not explain the “urgency” factor, and the context of perilous times that is so apparent in the Matthew text.*

## **The Destruction of Jerusalem Case**

The most compelling position, in this writer’s judgment, is that argued by numerous respectable scholars (e.g., J.W. McGarvey, Albert Barnes, F.F. Bruce, D.A. Carson, R.C.H. Lenski, Theodor Zahn, W.W. How, J. Barton Payne, etc.), namely that the “coming” event of Matthew 10:23 is the **Roman invasion of Palestine**, which occurred in A.D. 66-70. The following factors lend their weight to this view.

**First**, divine punishments are commonly referred to in the Bible as a “coming.”...

**Second**, this event fits the “urgency” factor precisely....

**Third**, there is the parallel evidence supporting this view.... When one compares material from Matthew 10, with that found in Luke 21, it becomes apparent that, while the occasions are different, the same general theme is strikingly similar; there are unmistakably common elements in the Savior’s two warnings...

we now are ready to focus upon Matthew’s mysterious phrase, “till the Son of man comes” (10:23). The conscientious student asks: “What is the most likely meaning of this obscure phrase?” **Luke’s conclusion is perfectly clear** (and quite analogous to Matthew 24); Jerusalem will be surrounded by armies (the Romans) that will desolate the once-sacred city. Many Hebrews will fall by the sword; others will be taken captive. The revered city will be trodden down permanently (Lk. 21:20ff). There is no question. The destruction of Jerusalem in A.D. 70 is clearly the focus of this text.

In conclusion, let us remind ourselves of this well-known principle of biblical interpretation. When there are Scripture texts that treat the same general theme, and yet one passage is more obscure than the other, the more enigmatic text **always** is to be interpreted in the light of the clearer.

If we apply this principle to the situation at hand, it is reasonable to conclude that the phrase “till the Son of man comes” represents a “judgment” coming of the Savior upon the nation of Israel and the city of Jerusalem. It was a just punishment for their culminating act rebellion in rejecting their Messiah, the Son of God.”