

Notes for Next Sunday

Fourth Sunday after Pentecost

The Point of this Week's Readings

Old Testament (Jeremiah 20:7-13). The structure of our text (Jer 20:7-13) is similar to many of the psalms of lament, of which there are about 50 (e.g., Psalms 3-7; 10-14; 22; 25-28; etc) In these an individual mourns his present unfortunate condition, then toward the end of the psalm breaks into joyful praise of God in light of His salvation. In our text verses 7-10 are a lament, while verse 11-13 rejoice in God's eventual triumph and vindication of His faithful servant. (Concordia Pulpit Resources – Volume 6, Part 3)

Epistle (Romans 6:12-23). Romans 6 is known as the baptism chapter. Our text speaks about how the power of being baptized leads to living a life of righteousness which was bestowed on us in baptism. First Paul speaks about how being baptized should have us avoid all that would lead to us once more becoming slaves to the sin. Secondly Paul talks about being slaves of God and serving only Him. This is not a negative but an opportunity to show our gratitude for what He has done to save us. When we spend time serving God, it helps us move away from the negative things the devil would have us do. It ends with a classic comparison of sin and righteousness of verse 23, "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord."

Gospel (Matthew 10:5a, 21-33). Jesus always does the sending and here dispatches the twelve. Jesus warns His disciples to expect persecution as they carry out their mission of being His witnesses. This opposition to the Gospel is evidence of sin's grip on the human heart. When we experience abuse because of our loyalty to Jesus, we have His assurance that the Holy Spirit will help us to speak the right words. He will use our Gospel testimony to soften the hard hearts of unbelievers.

For more in-depth commentary on each reading, read the notes found after each text below.

OLD TESTAMENT – Jeremiah 20:7-13

⁷ O LORD, you deceived me, and I was deceived you overpowered me and prevailed. I am ridiculed all day long; everyone mocks me. ⁸ 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. ⁹ But if I say, "I will not mention him or speak any more 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. ¹⁰ I hear many whispering, "Terror on every side! Report him! Let's report 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." ¹¹ 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. ¹² O LORD Almighty, you who examine the righteous and probe the heart and mind, let me see your vengeance upon them, for to you I have committed my cause. ¹³ Sing to the LORD! Give praise to the LORD! He rescues the life of the needy from the hands of the wicked.

20:7 deceived. Hbr verb means to persuade a person to take a certain course of action, usually to do wrong. Chemnitz: "[Jeremiah] is speaking of his prophetic vocation which, since it brings with it much hatred, criticism and dangers, as is clear from the content of the chapter, the prophet is overcome by the weakness of his flesh, but he is not only overcome by these things, but in a certain sense he is even arguing with the Lord" (*LTh* 1:193). (TLSB)

20:7 *overpowered*. It means: lay hold of. It thus corresponds to Isa 8:11, denoting the state of being laid hold of by the power of the Spirit of God in order to prophesy. (KD)

20:9 *his word is ... like a fire*. He tried to stop preaching, but he could not. The Living Word within overpowered him and compelled him. He felt as Paul later would feel: “I am compelled to preach. Woe to me if I do not preach the gospel!...I am simply discharging the trust committed to me” (1 Corinthians 9:16,17). (PBC)

20:10 *friends*. Friends is translated literally, “every person of my welfare” (that is, those who should be looking after Jeremiah’s well-being, are actually are actually looking for his undoing). (Concordia Journal – April, 1999)

20:11 *mighty*. The Hebrew for this word is translated “cruel” in 15:21, where it describes Jeremiah’s enemies. Here it has a different nuance and is applied to God, whose “might” overcomes all “cruelty.” (CSB)

20:12 *to you I have committed my cause*. The prophet commits to Yahweh his “cause” a term that has legal associations. The Lord will be Jeremiah’s defense attorney. (Concordia Journal – April, 1999)

EPISTLE – Romans 6:12-23

¹² Therefore do not let sin reign in your mortal body so that you obey its evil desires. ¹³ Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. ¹⁴ For sin shall not be your master, because you are not under law, but under grace.

6:12 *let not sin reign in your mortal body*. To make this body the expressive instrument of our new life therefore calls for a continual exercise of the liberated will, a constant, resolute denial of the passions of the body. (Franzmann)

6:13 *offer*. The imperative is therefore not merely the negative command to cease from wickedness; it is the positive command to serve God in the newness of our resurrection-life. (Franzmann)

¹⁵ What then? Shall we sin because we are not under law but under grace? By no means! ¹⁶ Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? ¹⁷ But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. ¹⁸ You have been set free from sin and have become slaves to righteousness. ¹⁹ I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. ²⁰ When you were slaves to sin, you were free from the control of righteousness. ²¹ What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! ²² But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life. ²³ For the wages of sin is death, but the gift of God is eternal life in ^a Christ Jesus our Lord.

6:15 *shall we sin because we are not under the law*. If we are no longer hedged in by the command and the threat of God’s law, are we not set free for a career of sin? Paul rejects the implications of this question as vehemently as he had rejected those of the original questions; and he answers the question in much the same way as he had answered it in 6:1-14. (Franzmann)

6:17 *wholeheartedly obeyed*. Christian obedience is not forced or legalistic, but willing. (CSB)

6:19 *I put this in human terms*. It means that your action is caught up in God's action. (Franzmann)

GOSPEL – Matthew 10:5a, 21-33

⁵ These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. ¹² As you enter the home, give it your greeting. ¹³ If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. ¹⁴ If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town. ¹⁵ I tell you the truth, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town. ¹⁶ I am sending you out like sheep among wolves. Therefore be as shrewd as snakes and as innocent as doves. ¹⁷ “Be on your guard against men; they will hand you over to the local councils and flog you in their synagogues. ¹⁸ On my account you will be brought before governors and kings as witnesses to them and to the Gentiles. ¹⁹ But when they arrest you, do not worry about what to say or how to say it. At that time you will be given what to say, ²⁰ for it will not be you speaking, but the Spirit of your Father speaking through you. ²¹ “Brother will betray brother to death, and a father his child; children will rebel against their parents and have them put to death. ²² All men will hate you because of me, but he who stands firm to the end will be saved. 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.

10:21 *brother will betray brother*. Jesus knew that His disciples might be tempted to give up their mission and their faith when even family members turned against them because of their loyalty to Him. Jesus encouraged the disciples to stand firm, always keeping in mind the highest goal, salvation. (TLSB)

10:23 *flee to another*. The saying seems to teach that the gospel will continue to be preached to the Jews until Christ's second coming. – He informs us thereby that we must not rush headlong to our destruction without necessity. The crown of martyrdom may become a crown of glory only when it is placed on our head by the Lord, not when we put it on of our own accord. (Ylvisaker)

10:24 *student is not above his teacher*. Those who learn or serve strive to become more like their teacher or master, and should expect to be treated similarly. (Concordia Pulpit Resources – Volume 3, Part 3)

10:26 *nothing concealed*. This refers both to the enemies of Christ and all their secrets and to the disciples and the blessed gospel secret. (Concordia Pulpit Resources – Volume 3, Part 3)

10:26 *be made known*. The day of truth will be told. God will vindicate His servants and mete out eternal punishment to the persecutors. Everything will come to light on that glorious final day. (Concordia Pulpit Resources – Volume 3, Part 3)

10:29 *penny*. Jesus directs our attention to some common, ordinary birds to assure us of God's providential care.

10:30 *the very hairs of your head are all numbered*. Absolutely nothing escapes God's notice or is beyond His power. We are safe in His hands. (PBC)

10:31 *do not be afraid*. For the third time, Jesus tells His disciples not to be afraid (vv. 26, 28). The disciples had vastly greater value than a small bird. They had nothing to fear, because God blesses and rules over all creatures. (TLSB)