

2nd Sunday after Pentecost

Deuteronomy 5:12-15 6-3-18

“Observe the Sabbath Day and Keep It Holy”

- A. The physical comfort and distress of the command....
- B. The spiritual comfort and distress of the command....

A Luther Sermon Quotation: [From the exposition of Exodus 20:8] *Why, then, do Christians observe Sunday? Although all days are free and one is like the other, it is nonetheless useful and good, nay, very necessary, to celebrate on one day, be it on the Sabbath, or Sunday, or on some other day. For God wants to govern the world gently and rule it peacefully. This is why He has given six days for work. On the seventh day, however, the servant, day laborer, and workers of all kinds, nay also horses, oxen, and other animals that work, are to have rest as the words of this Commandment say, so that they may thereby regain their strength. And this should be done especially in order that those who at other times do not have the leisure may hear the sermon on this holy day (holiday) and thereby learn to know God. For this reason, namely, for the sake of love and need, Sunday has remained, not because of the command of Moses. (Plass, What Luther Says, 4271, p. 1329)*

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## 3<sup>rd</sup> Sunday after Pentecost

Genesis 3:8-15      6-10-18

### “And the Lord God Called and Said, ‘Where Are You?’”

- A. Some questions people ask about the text....
- B. Some answers for Christians today....

*A Luther Sermon Quotation:* [From the exposition of John 7:3-5] *No message or teaching ever existed in the world that had so many masters as the very Word of God. All fools must take it in hand and want to earn their spurs by mastering it. There is no one who does not imagine he is able to play the master over God’s Word. If a person dreams a bit about something nowadays, he cries, “Spirit! Spirit!” They know it all. Everybody wants to be God’s master, and He must be*

*everybody's pupil. Plass, What Luther Says, 215 p. 72) [And from a sermon on John 2:13-16] If discrepant statements occur in Scripture and we are unable to resolve them we should let them along ....For in this particular, that Christ died for our sin, all the evangelists do agree with one another. But they observe no common order in relating the acts and miracles of Christ, for they often record something that happened later than the time of which they are speaking at the moment. (Ibid. 218 p. 72)*

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Fourth Sunday after Pentecost

Mark 4:26-34 6-17-18

“With many such parables he (Jesus) spoke the word to them, as they were able to hear it; he did not speak to them except in parables, but he explained everything in private to his disciples.”
Mark 4:33-34

Introduction – How does one describe an abstract concept like the Kingdom of God so that its dynamics can be understood? Jesus used parables. A parable is a “riddle picture” that leaves a person to figure out its meaning and then apply it to his or her life.

In our Gospel lesson for this morning, Jesus tells two parables to convey important realities about the Kingdom of God.

Parable 1 – A Man Scattering Seed. What message does this “riddle picture” have for us?

- The POWER of the seed
- The need for PATIENCE in waiting for growth and the harvest

Parable 2 – The Growth of a Mustard Seed. What message does this “riddle picture” have for us?

- The ability of a small seed to grow REALLY LARGE
- Examples of the Gospel's results

How can or will these “riddle pictures” define your life in the coming week?

“The common people are captivated more readily by comparisons and examples than by difficult and subtle disputations. They would rather see a well-drawn picture than a well-written book...For teaching purposes it is useful to have comparisons and examples on hand; not only Paul but also the prophets and Christ Himself very often used them.” Edwin Plass, *What Luther Says*, Concordia Publishing House, St. Louis, 1959, #3605, p. 1129.

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Fifth Sunday after Pentecost

Mark 4:35-41 6-24-18

“Jesus said to them, ‘Why are you afraid? Have you still no faith?’
Mark 4:40

Introduction – For many people today the idea of an “interventionist” God is foreign to their thinking and expectations. Yet our Gospel lesson gives us a very different picture.

In our Gospel lesson, Jesus is in a boat with his disciples. They are there at his invitation. This is a picture of us, both as a congregation and as individuals. We are on a journey with Jesus.

Sailing (or journeying) with Jesus is not a placid journey. Storms are bound to rise, both for congregations and for individuals. What do we notice about those times based on this incident on the Sea of Galilee?

1. Jesus isn’t threatened by the things that threaten us.
2. Though Jesus seems unconcerned about the storm, he was concerned about his disciples.

All of us have different experiences of Jesus in the storms of life. As we wrestle with our questions, there is one question we need to ask. Where is it that Jesus demonstrates beyond a shadow of a doubt that he cares for us and will bring us safe through any loss?

The emphasis in the story of “Jesus Stilling the Storm” is not on HOW Jesus will still the storms that arise in life, but rather on WHO JESUS IS and THAT HE CARES. Continuing to place our trust in Jesus, we will marvel along with the disciples who conclude, *“Who then is this, that even the wind and the sea obey him?”*

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“Faith is the eyes of the heart, a conviction on which one stakes one’s life....” Edwin Plass, *What Luther Says*, Concordia Publishing House, St. Louis, 1959, #1376, p. 466.