

Sunday 7th October 2018

Trinity 19

Proper 22 **Green**

*And the two shall become one
flesh, so that they are no longer
two, but one flesh. Mark 10:8*



Collect

O God, forasmuch as without you we are not able to please you; mercifully grant that your Holy Spirit may in all things direct and rule our hearts; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Hebrews 1:1-14; 2:5-12 English Standard Version (ESV)

The Supremacy of God's Son

1¹ Long ago, at many times and in many ways, God spoke to our fathers by the prophets,² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.³ He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,⁴ having become as much superior to angels as the name he has inherited is more excellent than theirs.⁵ For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”?⁶ And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.”⁷ Of the angels he says, “He makes his angels winds, and his ministers a flame of fire.”⁸ But of the Son he says, “Your throne, O God, is forever and ever, the sceptre of uprightness is the sceptre of your kingdom.⁹ You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”¹⁰ And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands;¹¹ they will perish, but you remain; they will all wear out like a garment,¹² like a robe you will roll them up, like a garment they will be changed.[a] But you are the same, and your years will have no end.”¹³ And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your

feet”?¹⁴ Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

The Founder of Salvation

2⁵ For it was not to angels that God subjected the world to come, of which we are speaking.⁶ It has been testified somewhere, “What is man, that you are mindful of him, or the son of man, that you care for him?⁷ You made him for a little while lower than the angels; you have crowned him with glory and honour,^[b]⁸ putting everything in subjection under his feet.” Now in putting everything in subjection to him, he left nothing outside his control. At present, we do not yet see everything in subjection to him.⁹ But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.¹⁰ For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the founder of their salvation perfect through suffering.¹¹ For he who sanctifies and those who are sanctified all have one source.^[c] That is why he is not ashamed to call them brothers,^[d]¹² saying, “I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.”

Footnotes: a. Some manuscripts omit *like a garment*. b. Some manuscripts insert *and set him over the works of your hands*. c. Greek *all are of one*. d. or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse 12.

COMMENT: Few passages in the New Testament contain a higher expression of Christology defining the true role of Jesus Christ in the Christian tradition. Chapter 1:1-4 summarizes the basic message of the gospels. Chapter 2:5-12 gives us a clear definition of God's plan in coming among us in Jesus: to bring us to the glorious presence of God.

Mark 10:2-16 English Standard Version (ESV)

10² And Pharisees came up and in order to test him asked, “Is it lawful for a man to divorce his wife?”³ He answered them, “What did Moses command you?”⁴ They said, “Moses allowed a man to write a certificate of divorce and to send her away.”⁵ And Jesus said to them, “Because of your hardness of heart he wrote you this commandment.⁶ But from the beginning of creation, ‘God made them male and female.’⁷ ‘Therefore a man shall leave his father and mother and hold

fast to his wife,^[a] ⁸ and the two shall become one flesh.’ So they are no longer two but one flesh. ⁹ What therefore God has joined together, let not man separate.” ¹⁰ And in the house the disciples asked him again about this matter. ¹¹ And he said to them, “Whoever divorces his wife and marries another commits adultery against her, ¹² and if she divorces her husband and marries another, she commits adultery.”

Let the Children Come to Me

¹³ And they were bringing children to him that he might touch them, and the disciples rebuked them. ¹⁴ But when Jesus saw it, he was indignant and said to them, “Let the children come to me; do not hinder them, for to such belongs the kingdom of God. ¹⁵ Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.” ¹⁶ And he took them in his arms and blessed them, laying his hands on them.

Footnote: a. Some manuscripts omit *and hold fast to his wife*

COMMENT: Jesus voiced his profound concern for stable family life and for children. In Roman society, marriage had one purpose – to provide a legal heir who would inherit a man’s property. In Jewish society, men could divorce their wives for any reason, or even at a whim. Wives had no such right without their husband’s consent. In verses 10-12, Jesus put women on an equal footing. The setting of the two subjects in sequence is surely not by chance. It is fully evident in our day as in Jesus’ time that women and children suffer most when love dies and marriages are dissolved by divorce. Modern society is moving inexorably to separate what is meant by civil and religious marriage. A clear distinction can be drawn between a civil contract and a sacred covenant made as an act of worship in which God participates.

Psalm 26 *Judica me, Domine* Grail Psalter

℟ Your love, O Lord, is before my eyes.

¹ *Of David*

Give judgment for me, O Lord:
for I walk the path of perfection.
I trust in the Lord; I have not wavered. ℟

² Examine me, Lord, and try me;
O test my heart and my mind,

³ for your love is before my eyes
and I walk according to your truth. ℟

⁴ I never take my place with liars
and with hypocrites I shall not go.

⁵ I hate the evil-doer's company:
I will not take my place with the wicked.

℟ Your love, O Lord, is before my eyes.

⁶ To prove my innocence I wash my hands
and take my place around your altar,

⁷ singing a song of thanksgiving,
proclaiming all your wonders. **℟**

⁸ O Lord, I love the house where you dwell,
the place where your glory abides. **℟**

⁹ Do not sweep me away with sinners,
nor my life with bloodthirsty men

¹⁰ in whose hands are evil plots,
whose right hands are filled with gold. **℟**

¹¹ As for me, I walk the path of perfection.
Redeem me and show me your mercy.

¹² My foot stands on level ground:
I will bless the Lord in the assembly.

**Glory be to the Father, and to the Son :
and to the Holy Ghost;
as it was in the beginning, is now, and ever shall be :
world without end. Amen.**

COMMENT: This psalm is a fitting accompaniment to the lesson from Job. It protests the innocence of faithfulness of an individual worshiper. Integrity is the operative word throughout as a devoted Jew pleads for God's vindication.

Post Communion

Holy and blessed God, you have fed us with the body and blood of your Son and filled us with your Holy Spirit: may we honour you, not only with our lips but in lives dedicated to the service of Jesus Christ our Lord. **Amen**

Blessing

Christ the Son of God perfect in you the image of his glory and gladden your hearts with the good news of his kingdom; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among *you*, and remain with *you* always. **Amen.**