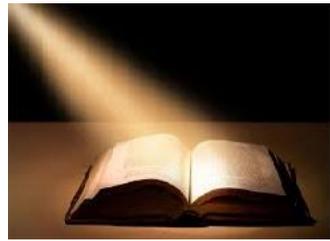


Sunday 27th October 2019

Last Sunday after Trinity

Green Bible Sunday



Collect

Blessed Lord, who caused all holy Scriptures to be written for our learning: help us so to hear them, to read, mark, learn and inwardly digest them that, through patience, and the comfort of your holy word, we may embrace and for ever hold fast the hope of everlasting life, which you have given us in our Saviour Jesus Christ, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Romans 15:1-6 English Standard Version (ESV)

The Example of Christ

15¹ We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. ² Let each of us please his neighbour for his good, to build him up. ³ For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” ⁴ For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. ⁵ May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, ⁶ that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

COMMENT: Paul in this epilogue to the Epistle is making a plea for unity within the Roman Church, which contained both Jewish and Gentile believers. Just beyond the scope of the passage in verses 7 to 12 Paul specifically mentions the Gentiles, and this insistence on unity will in part address the co-existence of the two groups. In making reference to the Lord Jesus, to whom Paul refers as ‘Christ’ (evidence of Jesus’ full acceptance as the Messiah, the promised one), he quotes Psalm 69:9, and in so doing accepts this as a messianic psalm, and in quoting this, is recommending to the Church, the Scriptures as a moral compass, and encouragement. This commending of the Jewish Scriptures as being authoritative will be

aimed especially to the Gentile readers, as the Scriptures for all believers and not just the Jews.

Luke 4:16-24 English Standard Version (ESV)

Jesus Rejected at Nazareth

4¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,¹⁸ “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,¹⁹ to proclaim the year of the Lord’s favour.”²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him.²¹ And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”²² And all spoke well of him and marvelled at the gracious words that were coming from his mouth. And they said, “Is not this Joseph’s son?”²³ And he said to them, “Doubtless you will quote to me this proverb, “Physician, heal yourself.” What we have heard you did at Capernaum, do here in your hometown as well.”²⁴ And he said, “Truly, I say to you, no prophet is acceptable in his hometown.

COMMENT: It was the custom in the Jewish synagogues of the 1st Century to ask various Rabbis to teach from the scriptures. After making an initial tour of Galilee, Jesus went to worship on the Sabbath. He was asked to read and interpret a passage of scripture. His interpretation was not what his audience wanted to hear! Jesus chose a passage from Isaiah 61 which was to become the model for his ministry. Then he declared to the congregation that this prophecy was being fulfilled in their hearing. From this dominical mission, we can discern God’s “preferential option for the poor” and the cause of social justice for the most vulnerable in our society. We have seen this mission exemplified in the enthusiastic secular response to environmental crises in many countries in recent years. Despite the lack of cooperation from such large countries as the USA, Russia and China, many national legislatures have adopted the Kyoto Treaty as national policy. On the other hand, for fiscal reasons, governments

appear to have withdrawn more and more from their role of developing realistic programs for bringing about a sharing of the world's limited resources to drive the industrial and commercial systems that will bring equity and justice where it is most needed. Instead, the chief motivation of the most powerful is to compete for control of these resources so that as little change as possible in the lifestyle of the wealthier parts of the world will be necessary. One has to wonder what Jesus would say to us if he were to be asked to preach in our community.

Psalm 119:129-136 **Pe (P) XVII Mirabilia testimonia tua* Grail Psalter

℟ Let my steps be guided by your promise, O Lord.

¹²⁹ Your will is wonderful indeed;
therefore I obey it.

¹³⁰ The unfolding of your word gives light
and teaches the simple. ℟

¹³¹ I open my mouth and I sigh
as I yearn for your commands.

¹³² Turn and show me your mercy;
show justice to your friends. ℟

¹³³ Let my steps be guided by your promise;
let no evil rule me.

¹³⁴ Redeem me from man's oppression
and I will keep your precepts. ℟

¹³⁵ Let your face shine on your servant
and teach me your decrees.

¹³⁶ Tears stream from my eyes
because your law is disobeyed. ℟

**Glory be to the Father and to the Son
and to the Holy Spirit,
As it was in the beginning, is now, and ever shall be,
world without end. Amen.**

COMMENT: This particular psalm has some very special characteristics. It is not only the longest in the Psalter, but its divisions are based on an acrostic scheme. In Hebrew, each section of verses begins with a letter of the Alphabet. Each strophe or section

consists of eight lines and each line begins with the same letter of the alphabet. In this thirteenth strophe the lines begin with the letter 'Pe'. The whole psalm consists of an extended litany to the covenant law of Israel. God is addressed in every one of the one hundred and seventy-six verses. As in no other psalm, love for the LORD's law forms the single, central theme. Worth noting, too, are the different synonyms for the law repeated again and again throughout this strophe: commandments, testimonies, precepts, word, judgments, ordinances. The most common of these synonyms is precepts. The Hebrew word *piqqûd* (pronounced "pik-kood") occurs twenty-one times in Psalm 119 but in very few other Old Testament passages, including the rest of the Psalms. It was defined as a mandate from the LORD and was closely related to a primary verb which meant "to visit" or "supervise." In this strophe the psalmist contemplates the wisdom that comes from study of the law. Consequently, it is safe to conclude that the psalm probably dates from after the reconstruction of the temple in the 5th century BC when litanies had taken an important place in worship once more and wisdom was becoming an important theme in post-exilic spirituality. A liturgy on the law had an important role to play in the moral instruction of the people long isolated from their traditional religious practices as to the appropriate ways to maintain their relationship with the LORD who had brought them home from exile in Babylon.

Post Communion

God of all grace, your Son Jesus Christ fed the hungry with the bread of his life and the word of his kingdom: renew your people with your heavenly grace, and in all our weakness sustain us by your true and living bread; who is alive and reigns, now and for ever. **Amen**

The 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.**