

Reading Scripture Together Handout

Sunday, September 12, 2021

Lectionary 24, Year B

Introduction

Three weeks ago we heard Peter's confession of faith as told in John's gospel. This week we hear Mark's version, when Peter says, "You are the Messiah." In John, the stumbling block is Jesus' invitation to eat his flesh, given for the life of the world. In Mark too the scandal has to do with Jesus' words about his own coming death, and here Peter himself stumbles over Jesus' words. But Jesus is anointed (the meaning of *messiah*) in Mark only on the way to the cross (14:3); so we are anointed in baptism with the sign of the cross.

Prayer of the Day

O God, through suffering and rejection you bring forth our salvation, and by the glory of the cross you transform our lives. Grant that for the sake of the gospel we may turn from the lure of evil, take up our cross, and follow your Son, Jesus Christ, our Savior and Lord.

Amen.

First Reading: Isaiah 50:4-9a

The image of the servant of the Lord is one of the notable motifs in the book of Isaiah. Today's reading describes the mission of the servant, whom early Christians associated with Jesus. Like Jesus, the servant does not strike back at his detractors but trusts in God's steadfast love.

⁴The Lord God has given me
the tongue of a teacher,
that I may know how to sustain
the weary with a word.
Morning by morning he wakens—
wakens my ear
to listen as those who are taught.

⁵The Lord God has opened my ear,
and I was not rebellious,
I did not turn backward.

⁶I gave my back to those who struck me,
and my cheeks to those who pulled out the beard;
I did not hide my face
from insult and spitting.

⁷The Lord God helps me;
therefore I have not been disgraced;
therefore I have set my face like flint,
and I know that I shall not be put to shame;
⁸he who vindicates me is near.

Who will contend with me?
Let us stand up together.
Who are my adversaries?
Let them confront me.

^{9a}It is the Lord God who helps me;
who will declare me guilty?

Psalm 116:1-9

I will walk in the presence of the Lord. (Ps. 116:9)

- ¹I love the Lord, who has | heard my voice,
and listened to my | supplication,
²**for the Lord has given | ear to me**
whenever | er I called.
- ³The cords of death entangled me; the anguish of the grave |
came upon me;
I came to | grief and sorrow.
- ⁴**Then I called upon the name | of the Lord:**
"O Lord, I pray you, | save my life." R
- ⁵Gracious is the | Lord and righteous;
our God is full | of compassion.
- ⁶**The Lord watches over | ver the innocent;**
I was brought low, | and God saved me.
- ⁷Turn again to your rest, | O my soul.
for the Lord has dealt | well with you.
- ⁸**For you have rescued my | life from death,**
my eyes from tears, and my | feet from stumbling;
- ⁹I will walk in the presence | of the Lord
in the land | of the living. **R**

Second Reading: James 3:1-12

This text uses various images to illustrate how damaging and hurtful the way we speak to and about others can be. Not only are we to control our speech, but what we say and how we say it are to reflect our faith.

¹Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness. ²For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle. ³If we put bits into the mouths of horses to make them obey us, we guide their whole bodies. ⁴Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs. ⁵So also the tongue is a small member, yet it boasts of great exploits.

How great a forest is set ablaze by a small fire! ⁶And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell. ⁷For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species, ⁸but no one can tame the tongue—a restless evil, full of deadly poison. ⁹With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God. ¹⁰From the same mouth come blessing and cursing. My brothers and sisters, this ought not to be so. ¹¹Does a spring pour forth from the same opening both fresh and brackish water? ¹²Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs? No more can salt water yield fresh.

Gospel: Mark 8:27-38

This story provides the turning point in Mark's gospel. Peter is the first human being in the narrative to acknowledge Jesus as the Messiah, but he cannot accept that as the Messiah Jesus will have to suffer. Moreover, Jesus issues a strong challenge to all by connecting discipleship and the cross.

²⁷Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" ²⁸And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." ²⁹He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." ³⁰And he sternly ordered them not to tell anyone about him.

³¹Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. ³²He said all this quite openly. And Peter took him aside and began to rebuke him. ³³But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

³⁴He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. ³⁵For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. ³⁶For what will it profit them to gain the whole world and forfeit their life? ³⁷Indeed, what can they give in return for their life? ³⁸Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Overview

An Unexpected Kind of Messiah

Today we hear from three teachers. The prophet Isaiah calls himself a teacher, one whose words sustain weary people. James warns about foolish and hurtful use of our tongues, which should be used to “bless the Lord and Father,” but often are used to “curse those who are made in the likeness of God.” The final voice in the trio is Jesus, the teacher, who keeps the disciples quiet about any Messiah identity but speaks openly about his own suffering, death, and resurrection. Peter tries to counsel Jesus that no one willingly chooses to go along with that kind of plan. Nobody likes a loser. But Jesus responds that Peter has lost sight of what is most important in life. Jesus teaches the disciples that they will lose their life for the sake of the gospel.

How does the Holy Spirit move in, through, before, and after worship to sustain weary people with the word and sacraments? How can we make spaces for silence, art, and song so that people living through suffering and facing death can breathe, see, and hear God’s presence with them? In what ways do we make the same mistake as the disciples did, expecting a Messiah but then setting our visions on human rather than on divine things?

Jesus invites people of faith and those who doubt Jesus’ way to engage rather than avoid, conquer, or escape. What practices will help worshipers today to imagine the ways they are being called to “lose” their life in order to save it? From what does Jesus want to free people so that they will be able to pick up a different kind of burden and follow him? Then and now, Jesus invites followers on the way of the cross—a path of daily learning, dying, and new life.