



# The MBPC Texter

... get into scripture – an  
ancient form of text  
messaging

Issue 1: Monday, September 10, 2018

Lectionary Year B



As the 2018-19 school year begins for all the students in our lives, let us embrace a plan for Christian education for increasing Bible knowledge of all ages guided by the structure of the Revised Common Lectionary or RCL.

## What's a Lectionary?

A lectionary is a book or listing that contains a collection of scripture readings appointed for Christian or Judaic worship on a given day or occasion. Both Jews and Christians began using lectionaries by the end of the 3<sup>rd</sup> century. The RCL (<https://lectionary.library.vanderbilt.edu/>) is currently used by some churches in Protestant denominations – including Presbyterians, Methodists, and Episcopalians – to structure scripture passages selected for study and worship throughout the liturgical year. For each Sunday, the RCL proposes four or more passages, with at least one coming from the Gospels; one from the Epistles; one from the Old Testament; and one from the Psalms. The lectionary operates on a three-year cycle (Year A, Year B, and Year C) and thus, within a three-year period, there will be a passage from every book of the Bible. An advantageous aspect of lectionary-based Bible study is that someone can begin at any time – there's not a starting or ending place in its cyclical pattern. Also, if you miss several weeks you don't feel as if you're falling behind.

Moving from September 2018 toward the Advent and Christmas seasons, we complete Year B of the Revised Common Lectionary's cycle, and throughout Year B, gospel passages for our worship services usually come from Mark. On the first Sunday of Advent (December 2, 2018), Year C will begin, and we will switch our gospel-passage focus to Luke. For the upcoming week – the week leading up to Sunday, September 16 – our passages for study will come from Mark and Proverbs.

Sunday September 16, 2018  
16<sup>th</sup> Sunday after Pentecost and 24<sup>th</sup> Sunday in Ordinary Time (Year B)

<b>Gospel Reading (sermon text)</b> <b>Mark- Chapter 8: Verses 27-38</b>	<b>Old Testament Reading</b> <b>Proverbs - Chapter 1: Verses 20 – 33</b>
<p>In the list of the gospels, the first four books of the New Testament, the Gospel of Mark appears second – after Matthew and before Luke and John. Even so, most scholars conclude that Mark was the first-written and that the authors of Matthew and Luke used it as a source. The completion of a manuscript of Mark’s gospel is dated after 65 C.E. and before the temple in Jerusalem was destroyed by the Romans in 70. Like all of the early writings about Jesus, copies of Mark’s gospel were sent to different cities where new Christian churches were being formed. Mark does not tell us anything about Jesus’ birth and childhood; and Mark 1 begins with the story of Jesus’ baptism by John. The 16 chapters of Mark’s gospel describe Jesus as a person of action and power. He called the disciples, performed miracles, and healed the sick. Jesus’ teachings to his followers were grounded in the Old Testament scriptures, particularly the 10 Commandments given by God to Moses and the Israelites.</p>	<p>The “Wisdom” section of the Old Testament contains the books of Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. An overview of Proverbs from the Harper-Collins Study Bible describes it as a guide to the “acquisition of wisdom and avoidance of folly.” Because Solomon was thought to be a very wise king, church tradition attributes the Book of Proverbs to King Solomon. Within the 31 chapters of Proverbs, some are long poems, and other chapters consist of moral mini-lessons. Most of these lessons are couplets – little poems of two lines each. Frequently, the second line of a couplet says the same thing as the first line, but in an opposite way, for example:</p> <p style="text-align: center;"><i>A soft answer turns away wrath, but a harsh word stirs up anger. (15:1)</i></p> <p>Another intriguing feature of Proverbs is the way that wisdom is personified as a woman.</p>



### Mark 8: 27-38 (complete text)

Jesus 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?” And they answered him, “John the Baptist; and others, Elijah; and still others, one of the prophets.” He asked them, “But who do you say that I am?” Peter answered him, “You are the Messiah.” And he sternly ordered them not to tell anyone about him.

Then 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. He said all this quite openly. And Peter took him aside and began to rebuke him. But 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.”

He 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. For those who want to save their life will lose it, and those who lose their life for my sake and the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those 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.”



### Story-Bible Connections to Mark 8: 27-38

On Rally Day, our first graders received a book entitled, “The Children’s Bible in 365 Stories,” by Mary Batchelor. The story told in Mark 8, “You are God’s Messiah” is on page 334 and Batchelor’s book does a good job of explaining parts of the text that are difficult to understand. Even so, she also decides judiciously to leave many things out. The explanation for why Jesus orders the disciples not to tell others about him reflects the important Biblical idea that the Jews of Jesus’ time were looking for a “human” king rather than a “divine” king.

*“For you are setting your mind not on divine things but on human things” (Mark 8:33)*

Here’s also a quotation of explanation from page 334 of “365 Stories.”

“He (Jesus) knew that, once people realized who he was, they would want to make him into the kind of Messiah that they were looking for – a king to fight the Romans and provide them with free meals. This was not the kind of king he was.”



### Proverbs 1:20-33 (complete text)

Wisdom cries out in the street; in the squares she raises her voice. At the busiest corner she cries out; at the entrance of the city gates she speaks:

“How long, O simple ones, will you love being simple?

How long will scoffers delight in their scoffing and fools hate knowledge?

Give heed to my reproof; I will pour out my thoughts to you; I will make my words known to you.

Because I have called and you refused, have stretched out my hand and no one heeded, and because you have ignored all my counsel and would have none of my reproof,

I also will laugh at your calamity; I will mock when panic strikes you, when panic strikes you like a storm, and your calamity comes like a whirlwind, when distress and anguish come upon you.

Then they will call upon me, but I will not answer; they will seek me diligently, but will not find me.

Because they hated knowledge and did not choose the fear of the Lord, would have none of my counsel, and despised all my reproof, therefore they shall eat the fruit of their way and be satiated with their own devices.

For waywardness kills the simple, and the complacency of fools destroys them;  
but those who listen to me will be secure and will live at ease without dread of disaster.”



## Story-Bible Connections to Proverbs 1:20-33

Because the wise sayings of Proverbs are traditionally attributed to King Solomon, the recommended story from *The Children's Bible in 365 Stories* “Solomon’s Dream” on page 171. The story tells of how, when Solomon succeeded his father David as king, he asked God to grant him wisdom (1 Kings 3:3-15).



## THE WEEK AT A GLANCE AT MPBC

**Wednesday, September 12: First Wednesday evening program after the summer break**

- 4:30 – 5:30 p.m. Play in the parking lot (before end of Daylight Savings Time)
- 5:30 – 6:00 p.m. (children) “Bible Book Bonanza” Activities, songs, and games focusing on Bible learning. A first goal will be memorizing the Old and New Testament books: 39 books in the Old Testament; 27 books in the New Testament -- 66 books in all).
- 5:30 – 6:00 p.m. (adults) Pastor Lant Davis teaches a class connecting stories in the Bible storybook received by first graders with the week’s scripture passages.
- 6:00 – 6:45 p.m. Dinner in Fellowship Hall
- 6:45 – 7:30 p.m. (4<sup>th</sup> grade and up) **Reading the Bible for Myself** In this class, new Bible recipients and older students will practice looking up Bible passages by section, book, chapter, and verse; and participants will also learn to use available resources to read and interpret the Bible for themselves. Other activities will include projects, artwork, and games.
- 6:45 – 7:30 p.m. (adults) **Let’s Talk It Over:** For adults, Pastor Lant Davis elicits feedback from last Sunday’s sermon and gathers thoughts from an initial reading of next Sunday’s sermon text.

### Thursday, September 13

- 10:00 a.m. Bible Study: this group selects individual books of the Bible for in-depth study.

### Sunday, September 16

- 11:00 a.m. Worship in the Sanctuary

**NEXT WEEK....** On Monday, September 17, the second issue of “The MBPC Texter” will introduce next Sunday’s two scripture passages: Proverbs 31:10-31 and James 3:13 – 4:3.