

Lectionary Bible Study Our Savior Lutheran Church

Season of Pentecost

Lectionary 14: Readings and Psalm

Zechariah 9:9-12, Psalm 145:8-14

Romans 7:15-25a, **Matthew 11:16-19, 25-30**

[Click here](#) to join Pastor Mark for a Live Zoom conversation each Wednesday at 10am. Meeting ID: 868 8793 0554, Password: 654321 Or dial in for audio only: 1-301-715-8592



Matthew 11:16-19, 25-30 (NRSV)

¹⁶ "But to what will I compare this generation? It is like children sitting in the marketplaces and calling to one another,

¹⁷ 'We played the flute for you, and you did not dance; we wailed, and you did not mourn.'

¹⁸ For John came neither eating nor drinking, and they say, 'He has a demon'; ¹⁹ the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."

²⁵ At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; ²⁶ yes, Father, for such was your gracious will. ²⁷ All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

²⁸ "Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light."

Matthew 11:16-19, 25-30 (The Message)

¹⁶ "How can I account for this generation? The people have been like spoiled children whining to their parents, ¹⁷ 'We wanted to skip rope, and you were always too tired; we wanted to talk, but you were always too busy.' ¹⁸ John came fasting and they called him crazy. ¹⁹ I came feasting and they called me a lush, a friend of the riff-raff. Opinion polls don't count for much, do they? The proof of the pudding is in the eating."

²⁵ Abruptly Jesus broke into prayer: "Thank you, Father, Lord of heaven and earth. You've concealed your ways from sophisticates and know-it-alls, but spelled them out clearly to ordinary people. ²⁶ Yes, Father, that's the way you like to work."

²⁷ Jesus resumed talking to the people, but now tenderly. "The Father has given me all these things to do and say. This is a unique Father-Son operation, coming out of Father and Son intimacies and knowledge. No one knows the Son the way the Father does, nor the Father the way the Son does. But I'm not keeping it to myself; I'm ready to go over it line by line with anyone willing to listen.

²⁸ "Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you'll recover your life. I'll show you how to take a real rest. ²⁹ Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won't lay anything heavy or ill-fitting on you. ³⁰ Keep company with me and you'll learn to live freely and lightly."

Verses 16-19 come at the end of a section where Jesus has explained the relationship - and differences - between himself and John the Baptist. In these verses, he comments on the response of "this generation" to them both.

1. *Describe the differences you see between generations. Describe constants from one generation to the next.*

Throughout the Gospels, Jesus often refers positively to children.

2. *Do you think it would be a compliment or a criticism to be described as "children in the marketplace"?*

Children lack wisdom or know-how, and their untrained behavior is often inappropriate. They sometimes do not know enough to dance at a wedding or mourn at a funeral. Whether or not Jesus means "children in the marketplace" positively, negatively, or indifferently, those listening to Jesus in this moment would have heard this as an insult. Jesus' point is that people are childishly confusing their wants and needs. Consider the people's reaction to John the Baptist and Jesus: whether John fasts or Jesus eats and drinks, both are condemned.

The last part of verse gives us a clue as to how Jesus has, is, and will react to "the children of this generation."

3. *What do you think is meant by Jesus words: "Yet wisdom is vindicated by her means"?*

Both John and Jesus are vindicated by what has resulted from their teachings and actions. One has fasted; the other has eaten and drunk. But both have garnered a following, a following that more and more is raising the anxiety of the authorities and Jerusalem elites who considered themselves the wise and the intelligent ones. In their not so humble opinion, it would be the crowds following John and Jesus who like children: ignorant and untrained, unaware of the delicate power politics required to keep the Roman military occupation "peaceful."

In verse 25-26, Jesus turns the tables on those who thought they were the "wise and intelligent" ones and shows partiality to "infants."

4. How would the "sophisticates" have heard these words? How would the "ordinary people" have heard these words?

We often say, "like father, like son," or "the apple doesn't fall far from the tree."

5. Do think either these phrases might sum up verse 27?
6. Could this be interpreted as restoring a positive light to being called children?

Verses 28-30 are some of the most quoted and beloved verses in scripture. Everyone knows what it is like to be weary and carry heavy burdens, especially those who are looked down upon, oppressed, or feel that God has not found them favorable.

7. Who were the weary and heavy laden" of Jesus' day? Who are the "weary and heavy laden" of our day?
8. When can following Jesus feel like a "burden?"
9. What does it mean to be "yoked" with Jesus?