



**DAILY BREAD  
LECTIONARY DEVOTIONS  
PENTECOST 2 —YEAR B**

**INVOCATION**

L: In the name of the Father  
and of the Son +  
and of the Holy Spirit.

**G: Amen**

**PSALM OF THE DAY: PSALM 126**

**A: Alleluia! Alleluia! Alleluia!**

L: When the LORD brought back the captives to  
Zion,

**G: we were like those who dreamed.**

L: Our mouths were filled with laughter,

**G: our tongues with songs of joy.**

L: The LORD has done great things for us,

**G: and we are filled with joy.**

L: Restore our fortunes, O LORD,  
like streams in the desert.

**G: Those who sow in tears will reap with  
songs of joy.**

L: He who goes out weeping, carrying seed to sow,

**G: will return with songs of joy,  
carrying sheaves with him.**

**A: Alleluia! Alleluia! Alleluia!**

**PRAYER OF THE DAY**

L: O God, you rule over all things in wisdom and  
kindness. Take away everything that may be harmful  
and give us whatever is good; through your Son,  
Jesus Christ our Lord, who lives and reigns with you  
and the Holy Spirit, one God, now and forever.

**READING & MEDITATION** *see next page*

**PRAYER**

**LORD'S PRAYER**

**A: Our Father, who art in heaven,  
hallowed be thy name,  
thy kingdom come,  
thy will be done  
on earth as it is in heaven.  
Give us this day our daily bread;  
and forgive us our trespasses,  
as we forgive those  
who trespass against us;  
and lead us not into temptation,  
but deliver us from evil.  
For thine is the kingdom  
and the power and the glory  
forever and ever. Amen.**

**VERSE OF THE DAY**

**A: Your word is a lamp to my feet and a light  
for my path. (Psalm 119:105)**

**BENEDICTION**

L: The grace of our Lord Jesus Christ  
and the love of God  
and the fellowship of the Holy Spirit  
be with you all.

**A: Amen**

## READING AND MEDITATION:

**Third Sunday after Pentecost:** God is serious about his Word in both law and gospel. It is addressed to us both collectively and individually. This Sunday it is well summed up in the pertinent question: Where are you? In the liturgy of confession may we answer honestly! In the absolution and the gospel may we hear God's response! For faith begins and ends with confession and absolution; They are its constants that are never to be taken for granted.

**As you study this week, seek to find the connecting theme in all the lessons by using Luther's Four Big Barber Questions to ponder and discuss each individual reading:**

1. *What is God saying to me in this lesson?*
2. *For what does this lesson lead me to give thanks?*
3. *What sins does this lesson lead me to confess?*
4. *For what does this lesson lead me to pray?*

## THE GOSPEL: MARK 2:23-28

The Pharisees had turned even rest into a work! Jesus declares the true intent of the Sabbath law (the word *Sabbath* means *rest*). It was God's gift, not for God's benefit, but for our benefit. Its true and lasting rest is found in Christ and in his work; thus the worship of the New Testament is chiefly a worship not of doing but of *receiving* what God has done for us in his Word and sacraments. Even the Old Testament ceremonial law had the gift of the Sabbath as its corner stone and connecting thread; thus even details of the ceremonial law could be violated in the interests of the blessings God wanted to give to man through the law. The priest gave and David received what otherwise would have been unlawful so that David and his men could carry out the expressed will of God that David should live and eventually become king. God gives the law for our benefit; our obedience to it benefits us and our neighbor, not God. The chief benefit of the rest day for us is the opportunity it affords the Holy Spirit to work faith in us by the preaching of his Word; the Third Commandment has a law shell and a gospel content.

*My takeaways:*

## FIRST LESSON: DEUTERONOMY 5:12-15

There is no greater benefit to man in the law than this: God wants us to rest so that we may remember. Remember what? Remember all that he has done for us and for our salvation! Then when the rest is over, we will be refreshed to go again to serve him in serving one another. That was the ultimate purpose of the Old Testament Sabbath day; in the New Testament we are free from the day, but not from the gift of time to rest, remember, and be refreshed for service in the coming week.

*My takeaways:*

## SECOND LESSON: 2 CORINTHIANS 4:5-12

This lesson is the beginning of a *lectio continua* for 2 Corinthians that will last six weeks. *Give* thanks and praise to God that he affords us time for hearing his Word, the gospel preached by the apostles and prophets in the Holy Scriptures! See how eager God is for us to hear it! He so rules over the world that in spite of the devil's rage and the world's hatred, the gospel message of Christ our only Savior still goes forth from Sunday to Sunday; as it goes forth it still performs the miracle of creating and preserving your faith. You hear the Absolution; you receive the Benediction; you receive a full meal in the sermon and the sacrament. That's all God's design, the result of his rule and providential protection of his Word, just for you! Treasure the treasure!

*My takeaways:*

**SUPPLEMENTAL FIRST LESSON:  
1 SAMUEL 21:1-6**

When preaching on this lesson, the preacher can easily get lost in the forest of problems presented by the text, especially in vs. 2 and 5, and miss the point of the text in the context of the readings for this Sunday. In vs. 2 we would have to deal with David's lie. In vs. 5 we would need to consider the matter of ceremonial cleanness and Abiathar's search for some rationale for giving the bread allowed only to the priests. Thus, given the time limits for the sermon, it might be best to keep this reading as an auxiliary reading that provides the context for the gospel lesson, but to use the lesson from Deuteronomy as the sermon text if you are preaching on the Old Testament texts in this cycle.

*My takeaways:*

***What major theme(s) connect(s) all the lessons?***

**SUPPLEMENTAL SECOND LESSON:  
COLOSSIANS 2:13-17**

The Old Testament Sabbath and ceremonial law had become a burden because of the pharisaical perversion of it. The Pharisees focused on the shell and missed its content. Ideally its provisions all point to Christ's winning the real Sabbath rest for us by his refusal to rest until our salvation had been won. Now the law has been removed as a burden by its fulfillment in the work of Christ. Thus now we are free to receive what the works of the law could never give: we receive Christ; we receive life; we receive forgiveness for all our sins against all of the law! That's the whole point and purpose of our worship, to receive what God has come to give us in his Word. Therefore, let us not despise preaching and his Word but gladly hear and learn it, and thus receive its saving benefit: Christ!

*My takeaways:*