

If Satan's realm ("kingdom", v. 24) is divided – some demonizing people and others removing evil spirits – it would cease to be, as would a "house" (v. 25, a building or those who live in it). V. 26 puts this plainly. Then v. 27: to rob the house of a strong, powerful, man would require a stronger, more powerful man. In 1:7, John the Baptizer has called Jesus "more powerful", so Jesus speaks of himself: he is beginning to eliminate Satan.

"Truly" (v. 28) shows that Jesus speaks with authority. In his baptism, the Holy Spirit came to Jesus, so it is in his words and actions. One blasphemes if one claims that Jesus' authority is from Satan rather than from the Spirit. All sins, however heinous, will be forgiven, except believing that the spirit in Jesus is "an unclean spirit" (v. 30), from Satan: this sin will stand forever ("eternal", v. 29).

Mark employs a sandwich construction: vv. 19-21 are one slice of bread, vv. 22-30 the meat, and vv. 31-35 the other slice. We return to Jesus' house. He is inside; his blood family and the crowd are outside the open door. Jesus considers all who do the will of God (v. 35), including recognizing that he heals through the Holy Spirit, to be his family.

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~ Notices ~

Easter Vestry dates

Kilnasoolagh Church

Thursday 10th June – 7.30pm – after service in church

St Columba's and Spanish Point

After 11.30am service - Sunday 13th June

The posts for election this year are as follows:

Rector's Church Wardens for each church

People's Church Warden for each Church

People's Glebe warden for Drumcliffe and Kilnasoolagh

People's Glebe warden for Drumcliffe and Kilnasoolagh

At the first meeting of the new Select Vestry – usually held immediately after the Easter Vestry - the following shall be appointed:

Select Vestry Secretary for Drumcliffe

Select Vestry Secretary for Kilnasoolagh

Treasurer for Drumcliffe

Treasurer for Kilnasoolagh

NB//. There are additional places available, up to a maximum of twelve for those who would like to become elected members of the Select Vestry – please note that all places should be proposed and seconded prior to the election at Easter Vestry. If you would like to serve on the Select Vestry in any capacity please let either a church warden or the Rector know, with the names of proposer/seconded and the position for which you would like to stand.

Prayers - If you have any particular issue that you would like to be prayed for, do please email me on frkevinobrien@me.com or call me on 065 672 4721.

YouTube - our YouTube channel now has 123 subscribers and over 160 videos, comprising services, talks and sermons. Please do visit the channel by searching www.youtube.com/c/clareanglicans and do please subscribe

Facebook page: www.facebook.com/clare.anglicans

Rector: Email: frkevinobrien@me.com Tel: 065 672 4721

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1st Sunday after Trinity (Year B) 2021

Readings and Hymns

Collect: God of truth, help us to keep your law of love and to walk in ways of wisdom, that we may find true life in Jesus Christ your Son. **Amen**

Suggested Hymns

In conjunction with the online service you might like to view these hymns on YouTube - with internet links and lyrics so that you can sing along:

1) Praise to the Holiest in the Height

https://www.youtube.com/watch?v=EVP6nQj1a_c

2) here's a wideness in God's mercy

https://www.youtube.com/watch?v=vJwfT3SY_PU

3) Fight the good fight with all thy might!

<https://www.youtube.com/watch?v=Bgl4Sol-5sk>

4) Those who would valour see

<https://www.youtube.com/watch?v=JiSAjwtpFUc>

Genesis 3: 8-15

They heard the sound of the Lord God walking in the garden at the time of the evening breeze, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, 'Where are you?' He said, 'I heard the sound of you in the garden, and I was afraid, because I was naked; and I hid myself.' He said, 'Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?' The man said, 'The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.' Then the Lord God said to the woman, 'What is this that you have done?' The woman said, 'The serpent tricked me, and I ate.' The Lord God said to the serpent, 'Because you have done this, cursed are you among all animals and among all wild creatures; upon your belly you shall go, and dust you shall eat all the days of your life. I will put enmity between you and the woman, and between your offspring and hers; he will strike your head, and you will strike his heel.'

Psalms 130

A Song of Ascents.

Out of the depths I cry to you, O Lord.

Lord, hear my voice!

Let your ears be attentive

to the voice of my supplications!

If you, O Lord, should mark iniquities,

Lord, who could stand?

But there is forgiveness with you,

so that you may be revered.

I wait for the Lord, my soul waits,

and in his word I hope;

my soul waits for the Lord

more than those who watch for the morning,

more than those who watch for the morning.

O Israel, hope in the Lord!

For with the Lord there is steadfast love,

and with him is great power to redeem.

It is he who will redeem Israel

from all its iniquities.

Psalm 130

This is a prayer for deliverance from personal trouble, but it ends with a message to all people. The “depths” are the chaotic waters, separation from God – as in Jonah’s prayer from the stomach of the great fish (Jonah 2:2). May God be attentive to my pleas. God forgives, so he shall be “revered” (v. 4). If God were to record all our misdeeds, how could anyone face him? He is merciful by nature, so I eagerly await his help, his “word” (v. 5), a prophecy from him. I wait as do watchmen guarding a town from enemy attack (v. 6). Perhaps (v. 7) the psalmist has now received a prophecy of salvation which he tells to all Israel: wait in hope for God; he offers unailing “love”, freedom from grievous sin.

2 Corinthians 4.13 - 5.1

But just as we have the same spirit of faith that is in accordance with scripture—‘I believed, and so I spoke’—we also believe, and so we speak, because we know that the one who raised the Lord Jesus will raise us also with Jesus, and will bring us with you into his presence. Yes, everything is for your sake, so that grace, as it extends to more and more people, may increase thanksgiving, to the glory of God. So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day. For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal. For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

Mark 3: 20-35

The crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, ‘He has gone out of his mind.’ And the scribes who came down from Jerusalem said, ‘He has Beelzebul, and by the ruler of the demons he casts out demons.’ And he called them to him, and spoke to them in parables, ‘How can Satan cast out Satan? If a kingdom is divided against itself, that kingdom cannot stand. And if a house is divided against itself, that house will not be able to stand. And if Satan has risen up against himself and is divided, he cannot stand, but his end has come. But no one can enter a strong man’s house and plunder his property without first tying up the strong man; then indeed the house can be plundered.

‘Truly I tell you, people will be forgiven for their sins and whatever blasphemies they utter; but whoever blasphemes against the Holy Spirit can never have forgiveness, but is guilty of an eternal sin’— for they had said, ‘He has an unclean spirit.’

Then his mother and his brothers came; and standing outside, they sent to him and called him. A crowd was sitting around him; and they said to him, ‘Your mother and your brothers and sisters are outside, asking for you.’ And he replied, ‘Who are my mother and my brothers?’ And looking at those who sat around him, he said, ‘Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother.’

Commentary

Genesis 3.8-15

Genesis is the first book of the Bible. It begins with two versions of the creation story, neither of them intended to be scientific but telling us why we are on earth. In the story of Adam and Eve, it tells us that we are responsible, under God, for the care of all creation. *Genesis is drawn from a range of sources and influences, later compiled into one text, displayed by the variety of ways in which is described and acts. In this sequence God seems to assume a physical form that can wander in the Garden of Eden and converse with Adam. This may echo earlier notions of God, closer to the more primitive Gods of ancient preliterary civilisations*

including Mesopotamian myths. Similarly, one of the two stories in creation (Gen 1.3-2.3) features a God who is able to create mankind by divine will – at the end of a series of ‘creations’ increasing in sophistication and importance. In the second narrative however (Gen 2.4-2.25) God must use the substance of clay and into which life is then breathed. The passage also serves as an aetiology seeking to explain the origins of the trials and tribulations of human life as rooted in our own disobedience rather than in any insufficiency of God intention or ability. KMOB

Psalm 130

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2 Corinthians 4:13-5:1

Paul recalls Psalm 116:10 in the usual translation of his day: the psalmist had been suffering greatly and was near death; later he still had faith and so he “spoke” (4:13). Paul adapts this to his situation: he too is afflicted and he feels his death approaching; even so, he continues to proclaim the good news (“speak”). He has “the same spirit of faith”, an active faith imbued by the Holy Spirit. Why? Because he has certain hope that the Father (“the one”, 4:14) will raise him to be with him, as he did Jesus. (While “we” and “us” usually refer to Paul and sometimes his companions, here the words may refer to all Christians at Corinth, or all Christians everywhere.) “Everything” (4:15) Paul does is for the sake of those who come to Christ, so that the response to God’s freely given love (“grace”) may be thanksgiving by “more and more people”.

This is happening, so Paul does not “lose heart” (4:16), despite those who oppose his efforts. Even though his “outer nature”, his appearance (probably due to his health) is deteriorating, his “inner nature” (his faith and certain hope) increases; he becomes more like Christ every day. He thinks of his sufferings and humiliation as merely “this slight momentary affliction” (4:17). It is preparing him for enormous fullness (“eternal weight”) of glory of being with Christ. Why? Because his vision is fixed on the unseen, “eternal” (4:18), not on the “seen”, “temporary”, transitory. In 5:1 he explains 4:18 using two metaphors: “earthly tent” and “building from God”. The “earthly tent”, our fleshly bodies, are destroyed by death, but the “building from God” is a dwelling place that is permanent, secure, guaranteed, protected and eternal. His “we know” is an assertion of definite hope.

Mark 3:20-35

Early in his ministry, Jesus is in Galilee. He has driven out demons, evil spirits (cured people of diseases that were, or were thought to be, psychiatric). V. 19b tells us “he went home”. Crowds have swarmed around him, curious; now they do so again. So many seek help that “they could not even eat” (v. 20). Some mistake his enthusiasm for his mission as insanity, so much so that his blood “family” (v. 21, including his disciples) try to “restrain him”.

Word has reached “Jerusalem” (v. 22); scribes say that he is possessed by a demon, “Beelzebul”, a foreign god, and by Satan, the devil, the “ruler of evil spirits”. Jesus answers them in “parables” (v. 23, analogies). It is logically impossible for Satan to cast out Satan. Since Jesus’ exorcisms are defeats for Satan, they could hardly be performed through Satan.