

Lectionary Texts for June 2, 2024 - Second Sunday after Pentecost - Year B

1 Samuel 3:1-10 (11-20) • Psalm 139:1-6, 13-18 • 2 Corinthians 4:5-12 • Mark 2:23-3:6



Mark 2:23-3:6

Christ and the Pharisees, Early 17th century, by Anthony van Dyck, Flemish, 1599 - 1641

Pen and brown ink, brush, and brown wash, 6" x 8 1/2"

Metropolitan Museum of Art, New York, New York

The Met's comments on this work:

"Through facial expression, gesture, and the interrelationships between the poses of the figures, van Dyck explored the means to express the ferocity of the debate between Christ and Simon the Pharisee concerning fidelity to the law. He placed the figures in combative positions, directly opposite each other in strict profile, and connected the two through the interplay of their hands; their faces convey the intensity of the argument. Van Dyck derived the facial types from portraits on Renaissance coins, and the gestures from Raphael's cartoons for the Acts of the Apostles. In the composition, the search for the correct outline, and the blocky forms, however, he emulated the style of his master, Rubens."

Continued

Anthony van Dyck, born in 1599 in Antwerp, Belgium, was a prolific Flemish Baroque painter known for his stunning portraits. He began his artistic journey as a pupil of Peter Paul Rubens and quickly gained recognition for his exceptional talent. Van Dyck's portraits, characterized by their elegance, naturalism, and emotional depth, captured the essence of his subjects with remarkable skill.

In his early career, he worked in Antwerp and Italy, where he absorbed influences from Venetian and Roman art. He became a sought-after portraitist among European nobility, including the English court, where he served as the principal court painter to King Charles I.

Van Dyck's artistic legacy lies in his ability to elevate portraiture to new heights, infusing it with a sense of grandeur and psychological insight. His works are celebrated for their masterful use of light and color, as well as their sensitive portrayal of his subjects' personalities.

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1 Samuel 3:1-10 (11-20)

Now the boy Samuel was ministering to the Lord under Eli. The word of the Lord was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the Lord, where the ark of God was.

Then the Lord called, "Samuel! Samuel!" and he said, "Here I am!" and ran to Eli, and said, "Here I am, for you called me."

But he said, "I did not call; lie down again."

So he went and lay down.

The Lord called again, "Samuel!"

Samuel got up and went to Eli, and said, "Here I am, for you called me."

But he said, "I did not call, my son; lie down again."

Now Samuel did not yet know the Lord, and the word of the Lord had not yet been revealed to him.

The Lord called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me."

Then Eli perceived that the Lord was calling the boy. Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, Lord, for your servant is listening.'"

So Samuel went and lay down in his place.

Now the Lord came and stood there, calling as before, "Samuel! Samuel!"

And Samuel said, "Speak, for your servant is listening."

Then the Lord said to Samuel, “See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle. On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them. Therefore I swear to the house of Eli that the iniquity of Eli’s house shall not be expiated by sacrifice or offering forever.”

Samuel lay there until morning; then he opened the doors of the house of the Lord. Samuel was afraid to tell the vision to Eli.

But Eli called Samuel and said, “Samuel, my son.”

He said, “Here I am.”

Eli said, “What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you.”

So Samuel told him everything and hid nothing from him.

Then he said, “It is the Lord; let him do what seems good to him.”

As Samuel grew up, the Lord was with him and let none of his words fall to the ground. And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the Lord.

Psalm 139:1-6, 13-18

O Lord, you have searched me and known me.

You know when I sit down and when I rise up; you discern my thoughts from far away.

You search out my path and my lying down, and are acquainted with all my ways.

Even before a word is on my tongue, O Lord, you know it completely.

You hem me in, behind and before, and lay your hand upon me.

Such knowledge is too wonderful for me; it is so high that I cannot attain it.

For it was you who formed my inward parts; you knit me together in my mother’s womb.

I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well.

My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.

Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed.

How weighty to me are your thoughts, O God! How vast is the sum of them!

I try to count them — they are more than the sand; I come to the end — I am still with you.

2 Corinthians 4:5-12

For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake. For it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.

We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies. For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh. So death is at work in us, but life in you.

Mark 2:23-3:6

One sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain.

The Pharisees said to him, "Look, why are they doing what is not lawful on the sabbath?"

And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food? He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions."

Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath."

Again he entered the synagogue, and a man was there who had a withered hand. They watched him to see whether he would cure him on the sabbath, so that they might accuse him.

And he said to the man who had the withered hand, "Come forward."

Then he said to them, "Is it lawful to do good or to do harm on the sabbath, to save life or to kill?"

But they were silent.

He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand."

He stretched it out, and his hand was restored.

The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.