

Second Sunday after Pentecost, Proper 4* May 29, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
become a part of the rhythms of your life.

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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

May 26, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

(Also presented as a part of the bible study/worship midweek service at the home of Robert Russo, who passed away on Monday, May 23, 2016, a Puritas Lutheran Church member.

E-mail puritaspastor@hotmail.com for details.)



<http://www.slideshare.net/fergie4/pdf-sermon-slides-luke-7110>

Hymn of the Day

Lutheran Service Book (LSB) 755 The Lutheran Hymnal (TLH) 590

“In the very midst of (earthly) life”

Author: [Martin Luther](#)

“Since the composite translation found in *The Lutheran Hymnal*, 1941, No. 590, “In the Midst of Earthly Life,” which has passed into the *Lutheran Service Book*, 2006, No. 755, “In the Very Midst of Life,” is copyright 1941 Concordia Publishing House, it could not be used for the Free Lutheran Chorale-Book. A new composite translation has therefore been prepared, incorporating some elements from Richard Massie’s translation. Both text and music may be freely used and reproduced for any purpose whatever, and are offered with the prayer that they may serve for the edification of Christian people everywhere.”

<http://www.lutheranchoralebook.com/texts/in-the-midst-of-life-are-we/> The Free Lutheran Chorale-Book is an ongoing project with the goal of making the best of Lutheran hymnody readily and freely available in English to everyone.

<https://www.youtube.com/watch?v=ECrT5cEdMeM> Chorale prelude by Samuel Scheidt. Mark Peters playing the Lauck organ, Immanuel Lutheran Church, Leland, MI.

https://www.youtube.com/watch?v=FSPnfNm_eTI Vocal version from CPH, “Martin Luther: Hymns, Ballads, Chants, Truth

<https://www.youtube.com/watch?v=uggfcl-iH1I> Another vocal version from “J Michael Thompson · The Schola Cantorum of St. Peter's in the Loop. Music For The November Feasts”

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

*So what happened to the 1st Sunday after Pentecost ? We called it “The Holy Trinity”. And what about Propers 1-4? You start counting the Propers from “The Last Sunday of the Church Year” and go backwards so it always ends on the same readings. Just to confuse things, the older system was to count them as “Sunday’s after Trinity”, which would make it “The First Sunday after Trinity” So is it the 1st, 2nd or 4th? Maybe the Athanasian Creed last week was easier.

“It’s not easy being green.” - Kermit the Frog

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

Now did we forget that May 31 is “Visitation of Mary to Elizabeth”?

I Kings 8:22-24, 27-29, 41-43; RCL has different portions of I Kings 8:22-43 and or to make them interchangeable with the Psalm *Skipped verses in purple* (Next Week: I Kings 17:17-24; RCL suggests 1 Kings 17:8-16,(17-24) or Psalm 146)

Solomon's Prayer of Dedication

²²Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, ²³and said, “O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to your servants who walk before you with all their heart; ²⁴you have kept with your servant David my father what you declared to him. You spoke with your mouth, and with your hand have fulfilled it this day. ²⁵*Now therefore, O LORD, God of Israel, keep for your*

*servant David my father what you have promised him, saying, 'You shall not lack a man to sit before me on the throne of Israel, if only your sons pay close attention to their way, to walk before me as you have walked before me.'*²⁶ Now therefore, O God of Israel, let your word be confirmed, which you have spoken to your servant David my father.

²⁷ "But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built!²⁸ Yet have regard to the prayer of your servant and to his plea, O LORD my God, listening to the cry and to the prayer that your servant prays before you this day,²⁹ that your eyes may be open night and day toward this house, the place of which you have said, 'My name shall be there,' that you may listen to the prayer that your servant offers toward this place.³⁰ *And listen to the plea of your servant and of your people Israel, when they pray toward this place. And listen in heaven your dwelling place, and when you hear, forgive.*

³¹ "If a man sins against his neighbor and is made to take an oath and comes and swears his oath before your altar in this house,³² then hear in heaven and act and judge your servants, condemning the guilty by bringing his conduct on his own head, and vindicating the righteous by rewarding him according to his righteousness.

³³ "When your people Israel are defeated before the enemy because they have sinned against you, and if they turn again to you and acknowledge your name and pray and plead with you in this house,³⁴ then hear in heaven and forgive the sin of your people Israel and bring them again to the land that you gave to their fathers.

³⁵ "When heaven is shut up and there is no rain because they have sinned against you, if they pray toward this place and acknowledge your name and turn from their sin, when you afflict them,³⁶ then hear in heaven and forgive the sin of your servants, your people Israel, when you teach them the good way in which they should walk, and grant rain upon your land, which you have given to your people as an inheritance.

³⁷ "If there is famine in the land, if there is pestilence or blight or mildew or locust or caterpillar, if their enemy besieges them in the land at their gates,^[a] whatever plague, whatever sickness there is,³⁸ whatever prayer, whatever plea is made by any man or by all your people Israel, each knowing the affliction of his own heart and stretching out his hands toward this house,³⁹ then hear in heaven your dwelling place and forgive and act and render to each whose heart you know, according to all his ways (for you, you only, know the hearts of all the children of mankind),⁴⁰ that they may fear you all the days that they live in the land that you gave to our fathers.

⁴¹ “Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake ⁴² (for they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house, ⁴³ hear in heaven your dwelling place and do according to all for which the foreigner calls to you, in order that all the peoples of the earth may know your name and fear you, as do your people Israel, and that they may know that this house that I have built is called by your name.

- a. [1 Kings 8:37](#) Septuagint, Syriac *in any of their cities*

Psalm 96:1-9(*Psalm 30*)

Worship in the Splendor of Holiness

96 Oh sing to the LORD a new song;
sing to the LORD, all the earth!
² Sing to the LORD, bless his name;
tell of his salvation from day to day.
³ Declare his glory among the nations,
his marvelous works among all the peoples!
⁴ For great is the LORD, and greatly to be praised;
he is to be feared above all gods.
⁵ For all the gods of the peoples are worthless idols,
but the LORD made the heavens.
⁶ Splendor and majesty are before him;
strength and beauty are in his sanctuary.

⁷ Ascribe to the LORD, O families of the peoples,
ascribe to the LORD glory and strength!
⁸ Ascribe to the LORD the glory due his name;
bring an offering, and come into his courts!
⁹ Worship the LORD in the splendor of holiness;^[a]
tremble before him, all the earth!

- a. [Psalm 96:9](#) *Or in holy attire*

“This section of the psalm is dominated by imperatives that call forth that praise: “sing to the Lord;” “tell of his salvation;” “declare his glory;” “ascribe glory and strength;” and “worship the Lord.” The opening call to sing a “new song” does not elicit a song with fresh lyrics or music, but a song with universal scope that declares the extent of God’s sovereignty. Such a song is new in that it “breaks out of the category of space and time and embraces all things.”^[1] Although the song appears on the lips of God’s people who worship in the temple, it recognizes God’s guidance of and reign over all creatures.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=1688 Jerome Creach is the Robert C. Holland Professor of Old Testament at Pittsburgh Theological Seminary.

Galatians 1:1-12 (*Galatians 1:11-24*) See Rick and Ted at the end of the lesson.

“If you have ever returned a rental car, you have driven over those spikes that are made to ensure that the rental cars are not stolen out of the lot.

The spikes collapse when you drive forward over them, but if you were to back up, the spikes would presumably stay upright and cause, as the sign says, “severe tire damage.” To read Galatians is to witness Paul trying to spare people the damage caused by backing up. The Galatians are easing the car into reverse, and Paul is waving his arms and shouting, “No!” In the first chapter of the letter, Paul tells his own story and hints at what is at stake for his readers.”

http://www.workingpreacher.org/preaching.aspx?commentary_id=1744 Mary Hinkle Shore

We started with Kermit the Frog, so why not Dr. Seuss? As one commentator on this site noted – reading Dr. Seuss’s, “The Sneetches” would be an “excellent sermon illustration”.
https://en.wikipedia.org/wiki/The_Sneetches_and_Other_Stories

Greeting

I Paul, an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—² and all the brothers^[a] who are with me,

To the churches of Galatia:

³ Grace to you and peace from God our Father and the Lord Jesus Christ, ⁴ who gave himself for our sins to deliver us from the present evil age, according to the will of our God and Father, ⁵ to whom be the glory forever and ever. Amen.

No Other Gospel

⁶ I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—⁷ not that there is another one, but there are some who trouble you and want to distort the gospel of Christ.

⁸ But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. ⁹ As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.

¹⁰ For am I now seeking the approval of man, or of God? Or am I trying to please man? If I were still trying to please man, I would not be a servant^[b] of Christ.

Paul Called by God

¹¹ For I would have you know, brothers, that the gospel that was preached by me is not man's gospel.^[c] ¹² For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.

1. [Galatians 1:2](#) Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church; also verse [11](#)
2. [Galatians 1:10](#) Or *slave*; Greek *bondservant*
3. [Galatians 1:11](#) Greek *not according to man*

“The Holy Gospel according to St. John, the 8th Chapter”

“Glory to You, O Lord”

Luke 7:1-10 Compare to Matthew 8:5-13 (*Luke 7:11-17*)

Jesus Heals a Centurion's Servant (NIV titles it “The Faith of the Centurion”)

7 After he had finished all his sayings in the hearing of the people, he entered Capernaum. ² Now a centurion had a servant^[a] who was sick and at the point of death, who was highly valued by him. ³ When the centurion^[b] heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. ⁴ And when they came to Jesus, they pleaded with him earnestly, saying, “He is worthy to have you do this for him, ⁵ for he loves our nation, and he is the one who built us our synagogue.” ⁶ And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, “Lord, do not trouble yourself, for I am not worthy to have you come under my roof. ⁷ Therefore I did not presume to come to you. But say the word, and let my servant be healed. ⁸ For I too am a man set under authority, with soldiers under me: and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” ⁹ When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, **“I tell you, not even in Israel have I found such faith.”** ¹⁰ And when those who had been sent returned to the house, they found the servant well.

- a. [Luke 7:2](#) Greek *bondservant*; also verses [3](#), [8](#), [10](#)
- b. [Luke 7:3](#) Greek *he*

“This is the Gospel of the Lord” “Praise to You, O Christ”

Not to be confused with the healing the Nobleman's Son, John 4:43-54 . Compare the differences at <http://slideplayer.com/slide/9067240/> .

“LORD, I AM NOT WORTHY”

1. **Despite what others say, I am not worthy of your grace**
2. **Despite my unworthiness, you still come to me in your Word**

“At some point after today’s service, the school children will head to their classrooms and pick up their report cards for the recently completed school year. Unless there is some surprise the teachers haven’t told me about (don’t worry—there isn’t!), the report cards will indicate that every student has successfully completed the current grade and can move on to the next grade. I suppose we could say that everyone is worthy to move up one grade. The students have done the homework and learned the skills necessary to make them worthy of the next grade level.

The word *worthy* is an important word in today’s Gospel...

Luke chapter seven starts a new section in Luke’s Gospel. Jesus has just completed a lengthy sermon, and now he returns to Capernaum, his adopted hometown. The incident that immediately grabs our attention involves a centurion, a military official who resides in Capernaum, who has heard about Jesus, and who seeks out Jesus’ help on behalf of one of his servants whose health has so badly declined that he is on the verge of death.

The military official was a Gentile—a non-Jew. But he was respected by the Jews of Capernaum, and the leaders of the community were truly happy to carry his request to Jesus. Perhaps the centurion was sensitive to Jewish cultural considerations that frowned upon Jews and Gentiles mixing together. In any case, he sends a request that Jesus heal his valued but ailing servant. **“The centurion heard of Jesus and sent some elders of the Jews to him, asking him to come and heal his servant.”** The Greek word for “heal” is not the usual word for “heal.” More often it is translated “save” or “rescue,” so this suggests that the centurion’s servant was in very rough shape—perhaps mere moments from death.

Given the tendency for Jews to look down on non-Jews, the Jews’ words on behalf of this centurion and his servant really grab our attention. **“When they came to Jesus, they pleaded earnestly with him, ‘This man deserves to have you do this, because he loves our nation and has built our synagogue.’”** This is pretty high praise from the village elders! One translation says, **“He is worthy to have you do this for him.”** The word translated “worthy” and “deserves” is a term that implies something has a very high degree of merit and value. The Jews considered how this Gentile centurion treated their people so well to the point that he used his own funds to build their house of worship, and their only conclusion was that this man was worthy of Jesus’ help...

II.

The centurion knew two important truths. He knew he was unworthy of Jesus’ presence and help. But he also knew that, despite his unworthiness, Jesus could provide everything he needed

with a mere word. **“Lord, don’t trouble yourself, for I do not deserve to have you come under my roof. That is why I did not even consider myself worthy to come to you. But say the word, and my servant will be healed. For I myself am a man under authority, with soldiers under me. I tell this one, ‘Go,’ and he goes; and that one, ‘Come,’ and he comes. I say to my servant, ‘Do this,’ and he does it.”**

All that the centurion wanted was a simple word. He knew from his life’s vocation that he could issue a simple command, and the men under him would carry it out. How much more could God incarnate issue a simple word, and since everything is under the authority of God, that simple word would be as good as done. Jesus didn’t need to come personally. He just needed to come in the power of a simple word.

It takes a lot to amaze God. Only twice in the Bible do we hear about incidents where Jesus was amazed—once, negatively, when he was rejected by the people from his boyhood hometown, and here, positively, when he was struck by the simple faith of a Gentile!...

Conclusion

Teachers sometimes say, “If you remember anything from this class, remember this.” And if the students have as much as a beating pulse, they’ll sit up and take notice of whatever the teacher says because they know that whatever follows will be important.

If there’s ever a lesson we need to remember from the Word of God, it is that we are not worthy of his grace. That’s not exactly a popular lesson to learn, but like many life lessons, the most important lessons aren’t always the easiest ones to learn. But when the reality of our unworthiness strikes our souls, then we can truly appreciate this greater reality: Despite our unworthiness, Jesus comes to us in his Word and gives us everything we need that we could never get for ourselves—pardon for our sins, peace with God, and the promise of heaven. That’s a lesson worth remembering, now and forever! Amen.”

Read the complete sermon by Rev. Johnold J. Strey, one of the pastors at [St. Mark’s Lutheran Church](http://www.stmarkchurch.org) in Citrus Heights, California. St. Mark’s is affiliated with the [Wisconsin Evangelical Lutheran Synod](http://www.wisconsinlutheran.org) (WELS), at <https://pastorstrey.wordpress.com/2010/06/06/sermon-on-luke-7/>



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