

Fifth Sunday after Pentecost, Proper 7 June 19, 2016

LUTHERAN

## LIVING THE ^ LECTIONARY

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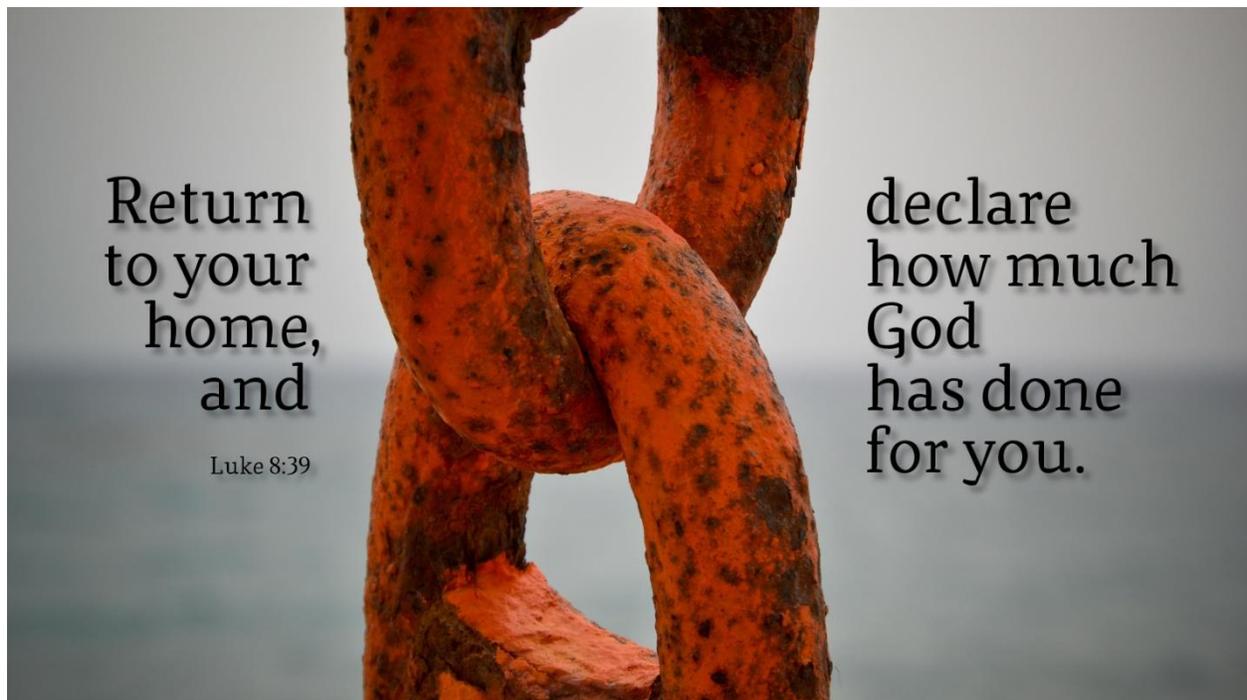
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June 16, 2016 (Thursdays at 10:00 AM)

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, a Puritas Lutheran Church member. E-mail [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com) for details.)*



<http://carolinasnalc.org/2014/11/10/november-10-2014/> The NACL is the North American Lutheran Church.

### Hymn of the Day

Lutheran Service Book (LSB) 659 The Lutheran Hymnal (TLH) 258

“Lord of our life and God of our salvation”

**“Lord of our life, and God of our salvation**, p. 699, i. In the *Life of Edward Bouverie Pusey*, by Canon Liddon, this is looked upon as an original English hymn.

"It was at this time that he [Philip Pusey] composed the well-known 'Hymn of the Church Militant.' . . . 'It refers,' he writes to his brother, 'to the state of the Church'—that is to say, of the Church of England in 1834—assailed from without, enfeebled and distracted within, but on the eve of a great awakening" (vol. i., 1893, pp. 298, 299).

At p. 699, i., this hymn is described as "rather founded on the German than a translation"; but it bears too much resemblance to the German to be regarded as entirely original. *The English Hymnal*, 1906, gives the text of 1840, except that in 1840 stanza ii., 1. 3 is "darts of venom" iii., 1. 2 is "when sin itself," and v., 1. 3 is "or, after." [Rev. James Mearns, M.A.]”

--John Julian, *Dictionary of Hymnology, New Supplement* (1907)

[http://www.hymnary.org/text/lord\\_of\\_our\\_life\\_and\\_god\\_of\\_our\\_salva](http://www.hymnary.org/text/lord_of_our_life_and_god_of_our_salva)

<https://www.youtube.com/watch?v=tODaMAIITMU> A “Karaoke” sing-along version.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by  
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**Isaiah 65:1-9; RCL, 1 Kings 19:1-4, (5-7), 8-15a or Psalms 42 and 43** (*Next Week: 1 Kings 19:9b-21; RCL, 2 Kings 2:1-2, 6-14 or Psalm 77:1-2, 11-20*)

## Judgment and Salvation

65 I was ready to be sought by those who did not ask for me;

I was ready to be found by those who did not seek me.

I said, “Here I am, here I am,”

to a nation that was not called by<sup>[a]</sup> my name.

<sup>2</sup> I spread out my hands all the day

to a rebellious people,

who walk in a way that is not good,

following their own devices;

<sup>3</sup> a people who provoke me

to my face continually,

sacrificing in gardens

and making offerings on bricks;

<sup>4</sup> who sit in tombs,

and spend the night in secret places;

who eat pig's flesh,

and broth of tainted meat is in their vessels;

<sup>5</sup> who say, “Keep to yourself,

do not come near me, for I am too holy for you.”

These are a smoke in my nostrils,

a fire that burns all the day.

<sup>6</sup> Behold, it is written before me:

“I will not keep silent, but I will repay;  
I will indeed repay into their lap

<sup>7</sup> both your iniquities and your fathers' iniquities together,  
says the LORD;  
because they made offerings on the mountains  
and insulted me on the hills,  
I will measure into their lap  
payment for their former deeds.”<sup>[b]</sup>

<sup>8</sup> Thus says the LORD:

“As the new wine is found in the cluster,  
and they say, ‘Do not destroy it,  
for there is a blessing in it,’

so I will do for my servants' sake,  
and not destroy them all.

<sup>9</sup> I will bring forth offspring from Jacob,  
and from Judah possessors of my mountains;  
my chosen shall possess it,  
and my servants shall dwell there.

1. [Isaiah 65:1](#) Or *that did not call upon*
2. [Isaiah 65:7](#) Or *I will first measure their payment into their lap*

“This text has three major movements: God’s patient suffering at the hands of a recalcitrant people (Isaiah 65:1-5), God’s decision to judge (Isaiah 65:6-7), and the merciful promise to save a remnant (Isaiah 65:8-9).

Or, seen from the perspective of God, the speaker, the text moves from grief to judgment to mercy.

The first movement is marked by a kind of absurdity. The God of Isaiah 65 proves to be the kind of God who places God’s self directly into the hands of enemies:...

The phrase, “Here I am” (*hinneniy*) is most often associated with God’s obedient servants, not with God (cf. Genesis 22:1; 2 Samuel 3:5, 6, 8; Isaiah 6:8). But the tone of divine humility struck in Isaiah 65:1-9 is entirely appropriate to the context. With each verse, it becomes increasingly apparent that God was paying a profound price to be in relationship with this people: “those who *did not ask* . . . a nation that *did not call on my name* . . . a *rebellious* people . . . who *provoke me* to my face . . . who say, ‘*Keep to yourself*, do not come near me . . . They are a smoke in my nostrils.’” The responses of the people to God begin with indifference and end in a crescendo of rejection.

And yet, even while being rejected and scorned, God still says, “Here I am,” with arms wide open. Despite God’s welcoming posture and willingness to suffer for the relationship, the people continue to inflict harm on their God: “These are a smoke in my nostrils, a fire that burns all day long.” These incendiary metaphors indicate that God’s pain was not only acute (“smoke in my nostrils”), but it was also persistent (“all day long”)...

God’s relationship to God’s people, however, reaches a boiling point in the second movement. God promises to “repay into their laps their iniquities and their ancestors’ iniquities together,” primarily for their breaking of the first commandment (Isaiah 65:6-7). To be sure, God’s decision to judge emerges in response to a ruined relationship, but it is also a legal consequence of Israel’s continued breaking of the covenant at Sinai. Notice how v. 6 begins: “See, it is written before me.” But what exactly is God reading? While this reference may refer to the ledger of the righteous and the wicked (cf. Psalm 69:28; Daniel 12:1-2), it seems more likely that it refers to a covenantal document that lays out the consequences for obedience and disobedience (Exodus 24:7; Deuteronomy 31:24-26). Hints in the text indicate as much.

Note in particular that the language of “repayment” into their “laps” (*weshillamtiy ‘al cheyqam*) echoes Jeremiah 32:18 (“You show steadfast love to the thousandth generation, but repay the guilt of parents into the laps of their children after them, O great and mighty God whose name is the Lord of hosts”), which is itself an interpretation of the 10 Commandments. According to the 10 Commandments, God will judge “children for the iniquity of parents, to the third and the fourth generation of those who reject me” (Exodus 20:5). In Isaiah 65, then, God is depicted not merely as the victim in a broken relationship (and the pathos of this text should not be underestimated), but also as a *legal interpreter*. Finding God’s people to be guilty of unfaithfulness, God chooses to judge.

But God’s decision to judge is quickly qualified, and even buffered, by God’s commitments to particular promises. Sin has real and lasting consequences (divine judgment), but judgment would only be a comma in the much longer sentence of God’s mercy:...

God’s judgment is not canceled here, but it would finally be in service of God’s mercy, which manifests itself in God’s ancient and persistent commitment to Jacob’s descendants and to their inheritance of the Promised Land. Judgment would occur, destruction would have its say, but only on a temporary basis; in the wake of judgment would come mercy.

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2908](https://www.workingpreacher.org/preaching.aspx?commentary_id=2908)

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Enjoy the Liberated Wailing Wall sing about verse 1, “Here I am” (*hinneniy*)  
<https://www.youtube.com/watch?v=pb6ofcVBdxs> The Liberated Wailing Wall was a singing ministry of Jews for Jesus.

**Psalm 3** (Psalm 16; RCL, *1 Kings:19:15-16, 19-21 or Psalm 16*)**Save Me, O My God** A Psalm of David, when he fled from Absalom his son.

3 O LORD, how many are my foes!

Many are rising against me;

<sup>2</sup> many are saying of my soul,  
there is no salvation for him in God.

**Selah**<sup>[a]</sup>

<sup>3</sup> But you, O LORD, are a shield about me,  
my glory, and the lifter of my head.

<sup>4</sup> I cried aloud to the LORD,  
and he answered me from his holy hill.

**Selah**

<sup>5</sup> I lay down and slept;

I woke again, for the LORD sustained me.

<sup>6</sup> I will not be afraid of many thousands of  
people

who have set themselves against me all  
around.

<sup>7</sup> Arise, O LORD!

Save me, O my God!

For you strike all my enemies on the cheek;  
you break the teeth of the wicked.

<sup>8</sup> Salvation belongs to the LORD;

your blessing be on your people! **Selah**

a. [Psalm 3:2](#) The meaning of the Hebrew word *Selah*, used frequently in the Psalms, is uncertain. It may be a musical or liturgical direction

**“Title.** "A Psalm of David, when he fled from Absalom his Son." You will remember the sad story of David's flight from his own palace, when in the dead of the night, he forded the brook Kedron, and went with a few faithful followers to hide himself for awhile from the fury of his rebellious son. Remember that David in this was a type of the Lord Jesus Christ. He, too, fled; he, too, passed over the brook Kedron when his own people were in rebellion against him, and with a feeble band of followers he went to the garden of Gethsemane. He, too, drank of the brook by the way, and therefore doth he lift up the head. By very many expositors this is entitled THE MORNING HYMN. May we ever wake with holy confidence in our hearts, and a song upon our lips!

**Division.** This Psalm may be divided into four parts of two verses each. Indeed, many of the Psalms cannot be well understood unless we attentively regard the parts into which they should be divided. They are not continuous descriptions of one scene, but a set of pictures of many kindred subjects. As in our modern sermons, we divide our discourse into different heads, so is it in these Psalms. There is always unity, but it is the unity of a bundle of arrows, and not of a single solitary shaft. Let us now look at the Psalm before us. In the first two verses ( [Psalms 3:1-2](#) ) you have David making a complaint to God concerning his enemies; he then declares his confidence in the Lord ( [Psalms 3:3-4](#) ), sings of his safety in sleep ( [Psalms 3:5-6](#) ), and strengthens himself for future conflict ( [Psalms 3:7-8](#) ).”

<http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-3-1.html>

**Galatians 3:23-4:7; RCL Galatians 3:23-29 (Galatians 5:1, 13-25) Readings from Galatians will continue through July 3.**

<sup>23</sup> Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. <sup>24</sup> So then, the law was our guardian until Christ came, in order that we might be justified by faith. <sup>25</sup> But now that faith has come, we are no longer under a guardian, <sup>26</sup> for in Christ Jesus you are all sons of God, through faith. <sup>27</sup> For as many of you as were baptized into Christ have put on Christ. <sup>28</sup> There is neither Jew nor Greek, there is neither slave<sup>[g]</sup> nor free, there is no male and female, for you are all one in Christ Jesus. <sup>29</sup> And if you are Christ's, then you are Abraham's offspring, heirs according to promise.

g. [Galatians 3:28](#) Greek *bondservant*

## Sons and Heirs

<sup>4</sup> I mean that the heir, as long as he is a child, is no different from a slave,<sup>[a]</sup> though he is the owner of everything, <sup>2</sup> but he is under guardians and managers until the date set by his father. <sup>3</sup> In the same way we also, when we were children, were enslaved to the elementary principles<sup>[b]</sup> of the world. <sup>4</sup> But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, <sup>5</sup> to redeem those who were under the law, so that we might receive adoption as sons. <sup>6</sup> And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba! Father!" <sup>7</sup> So you are no longer a slave, but a son, and if a son, then an heir through God.

- a. [Galatians 4:1](#) Greek *bondservant*; also verse [7](#)
- b. [Galatians 4:3](#) Or *elemental spirits*; also verse [9](#)

"Once more, Paul juxtaposes the condition of his readers before and after coming to Christ. This subsection of the argument is essentially a recapitulation of 3:23-29. However, there is a difference in emphasis. What is stressed at this point is the contrast of the Galatians' previous condition of slavery with their present status of sonship.

**1-2** By way of illustration, Paul states what was obvious to anyone living in the Greco-Roman world of his day: as long as the heir of the estate is a child, he is no different than a slave, even though he is potentially master of all. Apparently, Paul was thinking of *patria potestas* in Roman law, whereby the head of a household exercised absolute power over all persons and property in a family unit. A person under *patria potestas*, even though the heir of the entire property, legally was not to be differentiated from a slave. The common denominator of the two is that the minor and the slave equally lacked the capacity of selfdetermination.

"The situation envisaged," writes Dunn, "is an ironic reversal of the claim made in iii.28: 'in Christ' means an equality of *liberty* for slave and free; 'under the law'

means an equality of *restriction* for slave and heir under age” (Dunn, 210).”

[http://www.thepaulpage.com/files/Shorter\\_Galatians.pdf](http://www.thepaulpage.com/files/Shorter_Galatians.pdf) Page 120 This article is a very detailed study of Galatians. Entitled “A Shorter Commentary on Galatians” by Don Garlington --it’s only 198 pages long.

## “The Holy Gospel according to St. Luke, the 8th Chapter

### “Glory to You, O Lord”

#### **Luke 8:26-39 (Luke 9:51-62)      Jesus Restores a Demon-Possessed Man**

<sup>26</sup>They sailed to the region of the Gerasenes,<sup>[a]</sup> which is across the lake from Galilee. <sup>27</sup>When Jesus stepped ashore, he was met by a demon-possessed man from the town. For a long time this man had not worn clothes or lived in a house, but had lived in the tombs. <sup>28</sup>When he saw Jesus, he cried out and fell at his feet, shouting at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? I beg you, don’t torture me!” <sup>29</sup>For Jesus had commanded the impure spirit to come out of the man. Many times it had seized him, and though he was chained hand and foot and kept under guard, he had broken his chains and had been driven by the demon into solitary places.

<sup>30</sup>Jesus asked him, “**What is your name?**”

“Legion,” he replied, because many demons had gone into him. <sup>31</sup>And they begged Jesus repeatedly not to order them to go into the Abyss.

<sup>32</sup>A large herd of pigs was feeding there on the hillside. The demons begged Jesus to let them go into the pigs, and he gave them permission. <sup>33</sup>When the demons came out of the man, they went into the pigs, and the herd rushed down the steep bank into the lake and was drowned.

<sup>34</sup>When those tending the pigs saw what had happened, they ran off and reported this in the town and countryside, <sup>35</sup>and the people went out to see what had happened. When they came to Jesus, they found the man from whom the demons had gone out, sitting at Jesus’ feet, dressed and in his right mind; and they were afraid. <sup>36</sup>Those who had seen it told the people how the demon-possessed man had been cured. <sup>37</sup>Then all the people of the region of the Gerasenes asked Jesus to leave them, because they were overcome with fear. So he got into the boat and left.

<sup>38</sup>The man from whom the demons had gone out begged to go with him, but Jesus sent him away, saying, <sup>39</sup>“**Return home and tell how much God has done for you.**”<sup>\*</sup> So the man went away and told all over town how much Jesus had done for him.

a. [Luke 8:26](#) Some manuscripts *Gadarenes*; other manuscripts *Gergesenes*; also in verse 37

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

“Gospel stories of demon possession are difficult to preach, because we don’t experience demons as described in the Bible.

However, all the “demons” Jesus confronts have three things in common: they cause self-destructive behavior in the victim, the victim feels trapped in that condition, and they separate the victim from normal living in the family circle. Sound familiar? Don’t many of us suffer from the same kind of snares and burdens?

If we define “demons” as those forces which have captured us and prevented us from becoming what God intends us to be, we are as surrounded by -- yes, possessed by -- as many demons as those whom Jesus encountered. Our demons can be of many kinds: mental illnesses, schizophrenia, paranoia, addictions, obsessions, destructive habits, and so on.

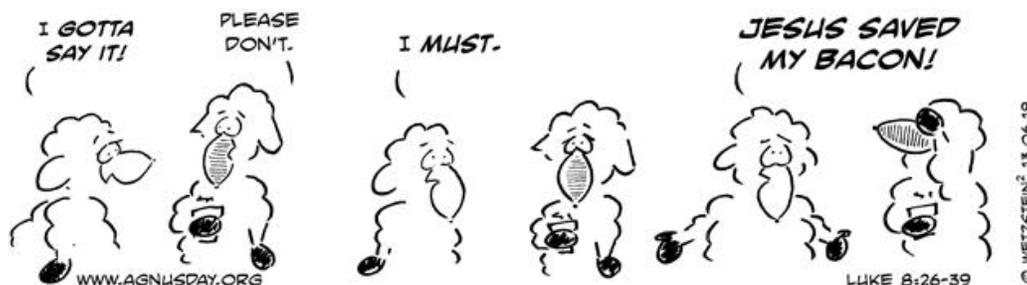
Note the similarities between this demon-possessed man and the demons that possess us. He was totally cut off from family and society. He didn’t live as people, but “in the tombs,” probably in caves that were used as burying places. He was also “driven by the demon into the wilds.” In other words, he was already in a “living death,” separated from normal people and normal living.

Furthermore, the demons were harming him. In Mark’s version he was “bruising himself with stones” (Mark 5:1-20). Thirdly, in Mark’s version “no one could restrain him anymore, even with a chain.” Fourthly, and most sadly, he was so totally possessed that though the demons recognized Jesus as “Son of the Most High God,” but the man could not free himself.

The point of this story, as well as all the demon-healing stories in the Gospels is that the power of God can cast out demons. The seventy persons sent out by Jesus soon afterward came back and reported, no doubt with astonishment, “Lord, in your name even the demons submit to us!” (Luke 10:17)” [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1719](http://www.workingpreacher.org/preaching.aspx?commentary_id=1719)

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\* Professor Rogness suggests that the first half of verse 39 is “a shorter but equally urgent commission”, comparable to Matthew 28:18-20, The Great Commission.



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