

Ninth Sunday after Pentecost, Proper 11 July 17, 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.

Available on line at:

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

July 14, 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 for details.)



<http://diqlib.library.vanderbilt.edu/act-imagelink.pl?RC=46190>

A detailed description of how the Trinity is represented in iconic art can be found at <http://press-files.anu.edu.au/downloads/press/p291911/pdf/5.-The-Icon-of-the-Trinity-by-Andrei-Rublev.pdf> - all 60 pages.

Hymn of the Day

Lutheran Service Book (LSB) 536 The Lutheran Hymnal (TLH) 366

“One thing’s needful; Lord, this treasure”

Cox, Frances Elizabeth, daughter of Mr. George V. Cox, born at Oxford, is well known as a successful translator of hymns from the German. Her translations were published as *Sacred Hymns from the German*, London, Pickering. The 1st edition, pub. 1841, contained 49 translations printed with the original text, together with biographical notes on the German authors. In the 2nd edition, 1864, *Hymns from the German*, London, Rivingtons, the translations were increased to 56, those of 1841 being revised, and with additional notes. The 56 translations were composed of 27 from the 1st ed. (22 being omitted) and 29 which were new. The best known of her translations are "Jesus lives! no longer [thy terrors] now" ; and "Who are these like stars appearing ?" A few other translations and original hymns have been contributed by Miss Cox to the magazines; but they have not been gathered together into a volume.

-- John Julian, *Dictionary of Hymnology* (1907) https://www.hymnary.org/person/Cox_FE

<https://www.youtube.com/watch?v=WSrHVREWnd0> Hymn introduction on Eins ist not by Jan Bender. Hymn of the day for the Ninth Sunday of Pentecost (Proper 11). Mark Peters playing the Buck pipe organ, Trinity Lutheran Church, Traverse City, MI. **Trick question – read the comment above and realize why this really is an introduction by Jan Bender.**

<https://www.youtube.com/watch?v=N-s3O4ELWPo> Sing along to a harp accompaniment.

<https://www.youtube.com/watch?v=P3cSUGw6p94> The video has the same theme – Things I Treasure – does it miss or make the point?

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

Gen 18:1-10a (10b-14); RCL Amos 8:1-12 or Psalm 52 (Next Week: Genesis 18:17-19) 20-33; RCL Hosea 1:2-10 or Psalm 85)

18 And the LORD appeared to him by the oaks^[a] of Mamre, as he sat at the door of his tent in the heat of the day. ² He lifted up his eyes and looked, and behold, three men were standing in front of him. When he saw them, he ran from the tent door to meet them and bowed himself to the earth ³ and said, "O Lord,^[b] if I have found favor in your sight, do not pass by your servant. ⁴ Let a little water be brought, and wash your feet, and rest yourselves under the tree, ⁵ while I bring a morsel of bread, that you may refresh yourselves, and after that you may pass on—since you have come to your servant." So they said, "Do as you have said." ⁶ And Abraham went quickly into the tent to Sarah and said, "Quick! Three seahs^[c] of fine flour! Knead it, and make cakes." ⁷ And Abraham ran to the herd and took a calf, tender and good, and gave it to a young man, who prepared it quickly. ⁸ Then he took curds and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.

⁹ They said to him, "Where is Sarah your wife?" And he said, "She is in the tent."

¹⁰ The LORD said, "I will surely return to you about this time next year, and Sarah

*your wife shall have a son.” (And Sarah was listening at the tent door behind him.
¹¹ Now Abraham and Sarah were old, advanced in years. The way of women had ceased to be with Sarah. ¹² So Sarah laughed to herself, saying, “After I am worn out, and my lord is old, shall I have pleasure?” ¹³ The LORD said to Abraham, “Why did Sarah laugh and say, ‘Shall I indeed bear a child, now that I am old?’ ¹⁴ Is anything too hard^[a] for the LORD? At the appointed time I will return to you, about this time next year, and Sarah shall have a son.”) ¹⁵ But Sarah denied it,^[e] saying, “I did not laugh,” for she was afraid. He said, “No, but you did laugh.” NIV translates as:*

Sarah was afraid, so she lied and said, “I did not laugh.”

But he said, “Yes, you did laugh.”

- a. [Genesis 18:1](#) Or *terebinths* (**Mamre** (*/ˈmæmri/*; **Hebrew**: מַמְרֵי), full Hebrew name *Elonei Mamre* ("Oaks/[Terebinths](#) of Mamre"), refers to a [Canaanite cultic shrine](#) dedicated to the supreme, sky god **El** of the [ancient Canaanite religion](#) <https://en.wikipedia.org/wiki/Mamre>)
- b. [Genesis 18:3](#) Or *My lord*
- c. [Genesis 18:6](#) A *seah* was about 7 quarts or 7.3 liters
- d. [Genesis 18:14](#) Or *wonderful*
- e. [Genesis 18:15](#) Or *acted falsely*

Psalm 27:(1-6)7-14; RCL Genesis 18:1-10a or Psalm 15 (Psalm 138; RCL Genesis 18:20-32 or Psalm 138)

The LORD Is My Light and My Salvation Of David.

*27 (The LORD is my light and my salvation;
 whom shall I fear?
 The LORD is the stronghold^[a] of my life;
 of whom shall I be afraid?*

*² When evildoers assail me
 to eat up my flesh,
 my adversaries and foes,
 it is they who stumble and fall.*

*³ Though an army encamp against me,
 my heart shall not fear;
 though war arise against me,
 yet^[b] I will be confident.*

*⁴ One thing have I asked of the LORD,
 that will I seek after:
 that I may dwell in the house of the LORD*

*all the days of my life,
to gaze upon the beauty of the LORD
and to inquire^[e] in his temple.*

⁵ *For he will hide me in his shelter
in the day of trouble;
he will conceal me under the cover of his tent;
he will lift me high upon a rock.*

⁶ *And now my head shall be lifted up
above my enemies all around me,
and I will offer in his tent
sacrifices with shouts of joy;
I will sing and make melody to the LORD.)*

⁷ Hear, O LORD, when I cry aloud;
be gracious to me and answer me!

⁸ You have said, “Seek^[d] my face.”

My heart says to you,

“Your face, LORD, do I seek.”^[e]

⁹ Hide not your face from me.

Turn not your servant away in anger,

O you who have been my help.

Cast me not off; forsake me not,

O God of my salvation!

¹⁰ For my father and my mother have forsaken me,
but the LORD will take me in.

¹¹ Teach me your way, O LORD,
and lead me on a level path
because of my enemies.

¹² Give me not up to the will of my adversaries;
for false witnesses have risen against me,
and they breathe out violence.

¹³ I believe^[f] that I shall look upon the goodness of the LORD
in the land of the living!

¹⁴ Wait for the LORD;

be strong, and let your heart take courage;

wait for the LORD!

1. [Psalm 27:1](#) Or *refuge*
2. [Psalm 27:3](#) Or *in this*
3. [Psalm 27:4](#) Or *meditate*
4. [Psalm 27:8](#) The command (*seek*) is addressed to more than one person
5. [Psalm 27:8](#) The meaning of the Hebrew verse is uncertain
6. [Psalm 27:13](#) Other Hebrew manuscripts *Oh! Had I not believed*

“SUNSHINE AND SHADOW

It is remarkable, really, how little men actually know about some of these wonderful psalms. No two writers whom we have consulted agree on the title for this psalm, but we like the one appended by Dr. George DeHoff.[1]

Speaking of titles, Adam Clarke wrote:

"In the Hebrew and Chaldee versions, the title is simply, 'To or For David.' The Syriac has, 'For David on Account of an Infirmity that Befell him'; the Vulgate, the LXX, the Arabic and Ethiopic entitle it, 'A Psalm of David Before He was Anointed.'"

The contrast between the first six verses and the last six is so pronounced that some writers have supposed that they were, perhaps, originally two separate psalms, later combined into one. Ash's analysis of the problem is as follows:

"Those who argue for two independent compositions, here joined, point to differences in tone, to the fact that trust usually follows rather than precedes lament, and to the fact that both parts are complete in themselves. Also, [Psalms 27:1-6](#) address God in the third person, and [Psalms 27:7-17](#) address God in the second person."

Those arguing for unity point to a concern for enemies in both sections ([Psalms 27:2,3,6,11,12](#)), and to affirmations of faith in [Psalms 27:7-14](#) ... Some think the author rises to faith (in the first section) and then succumbs (temporarily) to despair in the second section, as humans usually do.[3]

As far as we are concerned, the resolution of the problem is beyond our reach; and the correct answer is not a prerequisite for understanding and appreciating the psalm..."

<https://www.studylight.org/commentaries/bcc/psalms-27.html> **Bold and Italics added**

Colossians 1:21-29; RCL Colossians 1:15-28 (Colossians 2:6-15 (16-19)) July will complete 4 readings from Colossians.

“OUR WORK AMONG YOU

In verses 15-21 Paul speaks about the incarnate Christ Who holds the preeminence both in creation and redemption. He is Creator of all and Redeemer of all. He reconciled all men to Himself. Thus Paul speaks about Christ's Work in general. And now, in our text for this day, Paul speaks about what Christ did for the Colossian Christians in particular.

In verses 21-23 Paul speaks about what Christ did for the Colossian Christians.

In verses 24-29 he speaks about the part which Paul plays in all of this." http://pericope.org/buls-notes/colossians/colossians_1_21_29.htm

<http://pericope.org/> "is a resource for pastors to use to assist in developing their sermons and bulletins for each Sunday based on the one- or three-year lectionary in Lutheran Service Book." It includes comments from several Lutheran theologians such as Kretzmann and Lenski.

The Preeminence of Christ

¹⁵ *He is the image of the invisible God, the firstborn of all creation.* ¹⁶ *For by^[a] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.* ¹⁷ *And he is before all things, and in him all things hold together.* ¹⁸ *And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.* ¹⁹ *For in him all the fullness of God was pleased to dwell,* ²⁰ *and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*

²¹ And you, who once were alienated and hostile in mind, doing evil deeds, ²² he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, ²³ if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation^[b] under heaven, and of which I, Paul, became a minister.

Paul's Ministry to the Church

²⁴ Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in Christ's afflictions for the sake of his body, that is, the church, ²⁵ of which I became a minister according to the stewardship from God that was given to me for you, to make the word of God fully known, ²⁶ the mystery hidden for ages and generations but now revealed to his saints. ²⁷ To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. ²⁸ Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. ²⁹ For this I toil, struggling with all his energy that he powerfully works within me.

- a. [Colossians 1:16](#) That is, by means of; or *in*
- b. [Colossians 1:23](#) Or *to every creature*

"...Estranged, hostile, and evil-deed-doing (21) is no way to go through life." Colossians 1:15-28 is a Christological proclamation, ode, and solution to these existential dangers.

There are two parts to this reading. The first, verses 15-20, is a poem which catalogs and celebrates the characteristics of Christ. The second, verses 21-28, summarizes the implicit question of the letter—will the Colossians remain firm in holding to the true faith (verses 21-23)—and it reinforces the author's claim to apostleship and concern for the Colossians Christians (verses 24-28). While the second section of the reading is no doubt important I will

focus on the Christ-hymn, which is central not just to the present reading but to Colossians as a whole.”

The Colossians Christ-hymn

The first five verses of the present reading are a poem or "Christ-hymn" which flow out of the final introductory verses of the letter (1-14). The final two verses of last week's reading from Colossians are worth recalling as we move into this poem:..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=686 Dr. Karl Jacobson (M.Div., Luther Seminary; Th.D., Providence) serves as Teaching Pastor at Lutheran Church of the Good Shepherd in Minneapolis, Minn. Prior to that, he was Assistant Professor of Religion at Augsburg College. Dr Jacobson in commenting on the RCL lectionary for this week (*printed in purple italics*) and serves to reinforce the value of looking at the before and after of each weekly reading.

“You have all seen the television commercial for the Armed Forces that says---to a musical accompaniment---"Be all that you can be." It implies that if you join the Army, the Navy, the Air Force or the Marines, then you can be all that you can be. I don't believe that! Does anybody? But a word like that has strong appeal. Everybody wants to be all that he can be. I have never met anyone who doesn't want to be all that he feels himself capable of being. We all hunger for that. No matter how degraded, downcast or frustrated, everyone longs for fulfillment. And yet, as we observe the bewildering tragedy of human life, we are left shaking our heads at the seeming impossibility of that. I have been listening to stories all week from relatives, friends, and on the media, describing endless shame, hurt, pain, murder, divorce, cruelty, abuse and personal failure. Is there any real possibility of reversing this in someone's life? Can the downward slide be arrested?

The good news of the gospel answers with a resounding Yes! It can be done! In fact, that is what the apostle Paul is saying here in his letter to the Colossians. This is what I would call a first century description of how a life can be changed:...

What a marvelous thing to find hope like that in this dark world of ours! And how wonderful that God himself undertakes to make this change! I read this morning a statement from a man who felt he heard God saying to him one day, "I wish you would leave all this reconciling of things to me, since you are so hopelessly unequipped for it, and that you would use whatever influence you have with your fellow fussers and worriers to do likewise. I know what I am doing and I will go over it with you when you get home." That is a good word for us to remember. God is at work. He is sovereign. And he can and does reconcile people to himself and make a change in their lives. This passage, from verse 21 on through the end of the chapter, is a tremendous description of the process of change in a human being...

<http://www.raystedman.org/new-testament/colossians/the-great-mystery> Ray Stedman's comments continue for several pages. Follow the link and see if you agree with the rest of his comments.

“The Holy Gospel according to St. Luke, the 11th Chapter

“Glory to You, O Lord”

Luke 10:38-42 (*Luke 11:1-13*)

Martha and Mary

³⁸ Now as they went on their way, Jesus^[a] entered a village. And a woman named Martha welcomed him into her house. ³⁹ And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. ⁴⁰ But Martha was distracted with much serving. And she went up to him and said, “Lord, do you not care that my sister has left me to serve alone? Tell her then to help me.” ⁴¹ But the Lord answered her, “**Martha, Martha, you are anxious and troubled about many things,** ⁴² **but one thing is necessary.**”^[b] **Mary has chosen the good portion, which will not be taken away from her.”**

- a. [Luke 10:38](#) Greek *he*
- b. [Luke 10:42](#) Some manuscripts *few things are necessary, or only one*

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

“...In a culture of hectic schedules and the relentless pursuit of productivity, we are tempted to measure our worth by how busy we are, by how much we accomplish, or by how well we meet the expectations of others. Preaching on this text may provide a rich opportunity to address this cultural malaise...” http://www.workingpreacher.org/preaching.aspx?commentary_id=1723

Elisabeth Johnson is an ELCA pastor and missionary serving in Cameroon as a professor at the Lutheran Institute of Theology in Meiganga. She set off a flurry of commentary on her commentary...”I am compelled to seek out other scholars, who do not impose a 21st Century (CE) political agenda on a 1st Century (CE)spiritual document...”powerful insight”...”What I find confusing...” Link to the commentary and add your thoughts.



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