

2nd Sunday after Pentecost, June 18, 2017*

LUTHERAN

LIVING THE ^ LECTIONARY

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms
of the readings part of the rhythms of your life.*

Available on line at:

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

June 15, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

*Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting,
bi-weekly at an assisted living site and used by Lutherans in Africa.*

E-mail puritaspastor@hotmail.com for details.



<http://seedstuff.blogspot.com/> Mustard Seeds is a Lectionary based resource for worship leaders.

Hymn of the Day

Lutheran Service Book (LSB) 571 The Lutheran Hymnal (TLH) 245

“God loved the world so that He gave

August Crull (*translator*) was born January 27, 1845 in Rostock, Germany, where his father, Hofrat Crull, was a lawyer. He was educated at the Gymnasium in Rostock, and at Concordia College in St. Louis and Fort Wayne where he graduated in 1862. His father died soon after he began studying at the Gymnasium. His mother then married Albert Friedrich Hoppe, who later became the editor of the St. Louis edition of Luther's Works. In 1865, Crull graduated from Concordia Seminary in St. Louis. He became assistant pastor at Trinity Church in Milwaukee and also served as Director of the Lutheran High School. Later he was pastor of the Lutheran Church in Grand Rapids, Michigan. From 1873 to 1915, he was professor of the German language and literature at Concordia College in Fort Wayne, Indiana. After his retirement he returned to Milwaukee, where he died on February 17, 1923. His first wife and three of his four children preceded him in death. His second wife, Katharina John, survived him by many years.

Crull was a distinguished hymnologist and translated many hymns that appeared in several Lutheran hymnals. He published a German grammar and edited a book of devotions, *Das walte Gott*, based on the writings of Dr. C.F.W. Walther. His project of translating Lutheran hymns so they would be accessible to American Lutherans bore its first fruits when he published a book of English hymns at the Norwegian Synod publishers in Decorah, in 1877. www.hymnsandcarolsofchristmas.com/

<https://www.youtube.com/watch?v=EYKVPJE1D2U> Sing from TLH with the piano

<https://www.youtube.com/watch?v=tJr6b1RMigA> Sing with 8th graders, "One in Christ, Hymns of the Season", Concordia Publishing House.

***Another "Aren't you glad you asked?"** This Sunday is also called the "First Sunday after the Trinity", or Proper 6 (11). "The Proper numbers within brackets represent the system used by the Roman Catholic church and The Anglican Church of Canada, based upon the historic Roman lectionary. The Proper numbers without brackets represent the system of numbering used by the rest of the participating church bodies that have adopted the Revised Common Lectionary. The differing numbers do not indicate differing readings, but rather indicate traditional practices.

The Consultation on Common Texts (the interfaith organizational body responsible for the current Revised Common Lectionary) adopted the practice of the Episcopal Church of replacing the "Sundays after Pentecost" with "Propers" keyed to the civil calendar (e.g., instead of the "Ninth Sunday after Pentecost," you now have "Proper 11, to be used on the Sunday between July 17 and 23 inclusive.") [from Alexander Ring, "The Path of Understanding: The Development of Lectionaries and Their Use in the Lutheran Church." Evangelical Lutheran Synod General Pastoral Conference, January 18, 1998 – <http://www.blc.edu/comm/gargy/gargy1/AlexRing.gpc.html>]

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

Exodus 19:2-8; RCL, Genesis 18:1-15, (21:1-7) or Psalm 116:1-2, 12-19 (Next Week: Jeremiah 20:7-13: RCL, Genesis 21:8-21 or Psalm 86:1-10, 16-17)

"During the four years that I was a student at Luther Seminary I can recall only one assignment which involved memorization of Scripture. In his course on the Pentateuch, Professor John Milton required us to memorize Exodus 19:4-6.

Milton's pedagogical and theological instincts were correct. These words about Exodus, Covenant and People of God express what is central to the faith of the Old Testament and in fact set the stage for the Good News announced in the New Testament...

https://www.workingpreacher.org/preaching.aspx?commentary_id=89 **James Limburg**

Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

² They set out from Rephidim and came into the wilderness of Sinai, and they encamped in the wilderness. There Israel encamped before the mountain, ³ while Moses went up to God. The LORD called to him out of the mountain, saying, “Thus you shall say to the house of Jacob, and tell the people of Israel: ⁴ ‘You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. ⁵ Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine; ⁶ and you shall be to me a kingdom of priests and a holy nation.’ These are the words that you shall speak to the people of Israel.”

⁷ So Moses came and called the elders of the people and set before them all these words that the LORD had commanded him. ⁸ All the people answered together and said, “All that the LORD has spoken we will do.” And Moses reported the words of the people to the LORD.

“...Then, “In the third month after the children of Israel had gone out of the land of Egypt, on that same day they came into the wilderness of Sinai” (19:1). That wilderness is the area near Mount Sinai—we don’t know its exact boundaries. It is called a wilderness because it is desert. There is little in the desert to sustain life—and certainly not enough to sustain the lives of hundreds of thousands of people. The Israelites are now completely dependent on Yahweh for their survival...

...This is the same mountain where Moses received his original commission from Yahweh (3:1-7). There it was identified as “God’s mountain, Horeb” (3:1), but Horeb and Sinai are different names for the same mountain...

...“Moses went up to God, and Yahweh called to him out of the mountain, saying, This is what you shall tell the house of Jacob, and tell the children of Israel” (v. 3). Stuart sees this verse as poetic in its construction.

- The first two phrases (each ten syllables in the Hebrew language) make the same point—that Moses went up the mountain to meet with God.
- Stuart sees the word “saying” as a hinge between the first two phrases and the last two phrases.
- The last two phrases (each seven syllables in the Hebrew language) make the same point—that Yahweh told Moses to report to Jacob-Israel (two words referring to the same people) all that Yahweh reveals to Moses...”

<https://www.sermonwriter.com/biblical-commentary/exodus-192-8a-commentary>

Psalm 100; RCL, Exodus 19:2-8a or Psalm 100 (Psalm 91:1-10 (11-16); RCL, the Jeremiah reading or Psalm 69:7-10, (11-15), 16-18)

“A Psalm of Praise; or rather of thanksgiving. This is the only psalm bearing this precise inscription. It is all ablaze with grateful adoration, and has for this reason been a great favourite with the people of God ever since it was written. "Let us sing the Old Hundredth" is one of the every-day expressions of the Christian church, and will be so while men, exist whose hearts are loyal to the Great King. Nothing can be more sublime this side heaven than the singing of this noble psalm by a vast congregation. Watts' paraphrase, beginning "Before Jehovah's awful throne, "and the Scotch "All people that on earth do dwell, "are both noble versions...

In this divine lyric we sing with gladness the creating power and goodness of the Lord, even as before with trembling we adored his holiness...

...Luther would have immortalized his name had he done no more than written the majestic air and harmony to which we are accustomed to sing this Psalm, and which, when the mind is in a truly worshipping frame, seems to bring heaven down to earth, and to raise earth to heaven, giving us anticipations of the pure and sublime delights of that noble and general assembly in which saints and angels shall for ever celebrate the praises of God. Ingram Cobbin..."

<http://www.spurgeon.org/treasury/ps100.php#expl> David Spurgeon

His Steadfast Love Endures Forever

A Psalm for giving thanks.

100 Make a joyful noise to the **LORD**, all the earth!

² Serve the **LORD** with gladness!

Come into his presence with singing!

³ Know that **the LORD**, he is God!

It is he who made us, and we are his;^[a]

we are his people, and the sheep of his pasture.

⁴ Enter his gates with thanksgiving,
and his courts with praise!

Give thanks to him; bless his name!

⁵ For the **LORD** is good;

his steadfast love endures forever,

and his faithfulness to all generations.

a. [Psalm 100:3](#) Or *and not we ourselves*

“...One can almost hear the outbreak of jubilation described in this summons to praise in Psalm 100. This psalm calls the entire community to lift praises to God. This psalm is the last of a group of what are known as enthronement psalms (93, and 95-99). These psalms celebrate with an understanding that the LORD (Yahweh) is God.

When LORD is spelled in all caps it signifies the personal name of God (compared to the title Lord in which capital and small letters are used)... The four references to LORD in Psalm 100 in verses 1, 2, 3, and 5 are a reference to God’s deliverance of and covenant with the Israelites through Moses...

...The psalmist uses seven different verbs to call to the community to worship: make, serve, come, know, enter, give thanks, and bless. Although there are moments when we need to be still and quiet in the presence of the LORD, this is not one of them... This is the kind of praise that so frightened an attacking army it began attacking itself instead of attacking Israel during the reign of King Jehoshaphat. (See 2 Chronicles 20.) On this occasion, the choir was in front of the army. What an awesome reminder of the power of praise. What an awesome reminder of the responsibility of the music ministry of the Church...

This threefold call to praise (make, serve, come) is followed by an explanation of the reason behind this outburst of praise. The community is to give praise to God simply because God exists, simply because God is. With this admonition, the psalmist acknowledges that life begins with God. God created us. God is to be worshipped because God is the Creator who calls Israel into covenant. In other words, God is to be worshipped for who God is, not just for what God has done. God is a powerful God! The psalmist is glad to be counted among God's people. The reference to sheep conveys an assurance that not only is God present, but God provides for His sheep, including the psalmist.

The psalmist does not stop with this explanatory interlude. The psalmist again gives a threefold summons to praise (enter, give thanks, bless). Worshippers are to enter with thanksgiving, praise and blessing for the LORD. This is praise of participation, there are no spectators here. Everyone is to be engaged in the particulars of praising the LORD. The second reason for praise is given in verse 5. God is to be worshipped because of God's goodness, steadfast love, and faithfulness to all generations. In other words, God is to be worshipped not just for what God has done, but for what God will do for humanity in the future."

<http://www.theafricanamericanlectionary.org/PopupLectionaryReading.asp?LRID=98> Alfie Wines
 "The African American Lectionary is a resource tool that not only highlights the African American ecclesial traditions and moments that creatively express the joy, freedom, and the challenges of being both African American and Christian (e.g., Watch Night, African Heritage Sunday, Usher's Day, and Women's Day), but also recognizes days on the liturgical calendar that are celebrated across a variety of ecclesial traditions (e.g., Advent, Christmas, Lent, Easter, and Pentecost)."

Enjoy the "Old One Hundredth"

<https://www.youtube.com/watch?v=82Oar7O-lmY> Coronation 60th Anniversary All People that on earth do Dwell arr. Ralph Vaughan Williams

<https://www.youtube.com/watch?v=7DibkDQbzEo> 1997, BBC1. Vaughan Williams, arranged Carey

<https://www.youtube.com/watch?v=HYJW7rBvLfc> Robert Hebble - Toccata on "Old Hundredth"

<https://www.youtube.com/watch?v=yNbltiG2dWU> Organist Diane Bish plays this piece with the West Point Military Band at West Point Military Academy in West Point, New York.



<http://www.cumberlandbaptistchurch.com/romans.html>

Romans 5:6-15; RCL, Romans 5:1-8 (Romans 6:12-23; RCL, Romans 6:1b-11) *The reading from Romans will continue through September 17.*

“In the whole Bible there is hardly another chapter which can equal this triumphant text.” (Martin Luther)

For the next few weeks we will be reading portions of Paul's letter to the Christians in Rome.

This letter is significantly different from the other epistles. It was not a community Paul had established. Nevertheless, he wrote with the goal of creating unity out of the conflict between the various already established communities. Whether or not he achieved his goal we do not know, but we do know that this letter has had a profound effect on church leaders throughout the centuries.

When Augustine heard a child chanting "tolle lege," take up and read, it was the 13th chapter of Romans that he took up. With that, he records, he was converted. While writing his lectures on Romans, Martin Luther writes that he felt as though his life had begun anew. In the letter, Paul's message of justification, faith, and grace entirely changed his understanding of God and the church. So much so that Luther thought that all Christians should memorize the letter. John Wesley and Karl Barth also record that their profound life changes rest in their encounters with Paul's letter to the Christians in Rome..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=912 **Lucy Lind Hogan** Hugh Latimer Elderdice Professor of Preaching and Worship, Wesley Theological Seminary, Washington, D.C.

⁶For while we were still weak, at the right time Christ died for the ungodly. ⁷For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— ⁸but God shows his love for us in that while we were still sinners, Christ died for us. ⁹Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. ¹⁰For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. ¹¹More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Death in Adam, Life in Christ

¹²Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men^[a] because all sinned— ¹³for sin indeed was in the world before the law was given, but sin is not counted where there is no law. ¹⁴Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

¹⁵ But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

- a. [Romans 5:12](#) The Greek word *anthropoi* refers here to both men and women; also twice in verse [18](#)

“This letter is truly the most important piece in the New Testament. It is purest Gospel. It is well worth a Christian's while not only to memorize it word for word but also to occupy himself with it daily, as though it were the daily bread of the soul. It is impossible to read or to meditate on this letter too much or too well. The more one deals with it, the more precious it becomes and the better it tastes. Therefore I want to carry out my service and, with this preface, provide an introduction to the letter, insofar as God gives me the ability, so that every one can gain the fullest possible understanding of it. Up to now it has been darkened by glosses [explanatory notes and comments which accompany a text] and by many a useless comment, but it is in itself a bright light, almost bright enough to illumine the entire Scripture.

To begin with, we have to become familiar with the vocabulary of the letter and know what St. Paul means by the words law, sin, grace, faith, justice, flesh, spirit, etc. Otherwise there is no use in reading it...

...In chapter 5, St. Paul comes to the fruits and works of faith, namely: joy, peace, love for God and for all people; in addition: assurance, steadfastness, confidence, courage, and hope in sorrow and suffering. All of these follow where faith is genuine, because of the overflowing good will that God has shown in Christ: he had him die for us before we could ask him for it, yes, even while we were still his enemies. Thus we have established that faith, without any good works, makes just. It does not follow from that, however, that we should not do good works; rather it means that morally upright works do not remain lacking. About such works the "works-holy" people know nothing; they invent for themselves their own works in which are neither peace nor joy nor assurance nor love nor hope nor steadfastness nor any kind of genuine Christian works or faith.

Next St. Paul makes a digression, a pleasant little side-trip, and relates where both sin and justice, death and life come from. He opposes these two: Adam and Christ. What he wants to say is that Christ, a second Adam, had to come in order to make us heirs of his justice through a new spiritual birth in faith, just as the old Adam made us heirs of sin through the old fleshy birth.

St. Paul proves, by this reasoning, that a person cannot help himself by his works to get from sin to justice any more than he can prevent his own physical birth. St. Paul also proves that the divine law, which should have been well-suited, if anything was, for helping people to obtain justice, not only was no help at all when it did come, but it even increased sin. Evil human nature, consequently, becomes more hostile to it; the more the law forbids it to indulge its own desires, the more it wants to. Thus the law makes Christ all the more necessary and demands more grace to help human nature...”

<http://www.christianity.com/bible/commentary.php?com=luth&b=45&c=5> Martin Luther

“The Holy Gospel according to St. Matthew, the 9th Chapter”

“Glory to You, O Lord”

Matthew 9:35-10:8 (9-20); RCL, Matthew 9:35-10:8, (9-23) (Matthew 10:5a, 21-33; RCL, Matthew 10:24-39)

“The parallel pattern of behavior between Jesus and his apostles is nowhere more striking than in Matthew's Gospel.

In this passage the narration zooms in, first on Jesus himself (9:35-36), then on the disciples in general (9:37-38), then the twelve apostles by name and vocation (10:1-8). With the movement from Jesus' own ministry of teaching, preaching, and healing (9:35) to that of his followers we might expect a thick line to be drawn between him and his "apostles" (the only occurrence of this word in Matthew). There is only one Jesus, after all, and even his closest followers are but a pale reflection...”
(continued after reading)

The Harvest Is Plentiful, the Laborers Few

³⁵ And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction. ³⁶ When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. ³⁷ Then he said to his disciples, “**The harvest is plentiful, but the laborers are few; ³⁸ therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest.**”

The Twelve Apostles

10 And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. ² The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³ Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;^[a] ⁴ Simon the Zealot,^[b] and Judas Iscariot, who betrayed him.

Compare this list to those occurring in each of the Synoptic Gospels; Mark 3:13-19, Matthew 10:1-4, Luke 6:12-16 and Acts 1:13.

Jesus Sends Out the Twelve Apostles

⁵ These twelve Jesus sent out, instructing them, “**Go nowhere among the Gentiles and enter no town of the Samaritans, ⁶ but go rather to the lost sheep of the house of Israel. ⁷ And proclaim as you go, saying, ‘The kingdom of heaven is at hand.’^[c] ⁸ Heal the sick,**

raise the dead, cleanse lepers,^[d] cast out demons. You received without paying; give without pay. ⁹ Acquire no gold or silver or copper for your belts, ¹⁰ no bag for your journey, or two tunics^[e] or sandals or a staff, for the laborer deserves his food. ¹¹ And whatever town or village you enter, find out who is worthy in it and stay there until you depart. ¹² As you enter the house, greet it. ¹³ And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. ¹⁴ And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town. ¹⁵ Truly, I say to you, it will be more bearable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Persecution Will Come

¹⁶ “Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. ¹⁷ Beware of men, for they will deliver you over to courts and flog you in their synagogues, ¹⁸ and you will be dragged before governors and kings for my sake, to bear witness before them and the Gentiles. ¹⁹ When they deliver you over, do not be anxious how you are to speak or what you are to say, for what you are to say will be given to you in that hour. ²⁰ For it is not you who speak, but the Spirit of your Father speaking through you...

- a. [Matthew 10:3](#) Some manuscripts *Lebbaeus*, or *Lebbaeus called Thaddaeus*
- b. [Matthew 10:4](#) Greek *kananaios*, meaning *zealot*
- c. [Matthew 10:7](#) Or *The kingdom of heaven has come near*
- d. [Matthew 10:8](#) *Leprosy* was a term for several skin diseases; see [Leviticus 13](#)
- e. [Matthew 10:10](#) Greek *chiton*, a long garment worn under the cloak next to the skin

“...Just look at the makeup of the twelve: the "first" apostle Peter will deny the Lord three times and the last apostle Judas will betray him to death, while two apostles in between held opposite positions on the Roman occupation (tax collector Matthew worked for them, while Simon the Cananaean or "zealot" worked against them). And yet the passage ends where it begins, but this time with these assorted apostles now entrusted with Jesus' work of proclamation (10:7) and healing (10:8).

The litany of powers designating the apostles in 10:8 could double for Jesus' own resume: "cure the sick, raise the dead, cleanse the lepers, cast out demons." Jesus not only sends them out with power to authenticate the kingdom's nearness but to announce it by using the very same words as their teacher: "The kingdom of heaven has come near" (10:7; Jesus in 4:17; John in 3:2). In Matthew, Jesus' followers include the original audience as well as us. We are expected to resemble him in word and deed. To be sent by Jesus is, in some sense, to be sent as Jesus...

Sometimes lost in the comparisons and contrasts between the lists of apostles (see Mark 3:16-19; Luke 6:14-16; Acts 1:13) is the fact that the naming scenes occur in quite different settings. After receiving their apostolic commission in Mark's Gospel, it says quite unremarkably that "Jesus went home" (3:20). Luke's appointment of the apostles has a bit more detail. Jesus spends a whole night in prayer (6:12-13), yet immediately after they are named Jesus accompanies them down the

mountain to begin his "sermon on the plain" (6:20-49). The actual sending of the "twelve" in Luke comes later (9:1-6; cf. 10:1-24). The anticipation with which we may have looked upon their prayerful selection goes unfulfilled, or it is at least postponed...

The language is striking because it is a near mirror image of the words used to describe Jesus' own practice in 9:35: "Jesus went about all the cities and villages, teaching ... and proclaiming ... and curing every disease and every sickness." At this moment the narrator introduces the twelve by name. In other words, the list of names does not stand alone as a mere registry of the twelve but as an introduction to an apostleship "charter." In this way we recognize that part of Jesus' own mission is to train followers to join the purposes for which his Father sent him. And the apostles' very identity is born in the midst of this movement from Father to Son to world. If, at this moment, we remembered Jesus' words in John, "as the father sent me, so I send you" (20:21), we would not be far afield...

...If, with this passage, we see Jesus in the midst of training disciples for mission, by Gospel's end the scene will have shifted. The instructions on how to be a disciple in mission will, with the backing of the Risen Lord, become instructions on how to make disciples in mission (Matthew 28:18-20)."

https://www.workingpreacher.org/preaching.aspx?commentary_id=3299

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