

## 4rd Sunday after Pentecost, July 2, 2017

3<sup>rd</sup> Sunday after Trinity, Proper 8 (13)

### 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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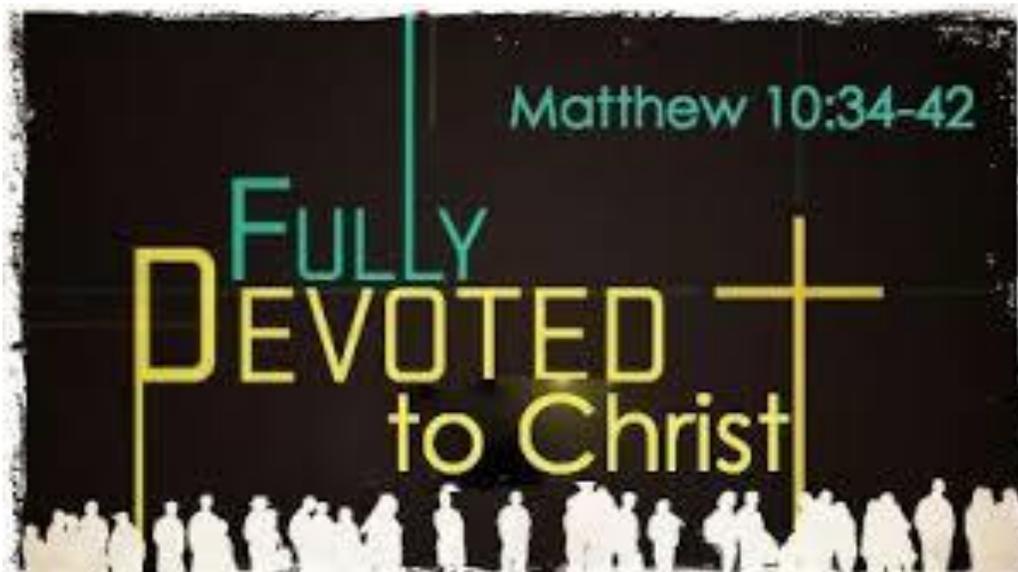
**through Facebook at either “Living the Lutheran Lectionary”,  
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

June 29, 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](mailto:puritaspastor@hotmail.com) for details.*



<http://www.elimbcc.ie/fully-devoted-to-christ-matthew-1034-42/>

### Hymn of the Day

**Lutheran Service Book (LSB) 685 The Lutheran Hymnal (TLH) 409**

“Let us ever walk with Jesus”

Visit [http://hymnary.org/text/let\\_us\\_ever\\_walk\\_with\\_jesus\\_rimbach](http://hymnary.org/text/let_us_ever_walk_with_jesus_rimbach) for information about this familiar hymn. Information about the translator, John Adam Rimbach could use some research. He was born in Elyria, Ohio, October 6, 1871 and died December 14, 1941 in Oregon. Pastor Rimbach taught at a Lutheran academy in Cleveland, Ohio. "He translated numerous hymns, wrote numerous articles and sermons ...published in LCMS periodicals." There was a Pastor J. A. Rimbach of Trinity Lutheran Church, Portland, Oregon from 1906- 1942. He appears to have a son, Rev. Dr. Allen James Rimbach, 1939-2009?, and a grandson, James A. Rimbach.

Compiled from <https://findagrave.com/cgi-bin/fg.cgi?page=gr&GSln=Rimbach&GSiman=1&GScid=1215853&GRid=121722070&> ,  
[http://cvgs.cu-portland.edu/immigration/united\\_states/oregon/portland/portland\\_trinity\\_lutheran.cfm](http://cvgs.cu-portland.edu/immigration/united_states/oregon/portland/portland_trinity_lutheran.cfm)  
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[http://animalstudiesrepository.org/cgi/viewcontent.cgi?article=1004&context=acwp\\_habr](http://animalstudiesrepository.org/cgi/viewcontent.cgi?article=1004&context=acwp_habr)  
<http://www.tributes.com/show/James-Rimbach-86342963>

<https://www.youtube.com/watch?v=sQqPLU9YIF4> "Acapella version of "Let Us Ever Walk with Jesus," from the 1941 Lutheran Hymnal, with onscreen lyrics." [www.lutheranguartet.com](http://www.lutheranguartet.com)  
[https://www.youtube.com/watch?v=v24\\_el\\_c2aY](https://www.youtube.com/watch?v=v24_el_c2aY) Heirs of the Reformation: Treasures of the Singing Church – Concordia Publishing House

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

**Jeremiah 28:5-9; RCL, Genesis 22:1-14 or Psalm 13 (Next Week: Zechariah 9:9-12; RCL, Genesis 24:34-38, 42-49, 58-67 or Psalm 45:10-17 or Song of Solomon 2:8-13)**

*"My work on this text was interrupted by a telephone call from a Jewish friend. When I told him I was dealing with the encounter between Jeremiah and Hananiah, he immediately launched into a narrative telling of his role in a play produced at a summer Hebrew camp.*

*He had taken the part of the false prophet Hananiah and reported with glee how these high school students had constructed a breakaway yoke for Jeremiah's neck and how he, at center stage, had taken the yoke from Jeremiah's neck and smashed it over his knee. The play climaxed with the burning of a model of Jerusalem on the beach of a Wisconsin lake..."*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=91](https://www.workingpreacher.org/preaching.aspx?commentary_id=91) [James Limburg](#)  
 Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn

<sup>5</sup> Then the prophet Jeremiah spoke to Hananiah the prophet in the presence of the priests and all the people who were standing in the house of the LORD, <sup>6</sup> and the prophet Jeremiah said, "Amen! May the LORD do so; may the LORD make the words that you have prophesied come true, and bring back to this place from Babylon the vessels of the house of the LORD, and all the exiles. <sup>7</sup> Yet hear now this word that I speak in your hearing and in the hearing of all the people. <sup>8</sup> The

prophets who preceded you and me from ancient times prophesied war, famine, and pestilence against many countries and great kingdoms.<sup>9</sup> As for the prophet who prophesies peace, when the word of that prophet comes to pass, then it will be known that the LORD has truly sent the prophet.”

“Which way is up? The answer to that question would appear obvious, but not so if one is underwater inside a capsized vessel.

I still recall watching the 1972 movie, “The Poseidon Adventure” as a kid...since the boat had capsized, what was up was now down, and what was previously down was now up. Getting to safety required rightly assessing the situation and following a reliable guide.

The world of Jeremiah has been turned upside down. Jeremiah himself has been partly responsible for this upside-down-world since his very call as a prophet is “to pluck up and to pull down, to destroy and to overthrow” (Jeremiah 1:10)...

In Jeremiah 27 Jeremiah places a yoke on his neck as a sign of the impending yoke of Nebuchadnezzar’s rule upon the region. Jeremiah calls upon King Zedekiah and the people not to resist the rule of the Babylon since it is Yahweh who has given him rule over the nations and creation. Whereas previously the role of the prophets was to call upon Israel’s kings to resist allegiances to foreign kings or powers (e.g., Hosea 5:13; 8:9-11), according to Jeremiah it would now be false prophets would who say such words (27:14-15).

Jeremiah warns the people that it will be the false prophets who will announce a quick end to Babylonian rule (27:16-17). So when Hananiah announces, “Thus says the LORD of hosts, the God of Israel: I have broken the yoke of the king of Babylon. Within two years I will bring back to this place all the vessels of the LORD’s house, which King Nebuchadnezzar of Babylon took away from this place and carried to Babylon” (Jeremiah 28:2-3), these words are in direct opposition to the message of Jeremiah. In dramatic fashion, Hananiah goes on to take the yoke from Jeremiah’s neck and breaks it as a sign that the yoke of Nebuchadnezzar’s rule will come to an end within two years (28:10-11).

This prophetic “throwdown” between Jeremiah and Hananiah is a source of much interpretive consternation because the distinction between true and false prophecy is not obvious...

Sometimes God’s prophet speak words that seem utterly contradictory to our sensibilities. In such cases it may not be that the prophet has gotten God’s message confused, but rather God’s people have gotten their priorities reversed. Sometimes it is the vocation of the prophet to say seemingly nonsensical statements such as, “Blessed are the poor, Blessed are those who mourn, Blessed are the persecuted,” in order to proclaim to the world that an upside-down kingdom has come in Jesus.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2100](https://www.workingpreacher.org/preaching.aspx?commentary_id=2100) **Bo Lim** Associate Professor, Seattle Pacific University, Seattle, WA

**Psalm 119:153-160, RCL, the Jeremiah reading or Psalm 89:1-4, 15-18 (Psalm 145:1-14; RCL, the Zechariah reading of Psalm 145:8-14)**

*“In this section the Psalmist seems to draw still nearer to God in prayer, and to state his case and to invoke the divine help with more of boldness and expectation. It is a pleading*

passage, and the key word of it is, "Consider." With much boldness he pleads his intimate union with the Lord's cause as a reason why he should be aided. The special aid that he seeks is personal quickening, for which he cries to the Lord again and again...

..Verses 153-160. -- Divine consideration besought. "Consider my affliction" ( [Psalms 119:153](#) ); my cause ( [Psalms 119:154](#) ); "for thy mercies' sake" ( [Psalms 119:156](#) ). Consider my persecutors (Ps 119:157-158), and my love to thy precepts ( [Psalms 119:160](#) ) and act accordingly..." <http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-119-153.html> Charles H. Spurgeon

**Resh** The Ancient picture for this letter is , the head of a man. This letter has the meanings of "head" and "man" as well as "chief," "top," "beginning" and "first," each of which are the "head" of something. The Modern Hebrew name for this letter is resh, a Hebrew word meaning "head." Hebrew, Aramaic and Greek agree that the sound for this letter is an "r." The early pictograph  evolved into  in the Middle Semitic script and became  in the Late Semitic Script. From the Late Semitic script is derived the Modern Hebrew ר. The Middle Semitic script is also the origin of the Greek letter P and the Latin R. [http://www.ancient-hebrew.org/alphabet\\_letters\\_resh.html](http://www.ancient-hebrew.org/alphabet_letters_resh.html)

- <sup>153</sup> Look on my affliction and deliver me,  
for I do not forget your law.
- <sup>154</sup> Plead my cause and redeem me;  
give me life according to your promise!
- <sup>155</sup> Salvation is far from the wicked,  
for they do not seek your statutes.
- <sup>156</sup> Great is your mercy, O LORD;  
give me life according to your rules.
- <sup>157</sup> Many are my persecutors and my adversaries,  
but I do not swerve from your testimonies.
- <sup>158</sup> I look at the faithless with disgust,  
because they do not keep your commands.
- <sup>159</sup> Consider how I love your precepts!  
Give me life according to your steadfast love.
- <sup>160</sup> The sum of your word is truth,  
and every one of your righteous rules endures forever.

“Part of the unspoken code among the settlers of the American West was that a man always kept his word. That explains why Andrew Garcia made a 1,300-mile trek in 1879 to pay a debt. In September of the previous year he had bought supplies in Bozeman, Montana, to hunt buffalo. The 10 pack-mules, ammunition, food, and gear cost him \$300 more than he had, so a merchant loaned him the rest. He promised to pay it back by January 1.

The winter snows came early that year, however, and Garcia couldn't get back to Bozeman. His travels took him through Colorado and down into New Mexico. Finally, a year

later, he headed back to Bozeman. “Don’t bother,” his buddies told him. But Garcia believed in keeping his word, so he returned and paid the debt.

Followers of Christ should also be known as people of integrity. If we say we’ll help with a Sunday school class, or assist in the nursery, or spend time with a family member, or complete a job as agreed, do we keep our word even if something better comes along? Are we true to our word?

God’s promises are never broken (Psalm 119:160), and what He does, He does in truth (Psalm 33:4). As His followers, our words are to be as true as His Word.” <https://odb.org/2000/08/21/as-good-as-his-word/> “Our mission is to make the life-changing wisdom of the Bible understandable and accessible to all.” – Our Daily Bread

**Romans 7:1-13, RCL, Romans 6:12-33** (*Romans 7:14-25a, RCL, the same reading but beginning at verse 15.*) *The reading from Romans will continue through September 17.*

**“God wants to kill you. God wants you dead. Does that shock you, my friends? Well, let me put it this way: God has to kill you! God has to kill you, in order to make you alive. That’s the point of our Epistle reading today from Romans 7, and thus our theme this morning: “God Wants to Kill You.””... Got your attention?**

<http://www.freerepublic.com/focus/f-bloggers/2739972/posts> The Rev. Charles Henrickson  
<http://steadfastlutherans.org/author/henricksonc/>

### Released from the Law

7 Or do you not know, brothers<sup>[a]</sup>—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? <sup>2</sup>For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage.<sup>[b]</sup> <sup>3</sup>Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress.

<sup>4</sup>Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. <sup>5</sup>For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. <sup>6</sup>But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code.<sup>[c]</sup>

### The Law and Sin

<sup>7</sup>What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” <sup>8</sup>But sin, seizing an

opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. <sup>9</sup>I was once alive apart from the law, but when the commandment came, sin came alive and I died. <sup>10</sup>The very commandment that promised life proved to be death to me. <sup>11</sup>For sin, seizing an opportunity through the commandment, deceived me and through it killed me. <sup>12</sup>So the law is holy, and the commandment is holy and righteous and good. <sup>13</sup>Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure.

- a. [Romans 7:1](#) Or *brothers and sisters*; also verse [4](#)
- b. [Romans 7:2](#) Greek *law concerning the husband*
- c. [Romans 7:6](#) Greek *of the letter*

..Don't get side tracked with the woman in this illustration. Marriage is just the explanation. The point of Paul's illustration is not that the woman has two husbands. The point Paul is making is what the death of the first husband does to the woman's relationship to the law. Legal obligation is terminated by death. The death of either spouse dissolves the marriage. If either chooses to remarry there is no blemish attached to the new relationship. Therefore, just as death ends the marriage, so death has ended our bondage to the law. The law simply said, "The two of you must stay together because you are married." The woman who is married is helpless to change her situation until her husband dies. Any attempt on her part to do so beforehand only violates the law and makes matters worse...

What is your attitude toward the law? The law is not evil. It is "holy, and just, and good." Sin is the true source of all evil. The law is our friend because it reveals our true self and points us to Jesus as our only hope of salvation and life. God is the author of the Law and it reveals His holy and perfect character. It reflects the transcendence and purity of God. It promotes only the highest well-being and goodness of God. In verses 7-13, Paul has given us his life before conversion. He demonstrates for us how the law of God brought conviction to his heart... <http://www.abideinchrist.com/messages/rom7v1.html> Message by Wil Pounds (c) 2008.



## “The Holy Gospel according to St. Matthew, the 10th Chapter”

### “Glory to You, O Lord”

**Matthew 10: 34-42, RCL, Matthew 10:40-42 (Matthew 11:25-30; RCL, Matthew 11:16-19, 25-30)**

*“...This text falls in the second of five major discourses of Matthew’s Gospel, which is typically regarded as the “Missionary Discourse” (Mt 10). Here Jesus sends forth his twelve disciples, and the bulk of the discourse provides instructions for their mission. Much of this instruction applies not only to the original twelve, but also to later generations of disciples who carry out Christ’s mission (see Jeffrey Gibbs, Concordia Commentary: Matthew 1:1–11:1, 538, 542–43)... In this discourse Jesus is speaking, of course. Note the frequent use of the first person pronouns (ἐμέ μου ἐμοῦ με). As Gibbs puts it succinctly, “The issue is Jesus himself” (538). Jesus is the reason for opposition, even within families (vv. 34–36). Jesus is the primary object of a disciple’s love and devotion (vv. 37–38). Jesus is the source of true life (v. 39). Jesus is the one received when his emissaries are received (vv. 40–42). It’s all about Jesus!...”*

<https://concordiatheology.org/2011/05/proper-8-%E2%80%A2-matthew-1034-42-%E2%80%A2-june-26-2011/>

### **Not Peace, but a Sword**

<sup>34</sup> “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword. <sup>35</sup> For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. <sup>36</sup> And a person’s enemies will be those of his own household. <sup>37</sup> Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. <sup>38</sup> And whoever does not take his cross and follow me is not worthy of me. <sup>39</sup> Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

### **Rewards**

<sup>40</sup> “Whoever receives you receives me, and whoever receives me receives him who sent me. <sup>41</sup> The one who receives a prophet because he is a prophet will receive a prophet’s reward, and the one who receives a righteous person because he is a righteous person will receive a righteous person’s reward. <sup>42</sup> And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward.”

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

...Sent by God, Jesus sends his disciples to participate in his mission of proclaiming in word and deed the good news of God's kingdom drawing near. Matthew assumes that the church is a "sent" church, a missionary church (Matthew 28:18-20). There is simply no other way to be the church! This understanding is being recovered in our own day with the missional church movement. There is growing awareness that mission is not just a program of the church; it is (or ought to be) the defining purpose of everything the church does.

An approach to preaching Matthew 10:40-42 might be to focus a congregation's attention on what it means to be sent. Perhaps not all are sent to be wandering missionaries, depending on others for shelter and sustenance, but that doesn't mean we are off the hook. The entire baptized are sent into the world to tell and embody the good news of Jesus Christ. All are sent to bear Christ to others with humility and vulnerability, being willing to risk rejection.

What would happen if we stopped expecting people to come on their own initiative through our church doors, and instead took seriously our calling to bring the gospel to them? What would happen if we truly believed that we bear the presence of Christ to every person we encounter, in every home, workplace, or neighborhood we enter? What would happen if we saw every conversation as an opportunity to speak words of grace, every interaction as an opportunity to embody Christ's love for the neighbor?...

We may not always receive such a positive response when we take the risk of reaching out, yet we may be surprised at how ready many are to receive our most humble efforts. Let us forget what we have to offer, we have Jesus' promise: "Whoever welcomes you welcomes me."

[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=969](http://www.workingpreacher.org/preaching.aspx?commentary_id=969) [Elisabeth Johnson](#)  
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