

5th Sunday after Pentecost, July 9, 2017

4th Sunday after Trinity, Proper 9(14)

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.*

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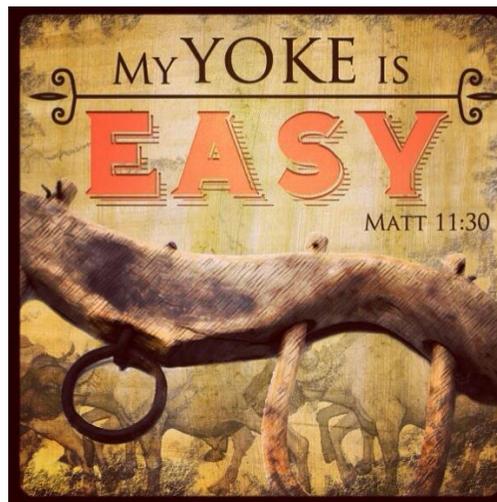
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

July 6, 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.



<https://buffetcatholic.wordpress.com/2014/07/02/simplicity-two-ways-a-reflection-on-this-weeks-gospel-matt-1125-30/>

Hymn of the Day

Lutheran Service Book (LSB) 699 The Lutheran Hymnal (TLH) 277

“I heard the voice of Jesus saying”

The Coming King of Zion

⁹ Rejoice greatly, O daughter of Zion!

Shout aloud, O daughter of Jerusalem!

Behold, your king is coming to you;

righteous and having salvation is he,

humble and mounted on a donkey,

on a colt, the foal of a donkey.

¹⁰ I will cut off the chariot from Ephraim

and the war horse from Jerusalem;

and the battle bow shall be cut off,

and he shall speak peace to the nations;

his rule shall be from sea to sea,

and from the River^[L] to the ends of the earth.

¹¹ As for you also, because of the blood of my covenant with you,

I will set your prisoners free from the waterless pit.

¹² Return to your stronghold, O prisoners of hope;

today I declare that I will restore to you double.

¹³ *For I have bent Judah as my bow;*

I have made Ephraim its arrow.

I will stir up your sons, O Zion,

against your sons, O Greece,

and wield you like a warrior's sword.

- a. [Zechariah 9:1](#) Or *For the eye of mankind, especially of all the tribes of Israel, is toward the Lord*
- b. [Zechariah 9:6](#) Or *a foreign people; Hebrew a bastard*
- c. [Zechariah 9:10](#) That is, the Euphrates

"...Chapters 9-14 divide into 9-11 and 12-14, each section introduced as "An Oracle." Chapter 9 leads off with a series of prophetic sayings against a string of foreign cities whose residents are enemies of Jerusalem; compare Amos 1-2. The LORD is portrayed here as the "Divine Warrior," sweeping down the Mediterranean coast and destroying Jerusalem's enemies (1:1-8).

Reading the Text

The lectionary text for today picks up at this point. News of the destruction of these enemies is cause for rejoicing in Jerusalem, here named "daughter Zion" or "daughter Jerusalem." There is another cause for rejoicing. Triumphant and celebrating victory, a king is portrayed as entering the city. There is something unusual about this king. He does not come mounted on a white charger, riding high and looking out over his people. This king comes "humble and riding on a donkey."

But make no mistake about it. Though a king of a different sort, this is **the king!** Verse 10 begins to sound the familiar messianic melodies from the royal psalms and the earlier prophets. He will initiate a disarmament program; compare Isaiah 2:2-5. His rule will result in *shalom*, peace, for all nations, extending "from sea to (shining!) sea"; compare Psalms 2, 72 and Isaiah 9.

Zechariah 9 concludes with more good news for the people of Jerusalem, announcing freedom for prisoners (11-12), further victories (13), and goodness and beauty for all (16-17)..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=992 **James Limburg**
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

<https://www.youtube.com/watch?v=nNt1Qj4MA6M> or

https://www.youtube.com/watch?v=0lbSqkreg_4 Sit back and Enjoy Handel's Messiah with Professor Limburg.



<https://www.youtube.com/watch?v=nNt1Qj4MA6M>

Psalm 145:1-14; RCL, the Zechariah reading of Psalm 145:8-14 (Psalm 65: (1-8), 9-13; RCL, Isaiah 55:10-13 or Psalm 65:(1-8), 9-13)

*:This Psalm is titled, **A Praise of David**. Though Psalm 86 was called A Prayer of David, this is the only one titled **A Praise of David**, and it is a summit peak of praise. "Psalm 145 is indeed a monumental praise psalm, a fit summary of all David had learned about God during a long lifetime of following hard after the Almighty." (James Montgomery Boice)*

Psalm 145 is the last psalm attributed to David in the collection of Psalms, and it is the last of the nine psalms using some kind of acrostic pattern (9, 10, 25, 34, 37, 111, 112, 119, and 145). Five of these acrostic psalms are attributed to David.

"In Jewish practice this psalm was recited twice in the morning and once in the evening service. The Talmud commends all who repeat it three times a day as having a share in the world to come (Ber 4b)." (VanGemeren)..." <https://enduringword.com/bible-commentary/psalm-145/> David Guzik is a pastor, Bible teacher, and author of a widely used Bible commentary. "For more than 20 years, these Bible teaching resources have been online and always completely free."

A psalm of praise. Of David.

- ¹ I will exalt you, my God the King;
I will praise your name for ever and ever.
- ² Every day I will praise you
and extol your name for ever and ever.
- ³ Great is the LORD and most worthy of praise;
his greatness no one can fathom.
- ⁴ One generation commends your works to another;
they tell of your mighty acts.
- ⁵ They speak of the glorious splendor of your majesty—
and I will meditate on your wonderful works. ^[b]
- ⁶ They tell of the power of your awesome works—
and I will proclaim your great deeds.
- ⁷ They celebrate your abundant goodness
and joyfully sing of your righteousness.
- ⁸ The LORD is gracious and compassionate,
slow to anger and rich in love.
- ⁹ The LORD is good to all;
he has compassion on all he has made.
- ¹⁰ All your works praise you, LORD;
your faithful people extol you.
- ¹¹ They tell of the glory of your kingdom
and speak of your might,
- ¹² so that all people may know of your mighty acts
and the glorious splendor of your kingdom.
- ¹³ Your kingdom is an everlasting kingdom,
and your dominion endures through all generations.
- The LORD is trustworthy in all he promises
and faithful in all he does. ^[c]
- ¹⁴ The LORD upholds all who fall
and lifts up all who are bowed down.
- ¹⁵ *The eyes of all look to you,
and you give them their food at the proper time.*
- ¹⁶ *You open your hand
and satisfy the desires of every living thing.*
- ¹⁷ *The LORD is righteous in all his ways
and faithful in all he does.*
- ¹⁸ *The LORD is near to all who call on him,
to all who call on him in truth.*

¹⁹ *He fulfills the desires of those who fear him;
he hears their cry and saves them.*

²⁰ *The LORD watches over all who love him,
but all the wicked he will destroy.*

²¹ *My mouth will speak in praise of the LORD.
Let every creature praise his holy name
for ever and ever.*

- a. [Psalm 145:1](#) This psalm is an acrostic poem, the verses of which (including verse 13b) begin with the successive letters of the Hebrew alphabet.
- b. [Psalm 145:5](#) Dead Sea Scrolls and Syriac (see also Septuagint); Masoretic Text *On the glorious splendor of your majesty / and on your wonderful works I will meditate*
- c. [Psalm 145:13](#) One manuscript of the Masoretic Text, Dead Sea Scrolls and Syriac (see also Septuagint); most manuscripts of the Masoretic Text do not have the last two lines of verse 13.

“Psalm 145 is an acrostic in Hebrew, with verse one beginning with the first letter of the Hebrew alphabet, the second verse with the second letter, and so on down to the last verse beginning with the last letter (verse 13 covers two letters). Each verse is divided into two parts, which the NRSV and most other English translations make into separate lines. As translations cannot convey the acrostic structure easily, the psalm may come across as slightly disjointed to many readers and hearers, reading as a series of somewhat loosely connected statements. But what does unite them all is the theme of praise--from start to finish this is a psalm of praise to God.

...verses 8-14, covers eight lines of the acrostic, the Hebrew letters het to samek. The first two and last two lines (verses 8-9, 13b-14) testify to important features of God's character and dealings with humans. The middle four lines (verses 10-13a) are addressed directly to God and focus on the glory and eternal nature of God's kingdom. This alternation between testimony and direct address is common in the psalms and, indeed, is characteristic of authentic worship in general, which must always balance out prayer and testimony, praise and proclamation, confession and profession.

https://www.workingpreacher.org/preaching.aspx?commentary_id=958 [Scott Shauf](#)
Associate Professor of Religious Studies, Gardner-Webb University, Boiling Springs, NC

Take a trip into the discussion of verse 13. The following will outline the controversy.

“ KJV: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations"

ESV: "Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations. (The LORD is faithful in all his words and kind in all his works.)"

Some translations such as the ESV supply an extra line at Psalm 145:13. The NASB and NKJV side with the KJV in not including this extra line. The argument for inclusion is that Psalm 145 is an acrostic poem (i.e. a poem with each line beginning with each letter of the Hebrew alphabet) and the Masoretic text is supposedly missing the line that ought to start with נ (Nun). John Gill describes that it is not atypical of an acrostic poem to be missing some lines:..."

<http://www.kjvtoday.com/home/is-the-kjv-missing-a-line-in-psalm-14513>

Romans 7:14-25a, RCL, the same reading but beginning at verse 15. (*Romans 8:12-17; RCL, Romans 8:1-11*) *The reading from Romans will continue through September 17.*

"Our toddler granddaughter is learning how to talk and has a wonderful way of lengthening the word "no."

Recently I caught her sitting in front of an electrical outlet. "Nooo," she said to herself. "Nooo, ... nooo"--and then she reached her hand toward the outlet. Grandpa was there to say another kind of "no"! She knew she shouldn't touch the outlet, but she was ready to do it--and so are we with all the "outlets" that lead to broken relationships and ultimately to death.

Our granddaughter already knows the dynamics of Romans 7:15-25a: "For I do not do what I want, but I do the very thing I hate" (verse 15). We know what is right--we just do not do it. The gap between willing and doing is a universal phenomenon..."

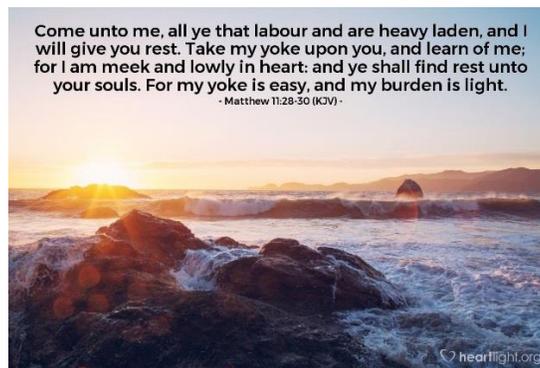
http://www.workingpreacher.org/preaching.aspx?commentary_id=963 **Walter F. Taylor, Jr.** Ernest W. and Edith S. Ogram Professor of New Testament Studies, Trinity Lutheran Seminary, Columbus, OH

¹⁴ For we know that the law is spiritual, but I am of the flesh, sold under sin. ¹⁵ For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. ¹⁶ Now if I do what I do not want, I agree with the law, that it is good. ¹⁷ So now it is no longer I who do it, but sin that dwells within me. ¹⁸ For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. ¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me.

²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! *So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.*

“...As practiced as we may become at "no," however, there is always the palpable tension between what we want in the moment and what we know is better for us. This is the struggle the Apostle Paul describes in today's reading, a struggle that is part and parcel of the human life. Which is why, according to Paul, God gave us the law. We tend to think of law negatively because we experience it as enforcing something we do not want. But for Paul, the primary purpose of the law is to urge us toward life, toward that which is healthful, life-giving, and of true value ... even when we, lured by immediate desires, would rather seize those things which lead to death. For Paul, this tug between what is right and what is immediately gratifying is not only descriptively accurate of the tension-filled nature of human existence, it also points to our need for help, for encouragement, for forgiveness and, ultimately, for God. The law, in this sense, has two functions, both to hold out for us what is life-giving and to make us aware of our need for grace. Little wonder that Paul declares the law holy (v. 12, just before today's reading)...”

<http://www.workingpreacher.org/craft.aspx?post=1526> [David Lose](#) President, Lutheran Theological Seminary at Philadelphia, Philadelphia, Penn



<http://www.heartlight.org/cgi-shl/todaysverse.cgi?day=20171110&ver=kjv>

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

“Glory to You, O Lord”

Matthew 11:25-30; RCL, Matthew 11:16-19, 25-30 (Matthew 13:1-9, 18-23; RCL, the same reading)

“...Skipping over the "woes" to unrepentant Galilean towns (11:20-24), our reading picks up again at verse 25, with Jesus' prayer thanking his Father because he has "hidden these things from the wise and the intelligent and revealed them to infants." The "wise and intelligent" may refer to any who reject Jesus and his message, but perhaps especially to the religious leaders, whom Jesus often rebukes for their self-importance and hypocrisy. The scribes and Pharisees pride themselves on being learned in the law yet fail to understand the basics of justice, mercy, and faith (23:23). They repeatedly reject Jesus and conspire against him, thus conspiring against the very purposes of God...” (continued after the reading)

Come to Me, and I Will Give You Rest

²⁵ At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; ²⁶ yes, Father, for such was your gracious will.^[a] ²⁷ All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. ²⁸ Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹ Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy, and my burden is light.”

- a. [Matthew 11:26](#) *Or for so it pleased you well*

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

“...Jesus further invites the weary: "Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (11:29-30). The yoke was a familiar symbol of burden bearing, oppression, and subjugation. Yokes were laid on the necks and shoulders of oxen and also on prisoners of war and slaves. But "yoke" was also used metaphorically with positive connotations, as in the invitation to wisdom in Sirach 51:26, "Put your neck under her yoke, and let your souls receive instruction," and as a rabbinic metaphor for the difficult but joyous task of obedience to Torah.

What is the yoke Jesus offers? We might infer that it is his teaching, his way of discipleship, which is not burdensome but life-giving. He invites the weary to learn from him, for he is not a tyrant who lords it over his disciples, but is "gentle and humble in heart." His yoke is easy (chrēstos, better translated "good" or "kind") and his burden is light. To take his yoke upon oneself is to be yoked to the one in whom God's kingdom of justice, mercy, and compassion is breaking into this world, and to find the rest for which the soul longs.

Preachers will find rich treasure in this text, for themselves and for their congregations filled with people who are "weary and carrying heavy burdens" of many and various kinds, deeply longing for rest. To all who are weary to the bone and weighed down, Jesus says, "Come to me... and I will give you rest."

It is not that Jesus invites us to a life of ease. Following him will be full of risks and challenges, as he has made abundantly clear. He calls us to a life of humble service, but it is a life of freedom and joy instead of slavery. It is life yoked to Jesus under God's gracious and merciful reign, free from the burden of sin and the need to prove oneself, free to rest deeply and securely in God's grace.”

http://www.workingpreacher.org/preaching.aspx?commentary_id=970 [Elisabeth Johnson](#)
Professor, Lutheran Institute of Theology, Meiganga, Cameroon

Sing Handel's Messiah version of verse 30 - it only takes 2 and a half minutes.

<https://www.youtube.com/watch?v=jx6PVtEZMAC>



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