

## 10th Sunday after Pentecost, August 13, 2017

9th Sunday after Trinity, Proper 14(19)

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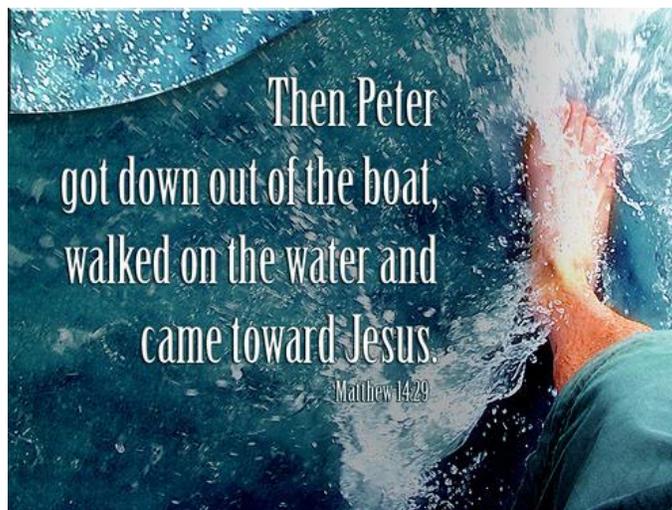
**through Facebook at either “Living the Lutheran Lectionary”,  
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

August 10, 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.*

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<http://www.kingdomlifefire.com/discipleship-walking-the-walk-on-water/>

### **Hymn of the Day**

**Lutheran Service Book (LSB) 717   The Lutheran Hymnal (TLH) 467**

**“Eternal Father strong to save”**

“...The original hymn was written in 1860 by [William Whiting](#), an [Anglican](#) churchman from [Winchester, United Kingdom](#). Whiting grew up near the ocean on the coasts of England, and at the age of thirty-five had felt his life spared by God when a violent storm nearly claimed the ship he was travelling on, instilling a belief in God's command over the rage and calm of the sea. As headmaster of the Winchester College Choristers' School some years later, he was approached by a student about to travel to the United States, who confided in Whiting an overwhelming fear of the ocean voyage. Whiting shared his experiences of the ocean and wrote the hymn to "anchor his faith".<sup>[1]</sup> In writing it, Whiting is generally thought to have been inspired by [Psalm 107](#),<sup>[2]</sup> which describes the power and fury of the seas in great detail...

...Several additional or variant verses are in use in the US military services, including the Naval (General), United States Marines, Coast Guard, Navy SEALs, Ship Commissioning/Decommissioning, Navy Seabees, Doctors and Corpsmen, Astronauts, and Fliers, Submariners, Female Sailors, Antarctic Exploration.”  
[https://en.wikipedia.org/wiki/Eternal\\_Father,\\_Strong\\_to\\_Save](https://en.wikipedia.org/wiki/Eternal_Father,_Strong_to_Save)

<https://www.youtube.com/watch?v=ic8zMkYwnq8> “The U.S. Navy Band Sea Chanters ... at the commemoration of the 59th anniversary of the Korean War armistice at Arlington National Cemetery in Arlington, Va. on July 27, 2012.”

<https://www.youtube.com/watch?v=NOxEMuXoX9c> “The Ohio State University Marching Band (TBDBITL) plays The Navy Hymn, "Eternal Father" at the October 19, 2013 Skull Session...Please forgive me ignorance but is there a connection between OSU and the USN?... The band plays this at the start of every skull session. The band started as an ROTC band, which is the source of it's military nature... “

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

**Job 38:4-18; RCL, Genesis 37:1-4, 12-28 or I Kings 19:9-18 (Next Week: Isaiah 56:1, 6-8; RCL, Genesis 37:1-4, 12-28 or I Kings 19:9-18)**

*"Some of God's greatest gifts are unanswered prayers," drawled Garth Brooks.*

*"Then the Lord answered Job...." While Job may not have been thinking in terms of a girlfriend, a longed-for high school crush, still he might have agreed. I wonder what surprised Job more, the content of the answer he received, or the simple fact he received one. For almost ninety percent of his book, Job has struggled with God's apparent absence, God's distance, God's silence. And now God answers him..." (continued after the reading)*

<sup>4</sup>“Where were you when I laid the foundation of the earth?

Tell me, if you have understanding.

<sup>5</sup>Who determined its measurements—surely you know!

Or who stretched the line upon it?

<sup>6</sup>On what were its bases sunk,

or who laid its cornerstone,

<sup>7</sup>when the morning stars sang together

and all the sons of God shouted for joy?

- <sup>8</sup>“Or who shut in the sea with doors  
when it burst out from the womb,  
<sup>9</sup>when I made clouds its garment  
and thick darkness its swaddling band,  
<sup>10</sup>and prescribed limits for it  
and set bars and doors,  
<sup>11</sup>and said, ‘Thus far shall you come, and no farther,  
and here shall your proud waves be stayed’?
- <sup>12</sup>“Have you commanded the morning since your days began,  
and caused the dawn to know its place,  
<sup>13</sup>that it might take hold of the skirts of the earth,  
and the wicked be shaken out of it?  
<sup>14</sup>It is changed like clay under the seal,  
and its features stand out like a garment.  
<sup>15</sup>From the wicked their light is withheld,  
and their uplifted arm is broken.
- <sup>16</sup>“Have you entered into the springs of the sea,  
or walked in the recesses of the deep?  
<sup>17</sup>Have the gates of death been revealed to you,  
or have you seen the gates of deep darkness?  
<sup>18</sup>Have you comprehended the expanse of the earth?  
Declare, if you know all this.

**“..Who's who? Who has given understanding?** In the whole of Job 38, the word "who" occurs thirteen times... In the English one occurrence of "who", miy is missed in verse 36 which might read, "Who has put wisdom in the inward parts, who has given understanding to the mind? (NRSV has "or has given")

And this "who's who?" in God's questioning of Job provides another rhetorical edge to the reading. **"Who's who?"** God seems to ask. **"Not you,"** is the answer.

But more than this... one particularly important use of this "who" is worth noting. God asks Job, "Who has given understanding to the mind?" And therein is Job's earnest, even aggressive longing to have an answer from God met.

The phrase "who has given" is mey- naton in Hebrew. This phrase, easily missed in English translation, recalls Job's longing to know where God might be found in 23:3, "Oh, that I knew where I might find him," or more literally, "Who will give [that] I may know" where to find God. The Hebrew phrase here is mey-yiton, "who will give." Job's plea for knowledge of the Almighty is answered, finally, by the only one able to share such knowledge--the Almighty--the one who gives knowledge; knowledge which Job, as he questions God, and seeks for God, lacks.

The Lord's answer to Job may not, on the surface, seem particularly satisfying. But at the heart of this passage lies what is, finally, the only possible answer to theological ignorance--Job's or ours--that it is God who is God; God who created the earth, who orders the heavens, who sustains life in their midst, and who, even when it is difficult for us to see or feel, we can trust is there with us and for us." [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=410](https://www.workingpreacher.org/preaching.aspx?commentary_id=410) **Karl Jacobson** Associate Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn

**Psalm 18:1-9 (23-26); RCL, Psalm 105:1-6, 16-22, 45b or Psalm 85:8-13 (Psalm 67; RCL, Psalm 105:1-6, 16-22, 45b or Psalm 85:8-13)**

*“This is a very special psalm. It is so special that you will find it in 2 places in the Bible. It is here in the Book of Psalms. It is also in a part of the Bible that we call the Book of Samuel. Samuel is in 2 parts. 1 Samuel tells the story of David before he became king of Israel. 2 Samuel tells us the story of David after he became king. 1 Samuel also tells us about the lives of Samuel the prophet and Saul the king. Why is Psalm 18 in the Book of Samuel? (2 Samuel 22) Because it is David's own story of his life. Here we have put it in 6 parts. This gives help to everyone that reads it. It is like 6 different psalms. We can study it like that. But we must read the whole psalm to understand the life of David.. That is why it is also in 2 Samuel...”*

<https://www.easyenglish.bible/psalms/psalm018-taw.htm>

## **The LORD Is My Rock and My Fortress**

**To the choirmaster. A Psalm of David, the servant of the LORD, who addressed the words of this song to the LORD on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul. He said:**

18 I love you, O LORD, my strength.

<sup>2</sup>The LORD is my rock and my fortress and my deliverer,  
my God, my rock, in whom I take refuge,  
my shield, and the horn of my salvation, my stronghold.

<sup>3</sup>I call upon the LORD, who is worthy to be praised,  
and I am saved from my enemies.

<sup>4</sup>The cords of death encompassed me;  
the torrents of destruction assailed me;<sup>[a]</sup>

<sup>5</sup>the cords of Sheol entangled me;  
the snares of death confronted me.

<sup>6</sup>In my distress I called upon the LORD;  
to my God I cried for help.

From his temple he heard my voice,  
and my cry to him reached his ears.

<sup>7</sup>Then the earth reeled and rocked;  
the foundations also of the mountains trembled  
and quaked, because he was angry.

<sup>8</sup>Smoke went up from his nostrils,<sup>[b]</sup>  
and devouring fire from his mouth;  
glowing coals flamed forth from him.

<sup>9</sup>He bowed the heavens and came down;  
thick darkness was under his feet.

*Verse 10 – 22 are not included this week.*

- <sup>23</sup> I was blameless before him,  
and I kept myself from my guilt.
- <sup>24</sup> So the LORD has rewarded me according to my righteousness,  
according to the cleanness of my hands in his sight.
- <sup>25</sup> With the merciful you show yourself merciful;  
with the blameless man you show yourself blameless;
- <sup>26</sup> with the purified you show yourself pure;  
and with the crooked you make yourself seem tortuous.

“This is a long Psalm; there are only three Psalms longer in the entire collection (78, 89, and 119). Its length is well suited to its theme, as described in the title. The title itself is long, with only one longer in the Psalter (Psalm 60): **To the Chief Musician. A Psalm of David the servant ...**

In the title David tells us whom the Psalm was written for: God Himself, who is **the Chief Musician**. He tells us more about himself, that we should consider him **the servant of the Lord**. He tells us the occasion for the writing of the Psalm; possibly not only the immediate aftermath of Saul’s death (described in 1 Samuel 31; 2 Samuel 1), but also of the period leading to David’s enthronement (2 Samuel 2-5) He tells us also something about Saul, who out of great, undeserved kindness is not explicitly counted among the enemies of David (**from the hand of all of his enemies and from the hand of Saul**).

This Psalm is virtually the same as the Psalm sung by David at the very end of his life, as recorded in 2 Samuel 22. It is likely that David composed this song as a younger man; yet in his old age David could look back with great gratitude and sing this song again, looking at his whole life...” <https://enduringword.com/bible-commentary/psalm-18/>

**Romans 10:5-17; RCL, Romans 10:5-15** (*Romans 11:1-2a, 13-15, 28-32; RCL, Romans 10:5-15*) *The readings from Romans will continue through September 17.*

*“A preacher might get at this very challenging text from one of two directions. Each approach comes with its own difficulties.*

*You can ignore the wider context of Romans 9-11 and zero in on the pregnant statements in verse 9 (“If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved”), verse 13 (“Everyone who calls on the name of the Lord shall be saved”), or verse 15 (“How beautiful are the feet of those who bring good news!”).*

*Or, you can treat this passage as part of Paul’s broader discussion about whether the reliability of God is imperiled by the gospel’s failure to attract the majority of Paul’s Jewish contemporaries...*

*The latter requires preachers to set this passage into the trajectory of Paul’s larger presentation, which is difficult since this is the lectionary’s only selection from Romans 9-11 between last week’s introductory text and next week’s conclusion.*

*Obviously (obvious to me, at least), the latter approach corresponds best with the lectionary’s function and is more likely to produce real “biblical preaching,” so that’s my angle in*



(10:13). To believe in Jesus Christ as Lord (10:11) and to call on the name of the Lord (10:13) continues the confessional focus of these verses.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=110](https://www.workingpreacher.org/preaching.aspx?commentary_id=110) **Paul S. Berge**  
Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

## “The Holy Gospel according to St. Matthew, the 14th Chapter”

### “Glory to You, O Lord”

**Matthew 14:22-33; RCL, the same reading (Matthew 15:21-28; RCL, the same reading)**

*“...I've heard quite a few sermons on this text that basically come down to a commendation of Peter's faith for getting out of the boat and walking on the water. The problem, as it is usually put, is that he takes his eye off Jesus, and his faith falters, but Jesus is there to save him. So, the sermon concludes, be courageous, get out of the boat, but keep your focus on Jesus.*

*Okay, that may be good encouragement for some people to put their faith into action, but it kind of misses the point of the story. After all, when they get back in the boat, the other disciples don't congratulate Peter for doing pretty well and wish him better luck next time! The real hero in the story is Jesus whom the disciples worship (for the first time in Matthew) as the Son of God...”*

[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=985](http://www.workingpreacher.org/preaching.aspx?commentary_id=985) **Mark G. Vitalis Hoffman**  
Associate Professor of Biblical Studies, Lutheran Theological Seminary at Gettysburg, Gettysburg, Penn.

### **Jesus Walks on the Water**

<sup>22</sup> Immediately he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. <sup>23</sup> And after he had dismissed the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone, <sup>24</sup> but the boat by this time was a long way<sup>[a]</sup> from the land,<sup>[b]</sup> beaten by the waves, for the wind was against them. <sup>25</sup> And in the fourth watch of the night<sup>[c]</sup> he came to them, walking on the sea. <sup>26</sup> But when the disciples saw him walking on the sea, they were terrified, and said, “It is a ghost!” and they cried out in fear. <sup>27</sup> But immediately Jesus spoke to them, saying, “**Take heart; it is I. Do not be afraid.**”

<sup>28</sup> And Peter answered him, “Lord, if it is you, command me to come to you on the water.” <sup>29</sup> He said, “**Come.**” So Peter got out of the boat and walked on the water and came to Jesus. <sup>30</sup> But when he saw the wind,<sup>[d]</sup> he was afraid, and beginning to sink he cried out, “Lord, save me.” <sup>31</sup> Jesus immediately reached out his hand and took hold of him, saying to him, “**O you of little faith, why did you doubt?**” <sup>32</sup> And when they got into the boat, the wind ceased. <sup>33</sup> And those in the boat worshiped him, saying, “Truly you are the Son of God.”

- a. [Matthew 14:24](#) Greek *many stadia*, a *stadion* was about 607 feet or 185 meters
- b. [Matthew 14:24](#) Some manuscripts *was out on the sea*
- c. [Matthew 14:25](#) That is, between 3 a.m. and 6 a.m.

- d. [Matthew 14:30](#) Some manuscripts *strong wind*

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

“...In the Gospel reading this week, Jesus indeed calls to his disciples in the midst of the wild and restless sea<sup>1</sup>, but he is not beckoning them away from the storm. Instead, his voice calls them *into* the tumult.

The text says that Jesus *made* the disciples get into the boat (14:22). A better translation of this main verb would be “to force” or “to compel.” Jesus did not give the disciples a choice. He *compelled* them to get into the boat and to leave him alone with the crowds...

It is not insignificant that Jesus retreats to the mountain while he has sent his disciples out into the raging chaos of the sea. The mountain in Matthew’s Gospel is a place for encountering God and hearing the proclamation of God’s glorious kingdom (e.g., 5:1-7:29; 17:1-8)...

Jesus stays on the mountain to pray. Twice the writer states that Jesus is by himself (verse 23). While Jesus is alone conversing with the Father, the disciples find themselves in a life-threatening situation...

The last time Jesus revealed his power over the chaos of the sea he did so within the confines of the boat. Even then, his power confounded the disciples. Now, he is displaying his power in the death-defying stunt of walking on the sea.

At this point in our narrative, the story sounds remarkably like the previous miracle on the sea. There is a cry for the Lord’s salvation followed by Jesus’ question of faith, “O man of little faith, why did you doubt?” (verses 30-31). This week’s text, however, ends by answering the question posed by the first narrative. The first time Jesus calmed the sea, the disciples were left wondering who Jesus is. This calming of the sea ends with a declaration, “Truly you are the Son of God.” (14:33).

In Matthew’s Gospel, this story is meant to reveal who Jesus is. But that revelation is only possible in the midst of the chaos. If Jesus had not forced the disciples to embark on this uncertain journey, they would have missed the opportunity to see God revealed in their midst.

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2144](https://www.workingpreacher.org/preaching.aspx?commentary_id=2144) [Carla Works](#)  
Associate Professor in New Testament, Wesley Theological Seminary, Washington, D.C.



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