

12th Sunday after Pentecost, August 27, 2017

11th Sunday after Trinity, Proper 16(21)

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:

www.bethlehemlutheranchurchparma.com/biblestudies

or

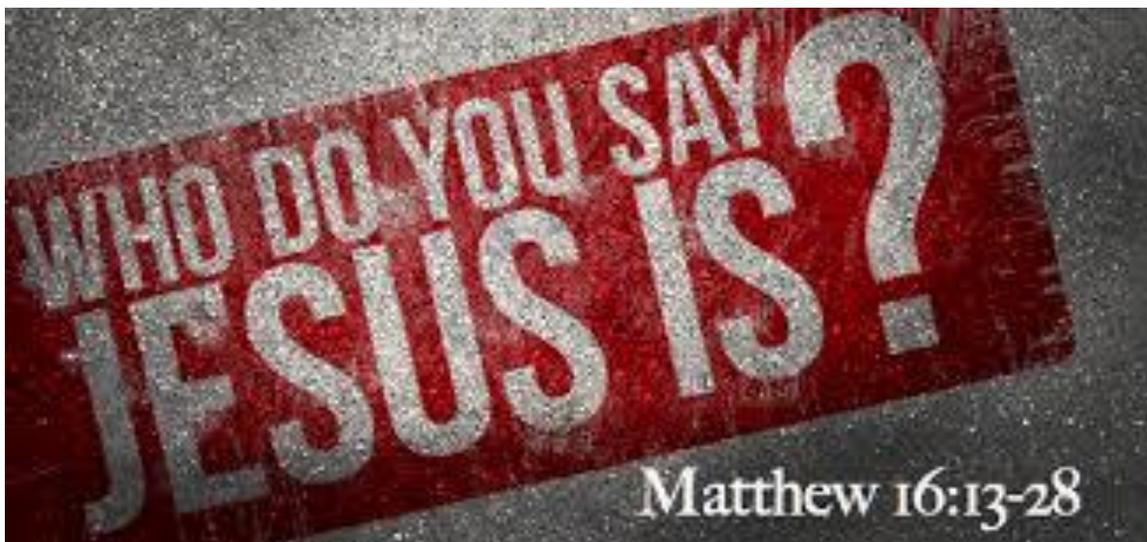
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

August 24, 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://www.elimbcc.ie/who-do-you-say-jesus-is-matthew-1613-28/>

Ballyfemont Community Church is located at the heart of Ballyfemont in Dublin.

Hymn of the Day

Lutheran Service Book (LSB) 645 The Lutheran Hymnal (TLH) 467

“Built on the Rock the Church shall stand”

Nicolai Frederik Severin Grundtvig was the son of a pastor, and was born at Udby, in Seeland, in 1783. He studied in the University of Copenhagen from 1800-1805; and, like some other eminent men, did not greatly distinguish himself; his mind was too active and his imagination too versatile to bear the restraint of the academic course... The sermon he preached at his ordination, on the subject "Why has the Lord's word disappeared from His house," attracted much attention, which is rarely the case with "probationers'" sermons... In 1863 the king (Frederik vn.) conferred on him the honorary title of bishop. The good old man died suddenly, in his 89th year, on Sept. 2, 1872, having officiated the day before. As Kingo is the poet of Easter, and Brorson of Christmas, so Grundtvig is spoken of as the poet of Whitsuntide.

--John Julian, *Dictionary of Hymnology*, p. 1001 (1907) https://hymnary.org/person/Grundtvig_NFS

<https://www.bing.com/videos/search?q=built+on+the+rock+the+church&&view=detail&mid=0806D27802E8B9FCF5ED0806D27802E8B9FCF5ED&FORM=VRDGAR> Hymns for all Saints:

Adoration, Praise, Comfort Concordia Publishing House

<https://www.bing.com/videos/search?q=built+on+the+rock+the+church&&view=detail&mid=95129EECB507A982BB4195129EECB507A982BB41&FORM=VRDGAR> Higher Things - 2015

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

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

Isaiah 51:1-6; RCL, Exodus 1:8-2:10 or Isaiah 51:1-6 (Next Week: Jeremiah 15:15-21; RCL, Exodus 3:1-15 or Jeremiah 15:15-21)

"...Chapters 42-53 of the book of Isaiah contain four Servant Songs. The Servant is God's agent to do God's work in the world. Chapter 51 is sandwiched between the third song (50:4-9) and the fourth song—the Suffering Servant Song (52:13—53:12). In these songs, the Servant calls Israel to maintain faithfulness to God, and offers comfort and encouragement.

Chapter 51 is not one of the Servant Songs, but nevertheless includes the same emphases as the Servant Songs—a call to faithful service and comfort/encouragement. The stronger emphasis in chapter 51 is comfort/encouragement. It promises that Yahweh will transform Israel's wilderness into an Eden-like garden (v. 3). It promises that the people will find joy and gladness (v. 3). It promises justice (v. 4) and salvation (v. 5). And it assures the people—these discouraged exiles—that the salvation that Yahweh offers, unlike the transient world with its ups and downs, is "forever" (v. 6)..."

<https://www.sermonwriter.com/biblical-commentary/isaiah-511-6-commentary> Richard Niell Donovan

"Although the lectionary excludes the last two verses of this passage (verses 7-8), they are clearly related (see their repetitions of verses 1 and 6).

Just as the Matthew passage for the day deals with identity, so does this short passage from the exilic section of the book of Isaiah.

For Matthew the question was, "Who do people say that the Son of Man is?" (16:13). In the Isaiah passage it is not the leader whose identity is under scrutiny, but the people themselves, as the prophet asks them to look to their own heritage..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=2103 **Patricia Tull**

A.B. Rhodes Professor Emerita of Old Testament, Louisville Presbyterian Seminary, Jeffersonville, Ind.

The LORD's Comfort for Zion

51 "Listen to me, you who pursue righteousness,
you who seek the LORD:

look to the rock from which you were hewn,
and to the quarry from which you were dug.

² Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
that I might bless him and multiply him.

³ For the LORD comforts Zion;
he comforts all her waste places
and makes her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.

⁴ "Give attention to me, my people,
and give ear to me, my nation;
for a law^[a] will go out from me,
and I will set my justice for a light to the peoples.

⁵ My righteousness draws near,
my salvation has gone out,
and my arms will judge the peoples;
the coastlands hope for me,
and for my arm they wait.

⁶ Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens vanish like smoke,
the earth will wear out like a garment,
and they who dwell in it will die in like manner;^[b]
but my salvation will be forever,
and my righteousness will never be dismayed.

a. [Isaiah 51:4](#) Or *for teaching*; also verse [7](#)

b. [Isaiah 51:6](#) Or *will die like gnats*

“...The opening imperative of Isaiah 51 leads to an unexpected speech -- unexpected in terms of the typical pattern of prophetic speech but, more importantly, unexpected by the audience which is living under the judging hand of God.

The imperatives pile up in these six verses: listen, look, look, listen (different Hebrew root), give heed, lift up, look. In each case, attention is drawn toward good news. We are on the cusp of change. Whatever the past, it is a new day. The disjunctive "but now" of 43:1 and 44:1, which counters the drift toward judgment at the end of the prior chapters, is stated again in different words in Isaiah 51. This is a "new thing" (42:9; 43:19; 48:6).

The prophet grasps for ways to open the hearers' perception to the new and emerging reality in their relationship with God. Can one imagine it? Well, look at your origin, the rock from which you were hewn. Perhaps the "rock" anticipates the reference to Abraham and Sarah in the next verse. But God has been referred to as a rock several times in Isaiah (e.g., 17:10; 26:4; 44:8). Previously the text has asserted that God created, made and formed Jacob/Israel (43:1; 44:2). The one who stretched out the heavens (40:12ff) can create a new future beyond the present judgment....”

https://www.workingpreacher.org/preaching.aspx?commentary_id=133

[Richard W. Nysse](#) Professor of Old Testament, Luther Seminary, St. Paul, MN



<https://goodnessofgodministries.wordpress.com/2016/06/06/the-power-of-music-to-alter-the-heart-part-3-gods-beautiful-design-for-music/>

Psalm 138: RCL, Psalm 124 or Psalm 138 (*Psalm 26; RCL, Psalm 105:1-6, 23-26, 45b or Psalm 26:1-8*)

“...A Psalm of David. This Psalm is wisely placed. Whoever edited and arranged these sacred poems, he had an eye to apposition and contrast; for if in [Psalms 137:1-9](#) we see the need of silence before revilers, here we see the excellence of a brave confession. There is a time to be silent, lest we cast pearls before swine; and there is a time to speak openly, lest we be found guilty of cowardly not confessing. The Psalm is evidently of a Davidic character, exhibiting all the fidelity, courage, and decision of that King of Israel and Prince of Psalmists. Of course the critics have tried to rend the authorship from David on account of the mention of the temple, though it so happens that in one of the Psalms which is allowed to be David's the same word occurs. Many modern critics are to the word of God what blowflies are to the food of men: they cannot do any good, and unless relentlessly driven away they do great harm...” <http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-138-1.html>

Charles H. Spurgeon

Give Thanks to the LORD Of David.

138 I give you thanks, O LORD, with my whole heart;

before the gods I sing your praise;

² I bow down toward your holy temple

and give thanks to your name for your steadfast love and your faithfulness,

for you have exalted above all things

your name and your word.^[a]

³ On the day I called, you answered me;

my strength of soul you increased.^[b]

⁴ All the kings of the earth shall give you thanks, O LORD,

for they have heard the words of your mouth,

⁵ and they shall sing of the ways of the LORD,

for great is the glory of the LORD.

⁶ For though the LORD is high, he regards the lowly,

but the haughty he knows from afar.

⁷ Though I walk in the midst of trouble,

you preserve my life;

you stretch out your hand against the wrath of my enemies,

and your right hand delivers me.

⁸ The LORD will fulfill his purpose for me;

your steadfast love, O LORD, endures forever.

Do not forsake the work of your hands.

a. [Psalm 138:2](#) Or you have exalted your word above all your name

b. [Psalm 138:3](#) Hebrew you made me bold in my soul with strength

“...Location, Structure and Genre

Psalm 138 is the first in the final collection of eight psalms identified as "of David" in the Psalter (138-145). Psalms of thanks (138) and praise (145) frame a group of individual laments (139-144). At the heart of the *Song of Thanksgiving* is an account of God's deliverance (see 30:2, 8-12; 34:4,6; 40:1-2, etc.). The account of deliverance is very short in this psalm: "On the day I called, you answered me..." (138:3). The psalm may be divided as follows: I thank you, God (1-3), This is our God (4-6), You Are With Me (7-8)...

https://www.workingpreacher.org/preaching.aspx?commentary_id=504 [James Limburg](#)

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

Romans 11:33-12:8; RCL, Romans 12:1-8(Romans 12:9-12; RCL, the same reading)

The readings from Romans will continue through September 17.

“...A few months ago, this story made the national news. It was about a woman in Massachusetts. She saved her child from a fire by jumping from a third story window. Christina Simoes and her 18-month-old son, Cameron, were watching television in their third story

apartment. When she noticed smoke and then flames on her balcony. She grabbed her son up into her arms and ran for the front door, but when she opened it she saw the stairwell was already engulfed in flames. That's when she says it hit her that they were already trapped and they didn't have much time to wait for the fire department. So, she went to a window, climbed up into it, and with her legs hanging out the window, she picked up her son, squeezed him, kissed him, told him that she loved him and then, holding onto him, she jumped out the window.

In the fall, her son got a bump, but Christina's back was broken, leaving her paralyzed. Christina Simoes used her own body to protect the body of her son. She sacrificed her body for her son.

So, when Paul says, "Present your bodies as a living sacrifice...which is your spiritual worship" (Romans 12:1), is he telling us to do as she did? Well, if we find ourselves in a situation like that of Christina Simoes, we may be called upon to sacrifice our body for someone else's. But even our routine bodily activities are to be an expression of worship to God. Even our everyday bodily activities are to be done in obedience to God's commandments, in accordance with His will. All of them? All of our activities? Well, what does the Word of God say? It says in the very next verse: "Do not be conformed to this world, but...by testing you may discern what is the will of God, what is good and acceptable and perfect." (Romans 12:2)..." (Continued after the reading)

^{11:33} Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!

³⁴ "For who has known the mind of the Lord, or who has been his counselor?" [Job 36:22, 23](#)

³⁵ "Or who has given a gift to him that he might be repaid?" [Job 35:7; 41:11](#)

³⁶ For from him and through him and to him are all things. To him be glory forever. Amen.

A Living Sacrifice

¹² I appeal to you therefore, brothers,^[a] by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.^[b] ² Do not be conformed to this world,^[c] but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.^[d]

Gifts of Grace

³ For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. ⁴ For as in one body we have many members,^[e] and the members do not all have the same function, ⁵ so we, though many, are one body in Christ, and individually members one of another. ⁶ Having gifts that differ according to the grace given to us, let us use

them: if prophecy, in proportion to our faith; ⁷ if service, in our serving; the one who teaches, in his teaching; ⁸ the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads,^[1] with zeal; the one who does acts of mercy, with cheerfulness.

- a. [Romans 12:1](#) Or *brothers and sisters*
- b. [Romans 12:1](#) Or *your rational service*
- c. [Romans 12:2](#) Greek *age*
- d. [Romans 12:2](#) Or *what is the good and acceptable and perfect will of God*
- e. [Romans 12:4](#) Greek *parts*; also verse [5](#)
- f. [Romans 12:8](#) Or *gives aid*

“Do not be conformed to this world.” This says there are only two ways to live while in the body here on earth. Either to be conformed to Christ or to be conformed to this world. All territory in this universe is divided into two: friendly territory and enemy territory, Christ’s territory and Satan’s territory. God’s heaven and the devil’s earth. So, don’t be conformed to this world. It’s under the influence of the prince of this world.

It sounds simple, but it’s a lot tougher than it sounds. I’m not talking about the gray areas of life in which we sometimes have to choose the lesser of two evils. That’s not what Christina Simoes did to her child. And that’s not what God has done to this world. Christina Simoes jumped 35 feet to the ground with her child in her arms, because she loves her son soul AND body. And Jesus Christ jumped down into this world using His body to protect yours, sacrificing His body to save yours. Laid down His life at the cross, because God loves you soul and body and cares about where you are heading and where this world is heading. When Jesus tells us to present *our* bodies as a living sacrifice, He knows what He’s talking about...

He does the conforming work of conforming us to Himself, to His image, conforming us to Christ. He does this conforming work, as in the case of Christina Simoes. After her injury, she could not make her legs do what they’re supposed to. She was paralyzed. But a week later, her physical therapy was going well. The physical therapists made it possible for both of her legs to move. She still did not have a lot of, feeling in her right foot but the doctors were saying that her prognosis was looking, really, really positive. Why? Because they were going to work on her!!

Jesus is going to work on us. Jesus does the conforming work in us, empowering our, bodies to do what they’re supposed to, empowering our minds that when it comes to, the idea of the sacred and the secular to get rid of it, because it’s not in the Bible. By, His Word, Jesus is conforming our minds so that we treat all of our life as sacred,, because all of our life is sacred to Him, soul and body. AMEN!!”

<http://www.immanuelcms.com/display/Search?moduleId=19586287&searchQuery=roman+11>
<http://www.immanuelcms.com/sermons-read/sermons-2014/08-24-2014%20Present%20Your%20Bodies%20as%20a%20Living%20Sacrifice.pdf> Pastor Jim Dunn,
 Immanuel Lutheran Church, Kansas City, Missouri



<https://www.bing.com/images/search?view=detailV2&ccid=5ASAuCiw&id=8D1AF92601DC2D6B7B55BA68CBEE1A35341B3AB9&thid=OIP.5ASAuCiwZQZ3cv85SaMmpAHgFo&q=Who+do+you+say+I+am&simid=608029468005698507&selectedIndex=23>

“The Holy Gospel according to St. Matthew, the 16th Chapter”

“Glory to You, O Lord”

Matthew 16:13-20; RCL, the same reading (Matthew 16:21-38; RCL, the same reading)

“...As a general starting point, the Gospel reading for today is joined at the hip with the one that follows next Sunday. If you tend to bounce around in your selections from the Lectionary, you probably shouldn’t do that for the next two weeks. This week, Jesus asks his disciples who the person on the street believes him to be, and Peter (after some prodding) says you are the Christ (and Jesus comments on that). Next week, Jesus goes on to say that he (the “Son of Man” in Luke and Mark) must go to Jerusalem, suffer, die, and be raised. Those two conversations are thematically and homiletically connected and should be held close in your preaching...”
(continued after the reading)

Peter Confesses Jesus as the Christ

¹³ Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “**Who do people say that the Son of Man is?**” ¹⁴ And they said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.” ¹⁵ He said to them, “**But who do you say that I am?**” ¹⁶ Simon Peter replied, “You are the Christ, the Son of the living God.” ¹⁷ And Jesus answered him, “**Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.**” ¹⁸ And I tell you, you are Peter, and on this rock^[b] I will build my church, and the gates of hell^[c] shall not prevail against it. ¹⁹ I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed^[d] in heaven.” ²⁰ Then he strictly charged the disciples to tell no one that he was the Christ.

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

“...Let’s start with the place: “Caesarea Philippi”

“Although Luke seems uninterested in locating this event, both Mark and Matthew place it at Caesarea Philippi, twenty miles north of the Sea of Galilee on the slopes of Mt. Hermon. Formerly known as Paneas, an ancient Greek worship center. The area was now a part of the tetrarchy of Philip, one of Herod’s sons. Philip named the place for Tiberias, and it became known as Philip’s Caesarea to distinguish it from the Caesarea on the Mediterranean that Herod had built, or rather rebuilt, to honor Caesar Augustus. The population was mostly Gentile.”

On the Questions that Jesus asks:

“This need to know Jesus’ identity is aimed at knowing where Jesus comes from and what his family of origin is, so as to place him in the honor scale of the times. If he is the son of a carpenter from Nazareth of Galilee then his power and status will be limited, but if he is the Messiah, the Son of the living God as Peter identifies him in v. 16, then he has all the power and honor necessary to justify his behavior. This tradition may be suggesting the church’s struggle for Christological definition in a time when the society around it was perhaps questioning such claims.”

On Peter’s response:

“Matthew’s version of Peter’s confession combines the title ‘Son of God,’ used earlier at 14:33 and “Messiah,” used here for the first time. This elaboration of the confession beyond that of both Mark and Luke probably reflects the Christology of Matthew’s church.”...

Who do people say...?

There’s an odd difference between the way that this story is framed in Mark and in Matthew. In Mark’s version (8:29) Jesus asks them “who do people say that I am?” But here in Matthew, he asks, “Who do people say *the Son of Man* is?” In Mark’s gospel, this is the first time that anyone human (other than the reader) has referred to Jesus with any kind of Christological title. So, it is a breakthrough just to get the words out. Mark (therefore?) adds nothing to the name after the pronouncement. No commentary or explanation follows. In Matthew’s Gospel, on the other hand, the disciples have heard Jesus refer to himself with Christological titles already, and have even themselves once called him the “Son of God” (v. 14:33). So for Matthew’s readers the *title* is not the important thing here; is the *interpretation* of the title, which follows and gets deep into a theological Christological thicket. Matthew’s emphasis “is not on the identity of Jesus but on the formation of the church: it is the confession of faith in Jesus as messianic representative of God’s kingdom that separates the new community Jesus is forming from those who oppose and reject it....”

“Messiah”

“The phrase occurs only in Jesus’ own sayings and always with reference to himself. In each of the gospels it is his most common self-designation. It is found in all the strata and sources of the Gospel tradition. ‘Son of...’ is a Semitic way of saying ‘belonging to the category of...’ ‘Man’ is the generic collective, ‘humanity.’ ‘Son of Man’ thus means, ‘belonging to the category “human being,” member of the human race.’ The phrase was originally a Hebraic way of

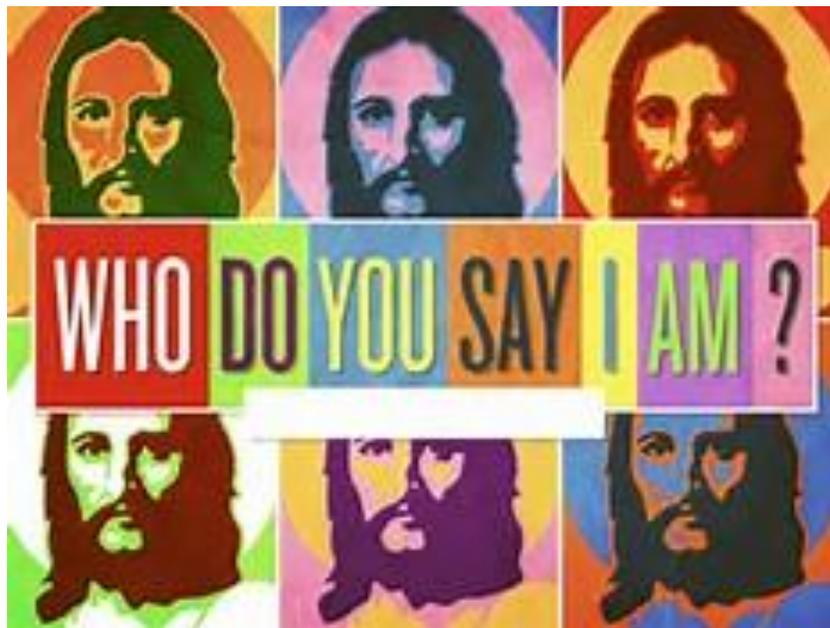
referring to a human being, usually in contrast to God, i.e., a 'mortal'...Daniel 7:13 is a key passage in the development of New Testament usage..."

<http://homebynow.blogspot.com/2014/08/rock-paper-kingdom.html> Stan Duncan, Quincy Point Congregational Church (UCC)



Read Matthew 16:13-23 to have a better appreciation of the sheep this week

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<http://tonyagnesi.com/2013/07/who-do-you-say-that-i-am/>

This picture was the cover for Living the Lutheran Lectionary - three years ago.