

2nd Sunday in Lent February 25, 2018

Year B – the Gospel of Mark

LUTHERAN

LIVING THE ^ LECTIONARY

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An opportunity to make Sunday worship more meaningful and to make the
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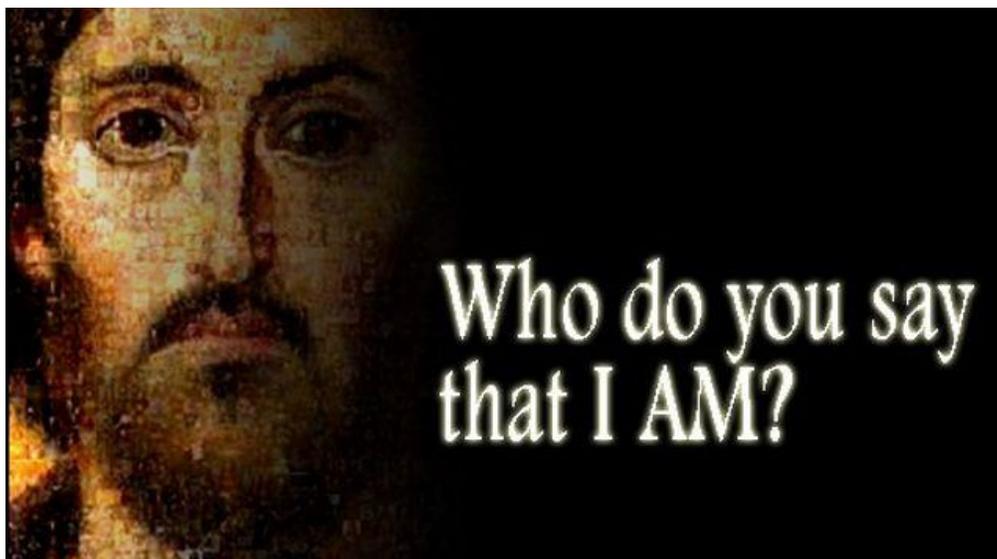
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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

February 22, 2018 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134

Presented as a part of the bible study/worship at a weekday service (currently on Fridays at 7:00pm) in a house church setting, bi-weekly at an assisted living site, St. Philip Lutheran Church, Cleveland (First Sunday of the month at 11:00am) and used by Lutherans in Africa. Contact puritaspastor@hotmail.com for details.



<https://danmccoigsermons.wordpress.com/2016/02/07/peters-confession/>

See commentary before the Gospel reading from this website.

Hymn of the Day

Lutheran Service Book (LSB) 708 The Lutheran Hymnal (TLH) 429

“Lord, Thee I love with all my heart”

“(Martin Schalling,) son of Martin Schalling, sometime pastor at Strassburg (after 1543, pastor at Weitersweiler, near Saarbrücken), was born at Strassburg, April 21, 1532. He matriculated, in 1550, at the University of Wittenberg, where he became a favourite pupil of Melancthon, and a great friend of Nicolaus Selnecker...When, in 1568, after the Elector Friedrich III., of the Palatinate, had adopted Calvinistic opinions as to order of service, &c, all the Lutheran clergy who would not conform were expelled, Schalling had to leave Amberg. But as Duke Ludwig, the son of the Elector, continued a Lutheran, he allowed Schalling to minister to the Lutherans at Vilseck, near Amberg... But when the clergy of the Oberpfalz were pressed to sign the Formula of Concord, Schalling hesitated to subscribe, holding that it dealt too harshly with the followers of Melancthon. For this action he was banished from the court at Heidelberg; and after being confined to his house at Amberg, from 1580 to March 1583, he was finally deprived of his offices. Thereafter he stayed for some time at Altdorf...until blindness compelled him to retire. He died at Nürnberg, Dec. 19 (29), 1608 (*Koch*, ii. 282, &c.)”

https://hymnary.org/person/Schaling_MM

Though the above notice might seem to indicate that Schalling was an ardent polemic, yet this was not so. He was naturally a moderate man, and a man of peace; but during the period of 1550 to 1600, Protestant Germany was rent asunder by all manner of controversies, in which hardly anyone with a conscience or an opinion could avoid being involved. Only one hymn by him is known, but that justly ranks among the classic hymns of Germany. It is:—**Herzlioh Lieb hab ich dich, O Herr.** *For the Dying.* This was, apparently, written about 1567...

The translations in common use are:—

1. **Thee, Lord, I love with sacred Awe.** In full, by J. C. Jacobi...,2. **My heart, O Lord, its love on Thee.** A good and full translation by A. T. Russell...,3. **With all my heart I love Thee, Lord.** A good and full translation by H. G. de Bunsen...,4. **Lord, all my heart is fixed on Thee.** A good and full translation by Miss Winkworth, in her *Lyra Germanica*, 2nd Ser., 1858, p. 164.

<https://www.youtube.com/watch?v=GK6TdX7QME4> “Heirs of the Reformation; Treasures of the Singing Church”, Concordia Publishing House

<https://www.youtube.com/watch?v=PqVkuoQMEAE> Organ and trumpet. “From the book Thirty-Three Hymn Descants and Melodies for Reformation” [Concordia Publishing House Music](https://www.concordia.org/concordia-publishing-house-music)

<https://www.youtube.com/watch?v=DWdnfBLYEUo> “St. Olaf Home Concert following the tour in 1983.” [dtmspam2 years ago](#)

“I remember this concert perfectly. I was sweating bullets due to having a cold with a Liebeslieder solo looming... Thanks for posting! I'd like to find any of the recordings of Knut Nystedt's tenure with the choir, as the material changed so much for a semester.”

<https://www.youtube.com/watch?v=AadvFq3eFfY> Concertato “Commissioned by Kate Tiefel at the retirement of Pastor Steven Vallesky, Abiding Word Lutheran Church, Houston, TX. Setting by Dale A. Witte. Hymn tune: Herzlich lieb hab' ich dich, o Herr (1577)...”

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.](#)

“Laughter may seem a little uncouth during Lent; after all, this is a season of spiritual practices, of discipline, forty somber days in which we pack up our Alleluias and put them in storage. Even so, we do well to remember every year that the promises of the Gospel are foolishness in the eyes of the world. Friday’s cross looms large over creation. Empires win every time, and no one ever comes back from the dead. Who could think otherwise? So we laugh, even as we fall to our knees in prayer and praise. We wait for Easter, when we witness the promises fulfilled, and our stubborn, doubt-filled laughter turns to the laughter of joy...” (Continued after the reading)

ALLELUIA

Enclose and seal up the word, alleluia. Let it remain in the secret of your heart, alleluia, until the appointed time.

You shall say it with great joy when that day comes.

Alleluia, alleluia, alleluia.

Antiphon for the Ambrosian Rite

Genesis 17:1-7, 15-16; Revised Common Lectionary (RCL), the same reading (*Next week: Exodus 20:1-17; RCL, the same reading*)

"Sarah and her husband had had plenty of hard knocks in their time, and there were plenty more of them still to come, but at that moment when the angel told them they'd better start dipping into their old-age pensions for cash to build a nursery, the reason they laughed was that it suddenly dawned on them that the wildest dreams they'd ever had hadn't been half wild enough."

http://day1.org/6508-weekly_sermon_illustration_abraham_sarah_and_laughter.print “The Rev. Frederick Buechner is an ordained Presbyterian minister...”

Abraham and the Covenant of Circumcision

17 When Abram was ninety-nine years old the LORD appeared to Abram and said to him, “I am God Almighty; ^[a] walk before me, and be blameless, ² that I may make my covenant between me and you, and may multiply you greatly.” ³ Then Abram fell on his face. And God said to him, ⁴ “Behold, my covenant is with you, and you shall be the father of a multitude of nations. ⁵ No longer shall your name be called Abram, ^[b] but your name shall be Abraham, ^[c] for I have made you the father of a multitude of nations. ⁶ I will make you exceedingly fruitful, and I will make you into nations, and kings shall come from you. ⁷ And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting

covenant, to be God to you and to your offspring after you. ⁸ *And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.*”

⁹ *And God said to Abraham, “As for you, you shall keep my covenant, you and your offspring after you throughout their generations. ¹⁰ This is my covenant, which you shall keep, between me and you and your offspring after you: Every male among you shall be circumcised. ¹¹ You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you. ¹² He who is eight days old among you shall be circumcised. Every male throughout your generations, whether born in your house or bought with your money from any foreigner who is not of your offspring, ¹³ both he who is born in your house and he who is bought with your money, shall surely be circumcised. So shall my covenant be in your flesh an everlasting covenant. ¹⁴ Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from his people; he has broken my covenant.”*

Isaac's Birth Promised

¹⁵ And God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah^[d] shall be her name. ¹⁶ I will bless her, and moreover, I will give^[e] you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.”

- a. [Genesis 17:1](#) Hebrew *El Shaddai**
- b. [Genesis 17:5](#) *Abram* means *exalted father*
- c. [Genesis 17:5](#) *Abraham* means *father of a multitude*
- d. [Genesis 17:15](#) *Sarai* and *Sarah* mean *princess*
- e. [Genesis 17:16](#) Hebrew *have given*

* <https://www.youtube.com/watch?v=DuXB1a3NBCw> Amy Grant

“...This week’s reading looks at another iteration of covenant, this time God’s covenant with Abraham (who is called Abram until v.5). Throughout Genesis 17, “covenant” (Hebrew *berit*) serves as a *Leitwort* (“leading word” or “catchword”), appearing thirteen times in the chapter; that is, the word “covenant” here is a literary device that emphasizes the theme of the chapter and links all of its sections together.¹ At first glance, God seems to establish this covenant with Abraham alone -- “between me and you (singular)” (17:2). It becomes clear again, however, that God’s relationship with the one becomes a blessing for the many, the family of Abraham: “I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you” (17:7).

God’s covenant with Noah was clearly unconditional: a promise. However, God’s covenant with Abraham as presented in Genesis 17 involves more action, though these commands appear to be more like human responses than actual conditions.² The first imperative occurs with God’s initial address: “I am *El Shaddai*; walk before me and be blameless.” The vocabulary here -- “walk” (Hebrew *hithalek*) and be “blameless” (Hebrew *tamim*) corresponds to the description of Noah at Genesis 6:9, providing further connection between these two covenantal moments: “Noah was a righteous man, blameless in his generation; Noah walked with God.”

The other human action mandated in Genesis 17 is circumcision, which seems to operate here as both condition and sign: Abraham must do it, yet the doing of it is the sign of the covenant (17:11). Though the language of “remembering” is not used here, a comparison with the rainbow, the sign of the Noachic covenant, may be helpful. When God sees the rainbow, God remembers the covenant. Creation is marked in a way that reminds God of God’s commitment to it. Similarly, Abraham’s family is marked to show its privileged relationship with God. God marked creation, while the men in Abraham’s family mark themselves; yet, no matter who makes the mark, the relationship with God remains.

(Revised Common Lectionary reading for last week was Genesis 9:8-17.)

http://www.workingpreacher.org/preaching.aspx?commentary_id=2384 **Cameron B.R. Howard** Assistant Professor of Old Testament, Luther Seminary, St. Paul, MN

Psalm 22:23-31; RCL, the same reading (*Psalm 19; RCL, the same reading*)

“...From [Psalms 22:1-21](#) is a most pitiful cry for help, and from [Psalms 22:21-31](#) is a most precious foretaste of deliverance. The first division may be subdivided at the [Psalms 22:10](#), from [Psalms 22:1-10](#) being an appeal based upon covenant relationship; and from [Psalms 22:10-21](#) being an equally earnest plea derived from the imminence of his peril...”

<https://www.biblestudytools.com/commentaries/treasury-of-david/psalms-22-1.html>

Charles H. Spurgeon

Why Have You Forsaken Me?

To the choirmaster: according to The Doe (Hind) of the Dawn. A Psalm of David.

"To the chief Musician upon Aijeleth Shahar. A Psalm of David." (King James) This ode of singular excellence was committed to the most excellent of the temple songsters; the chief among ten thousand is worthy to be extolled by the chief Musician; no meaner singer must have charge of such a strain; we must see to it that we call up our best abilities when Jesus is the theme of praise. The words Aijeleth Shahar are enigmatical, and their meaning is uncertain; some refer them to a musical instrument used upon mournful occasions, but the majority adhere to the translation of our margin, "Concerning the kind of the morning."

We should read reverently, putting off our shoes from off our feet, as Moses did at the burning bush, for if there be holy ground anywhere in Scripture it is in this psalm.

<https://www.biblestudytools.com/commentaries/treasury-of-david/psalms-22-1.html>

Charles H. Spurgeon

22 My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

*² O my God, I cry by day, but you do not answer,
and by night, but I find no rest.*

²³ You who fear the LORD, praise him!

All you offspring of Jacob, glorify him,
and stand in awe of him, all you offspring of Israel!

²⁴ For he has not despised or abhorred
the affliction of the afflicted,

and he has not hidden his face from him,
but has heard, when he cried to him.

²⁵ From you comes my praise in the great congregation;
my vows I will perform before those who fear him.

²⁶ The afflicted^[d] shall eat and be satisfied;
those who seek him shall praise the LORD!
May your hearts live forever!

²⁷ All the ends of the earth shall remember
and turn to the LORD,
and all the families of the nations
shall worship before you.

²⁸ For kingship belongs to the LORD,
and he rules over the nations.

²⁹ All the prosperous of the earth eat and worship;
before him shall bow all who go down to the dust,
even the one who could not keep himself alive.

³⁰ Posterity shall serve him;
it shall be told of the Lord to the coming generation;

³¹ they shall come and proclaim his righteousness to a people yet unborn,
that he has done it.

d. [Psalm 22:26](#) Or *The meek*

“Psalm 22 is a familiar psalm to most of us.

It opens with the words, "My God, my God, why have you forsaken me? -- words uttered by Jesus on the cross in the gospel narratives. It continues in verse 18 with, "they divide my clothes among themselves, and for my clothing they cast lots." But the first twenty-two verses of the psalm are not the focus of the lectionary reading for the second Sunday in Lent. Those verses will have to wait until Good Friday.

Verses 23-31 of Psalm 22 are less familiar to the reader. They form a distinct section of the psalm, and yet they are firmly tied to the first twenty-two verses. To understand the connection between the two portions of the psalm, let us first examine its structure. Psalm 22 is categorized as an individual lament, in which the psalm singer cries out to God for deliverance from some life-threatening situation. Laments typically consist of five major elements:

1. the invocation, in which the psalmist cries out to God to hear and listen
2. the complaint, in which the psalmist tells God what is wrong
3. the petition, in which the psalmist tells God what the psalmist wants God to do
4. the expression of trust, in which the psalmist tells God why she or he knows that God can do what the psalmist asks
5. the expression of praise and adoration, in which the psalmist celebrates the goodness and sovereignty of God

Psalm 22 may be analyzed as follows:

- Verses 1-2 Invocation and Complaint
- Verses 3-5 Expression of Trust
- Verses 6-8 Complaint
- Verses 9-10 Expression of Trust
- Verse 11 Petition
- Verses 12-18 Complaint
- Verses 19-21 Petition
- Verses 22-31 Expression of Praise and Adoration

Thus we see that the passage for this lectionary reading comes entirely from the portion of the psalm categorized as "Praise and Adoration."...

A poignant element of Psalm 22 is verses 29-31. Not only will the living praise God, but all those "who sleep in the earth" (verse 29) and all future generations, "the yet to be born" (verse 31). The lament psalm is a powerful model for believers today; life confronts us with issues and happenings that sometimes feel unbearable. And so, we cry out to God; we tell God what is wrong; we tell God what we want God to do; we recall those past instances in our lives (or in the lives of those around us) when God has made a way for us to handle the situation; and, then, and only then, we can praise God for God's goodness and tell others about it.

When Jesus uttered the opening words of Psalm 22, "My God, my God, why have you forsaken me?" on the cross, I think he was calling his hearers to remember the words of the whole psalm -- "for he did not despise or abhor the affliction of the afflicted; he did not hide his face from me, but heard when I cried to him" (verse 24). Thus, "all the ends of the earth shall remember and turn to the LORD" (verse 27)."

Romans 5:1-11; RCL, Romans 4:13-25 (*I Corinthians 1:18-31; RCL, I Corinthians 1: 18-25*)

"And perhaps it is so that as we experience the promises Paul outlines here as a community together, we may also discover their truth in our own individual lives as well.

What do you think?

Have you ever found yourself arguing with Paul's words here in Romans?...

I needed to remind myself again this week that these words of Paul are not necessarily meant only for individuals, but might be better heard and understood by the whole community together. This being so, does this change how you hear them? If so, how is that?

<http://words.dancingwiththeword.com/2016/05/suffering-together.html>

Peace with God Through Faith

5 Therefore, since **we have been justified by faith**, **we^[a] have peace with God** through our Lord Jesus Christ. ²Through him **we have also obtained access** by faith^[b] into this grace in which **we stand**, and **we^[c] rejoice^[d]** in hope of the glory of God. ³Not only that, but **we rejoice** in our sufferings, knowing that suffering

produces endurance,⁴ and endurance produces character, and character produces hope,⁵ and hope does not put *us* to shame, because God's love has been **poured into our hearts** through the Holy Spirit who has been given to *us*.

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

- a. [Romans 5:1](#) Some manuscripts *let us*
- b. [Romans 5:2](#) Some manuscripts omit *by faith*
- c. [Romans 5:2](#) Or *let us*; also verse [3](#)
- d. [Romans 5:2](#) Or *boast*; also verses [3](#), [11](#)

Many of the commentaries cover only verses 1-5 for use on a Sunday in Pentecost or for Trinity Sunday. RCL's reading is about the promise to Abraham and is tied more closely to the Old Testament reading; ¹³ For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith."

THE MARK CHALLENGE – And are you almost through Chapter Four?

“The Holy Gospel according to St. Mark, the 8th Chapter”

Mark 8:27-38; RCL, Mark 8:31-38 or Mark 9:2-9 (*John 2:13-22 (23-25); RCL, the same reading*)

“...Peter’s declaration of Jesus as the Messiah appears in Mark, Matthew, and Luke. Whereas Matthew tells his readers how Peter knows what he knows about Jesus — God revealed it to him — Mark and Luke do not. We are left wondering how Peter arrived at his conclusion about Jesus rather than some of the other conclusions suggested by the other disciples — John the Baptist, Elijah, a prophet.

We as Mark’s readers have known about Jesus since the prologue. Mark tells us exactly who Jesus is. We don’t have to guess. It’s right there in Mark 1:1 — Jesus, Son of God. Mark’s story then goes on to demonstrate and illustrate this proclamation.

But the characters in the story don’t know what we, as readers, know. This is by design...”
<https://danmccoigsermons.wordpress.com/2016/02/07/peters-confession/>

Peter Confesses Jesus as the Christ (*follows "Jesus Feeds the Four Thousand"*)

²⁷ And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, “Who do people say that I am?” ²⁸ And they told him, “John the Baptist; and others say, Elijah; and others, one of the prophets.” ²⁹ And he asked them, “But who do you say that I am?” Peter answered him, “You are the Christ.” ³⁰ And he strictly charged them to tell no one about him.

Jesus Foretells His Death and Resurrection

³¹ And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again. ³² And he said this plainly. And Peter took him aside and began to rebuke him. ³³ But turning and seeing his disciples, he rebuked Peter and said, “Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man.”

³⁴ And calling the crowd to him with his disciples, he said to them, “If anyone would come after me, let him deny himself and take up his cross and follow me. ³⁵ For whoever would save his life^[d] will lose it, but whoever loses his life for my sake and the gospel's will save it. ³⁶ For what does it profit a man to gain the whole world and forfeit his soul? ³⁷ For what can a man give in return for his soul? ³⁸ For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.”

- c. [Mark 8:25](#) Greek *he*
- d. [Mark 8:35](#) The same Greek word can mean either *soul* or *life*, depending on the context; twice in this verse and once in verse [36](#) and once in verse [37](#)

“...Jesus’ identity and characters’ varying abilities to discern it are a *basso continuo* in the narrative up to this point. The stories leading up to this episode repeatedly emphasize the disciples’ ignorance and hardness of heart. In chapter 4 they ask: “who is this?” In Chapter 6 they mistake Jesus for a ghost. For the reader, however, Jesus’ identity in the Gospel of Mark is never in doubt. The opening line tells us he is the Messiah and Son of God. We are privy to voices from heaven and declarations from demons, both of which declare Jesus’ true identity as Messiah and Son of God. This rift between the reader’s knowledge and that of the characters (particularly the disciples) is a significant narrative technique for Mark. It helps create irony and build tension.

Up until chapter 8, however, that tension remains implicit. In the episode of Caesarea Philippi it becomes explicit in Jesus’ questions directly to the disciples. First, “who do people say that I am?” And then, “who do you say that I am?”

The disciples’ first answer harkens back to the story of the arrest and beheading of John the Baptist in Mark 6:14-29. That story is introduced with confusion over Jesus’ identity. Some were calling him John the Baptist, others Elijah or one of the prophets. This introduces a long flashback about John’s death, a story told with more detail in Mark than in other gospels. It introduces the idea that a prophetic ministry such as John the Baptist’s (or Jesus’) will probably

end with suffering and death. As it turns out, this is exactly the direction of the narrative in chapter 8.

When Peter responds to Jesus' question with the right answer, that Jesus is the Messiah, the reader might breathe a sigh of relief. The rift of knowledge between the reader and the characters is closed. What Peter quickly learns is that grasping Jesus' identity is not simply about getting the title right. Naming does not define. Mark opens the rift again, this time between expectations of the title Messiah and the reality of what Jesus' role as Messiah will be like. Mark's Jesus pivots immediately and discusses how the Son of Man must suffer and die and be raised after three days. Jesus says all this with a boldness that contrasts the secrecy preferred only two verses earlier (Mark 8:30)..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=2621 [Micah D. Kiel](#)
Associate Professor of Theology, St. Ambrose University, Davenport, Iowa



2015-09-09 — *That Grace, she sure is amazing.*

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Visit the website to see 7 other observations on the reading by Ted and Rick.

THE MARK CHALLENGE – LECTIONARY YEAR B 2017-18

If you have taken the challenge and have been writing the Book of Mark, has it “drawn you in” like this? If you haven’t, consider it as a Lenten disciplen . Much more beneficial than giving up sweets for Lent.

“I am working on this entry for Working Preacher at home today, so instead of using “my” Bible in my office, I pulled off the shelf the Bible my wife used when we were in college (almost) 20 years ago.

She was a good student and she did a lot of highlighting, underlining, and writing of notes in the margins. Every chapter in Mark has several things underlined or annotated in some way, except for chapter 8. Did she daydream during that part of the lecture? Did she skip that chapter? I doubt it. I suspect that she was so drawn into Mark's narrative that she simply read to find out what was going to happen. My wife asked only one question in the margin: “Which one is it?” I believe she is referring to the myriad of titles and names that are thrown at Jesus in this episode. Jesus is called a prophet, Messiah, and Son of Man, along with John the Baptist and Elijah...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=2621 [Micah D. Kiel](#)
Associate Professor of Theology, St. Ambrose University, Davenport, Iowa