

6th Sunday after Pentecost July 1, 2018

Fifth Sunday after the Trinity Propers 8 (13)

Year B – the Gospel of Mark

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
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Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104



<https://www.youtube.com/watch?v=yty2ij5dndU>

Hymn of the Day

Lutheran Service Book (LSB) 755 The Lutheran Hymnal (TLH) 590

“In the very midst of life“ TLH (In midst of earthly life)

- <https://www.youtube.com/watch?v=JKd8vh4aNSQ> An introduction before the choir sings. [Immanuel Lutheran Church of Klinger](#), Readlyn, Iowa.
- https://www.youtube.com/watch?v=FSPnfNm_eTI If you are a listener of “The Lutheran Hour” you may recognize the voice of the introduction. “Martin Luther: Hymns, Ballads, Chants, Truth” Concordia Publishing House.
- <https://www.youtube.com/watch?v=DjAceKCKDUE> Mendelssohn’s work base on this hymn - Mitten wir in Leben sind, Op.23 No.3, Gloriam Dei Cantores conducted by Elisabeth C. Patterson.

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.](#)

Lamentations 3:22-33; Revised Common Lectionary, (RCL) Lamentations 3:22-33 or Wisdom of Solomon 1:13-15, 2:23-24 or 2 Samuel 1:1, 17-27 (Next week: Ezekiel 2:1-5; RCL, Ezekiel 2:1-5 or 2 Samuel 1:1:1, 17-27)

“The small poetic book of Lamentations was composed during the fall of Jerusalem to the invading Babylonian armies in the early years of the sixth century BCE.

Ongoing Jewish tradition enshrines this history by reading the book on the ninth of Ab (July/August), the day on which the final fall of the Jerusalem temple in 70 C.E. is remembered. It is a solemn day, when hopes seem distant and God silent.

The first four chapters are acrostic poems. In other words, each succeeding line or series of lines begins with a letter of the Hebrew alphabet in order. One can readily imagine that this device was an aid to memory, as the poems were chanted and sung in places of worship.

Still, this strikingly artificial literary strategy has yielded some powerful language and very memorable phrases. More than that, some important ideas about the nature of suffering and the role of God in that suffering also appear...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=332 [John C. Holbert](#)

Lois Craddock Perkins Professor of Homiletics, Perkins School of Theology, Dallas, TX

²² The steadfast love of the LORD never ceases;^[a]

his mercies never come to an end;

²³ they are new every morning;

great is your faithfulness.

²⁴ “The LORD is my portion,” says my soul,

“therefore I will hope in him.”

²⁵ The LORD is good to those who wait for him,
to the soul who seeks him.

²⁶ It is good that one should wait quietly
for the salvation of the LORD.

²⁷ It is good for a man that he bear
the yoke in his youth.

²⁸ Let him sit alone in silence
when it is laid on him;

²⁹ let him put his mouth in the dust—
there may yet be hope;

³⁰ let him give his cheek to the one who strikes,
and let him be filled with insults.

³¹ For the Lord will not
cast off forever,

³² but, though he cause grief, he will have compassion
according to the abundance of his steadfast love;

³³ for he does not afflict from his heart
or grieve the children of men.

- a. [Lamentations 3:22](#) Syriac, Targum; Hebrew *Because of the steadfast love of the Lord, we are not cut off*

“Dennis Fisher: Jeremiah organized the book around the 22 letters of the Hebrew alphabet, using a technique of alphabetic **acrostics** to aid the reader in memorizing the passages more easily. But using this technique also shows that he didn’t cut short his grieving process. He took deliberate and intentional time to reflect upon and even to write down his heartbreak. You might say he was learning to grieve from A to Z. (**Grieving From A To Z Our Daily Bread**)...

William Orr: This book is mostly remarkable for the great variety of pathetic images it presents, expressing the deepest sorrow. On the other hand, it is rich in expressions of penitence and trust which are offered to GOD by the afflicted one. As Jeremiah, stunned and heartbroken, viewed the destruction of the city, he understood fully that the judgment had been overwhelmingly justified on God's part ([Lamentations 3:22](#)) but he pleaded for a return of God's mercy ([Lamentations 3:32, 33](#)). Lamentations is read in Jewish synagogues on the ninth day of the fourth month (July/Aug), which is the day of the destruction of the city of Jerusalem ([Jer 52:6, 7](#)). Following the captivity, Jerusalem was rebuilt and again became a great and powerful city. But the needed lesson was not learned, and in A.D. 70 it was again destroyed. Just as these words are not only Jeremiah's, but God's, so the grief is not only the prophet's, but God's grief. (**Ref**)...”

- http://www.preceptaustin.org/lamentations_commentaries Read about the author of this site by using the “About us” drop down menu.

Psalm 30; RCL, Psalm 30 or Psalm 130 (Psalm 123; RCL, Psalm 123 or Psalm 48)

“For centuries, Christians have found the book of Psalms to be a powerful resource for all dimensions of life -- the highs, the lows, and all the places in between.

The two dominant kinds of psalms are laments and psalms of praise, reflecting the lows and highs of life. Most of the psalms in the first part of the book are laments, but these prayers usually end on a hopeful note. That hope is sometimes expressed as a promise or vow of praise.

Psalm 30 is a fine example of a text that fulfills such a vow. It is a classic psalm of thanksgiving where the speaker declares or narrates to the congregation what God has done to deliver him/her from crisis. The Hebrew term for this kind of psalm is todah, a song that confesses how God has acted to deliver. In poetic form, the psalm tells a story of thanksgiving; it narrates the divine action of deliverance that has brought forth praise...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=336 **W. H. Bellinger, Jr.** W. Marshall and Lulie Craig Chairholder in Bible, Baylor University, Waco, Texas



A psalm. A song. For the dedication of the temple.^[b] Of David.

- ¹ I will exalt you, LORD,
for you lifted me out of the depths
and did not let my enemies gloat over me.
- ² LORD my God, I called to you for help,
and you healed me.
- ³ You, LORD, brought me up from the realm of the dead;
you spared me from going down to the pit.
- ⁴ Sing the praises of the LORD, you his faithful people;
praise his holy name.
- ⁵ For his anger lasts only a moment,
but his favor lasts a lifetime;
weeping may stay for the night,
but rejoicing comes in the morning.
- ⁶ When I felt secure, I said,
“I will never be shaken.”
- ⁷ LORD, when you favored me,
you made my royal mountain^[c] stand firm;
but when you hid your face,
I was dismayed.
- ⁸ To you, LORD, I called;
to the Lord I cried for mercy:
- ⁹ “What is gained if I am silenced,
if I go down to the pit?”

Will the dust praise you?

Will it proclaim your faithfulness?

¹⁰ Hear, LORD, and be merciful to me;
LORD, be my help.”

¹¹ You turned my wailing into dancing;
you removed my sackcloth and clothed me with joy,
¹² that my heart may sing your praises and not be silent.
LORD my God, I will praise you forever.

- a. [Psalm 30:1](#) In Hebrew texts 30:1-12 is numbered 30:2-13.
- b. [Psalm 30:1](#) Title: Or *palace*
- c. [Psalm 30:7](#) That is, Mount Zion

“Psalm 30 presents the dramatic ups-and-downs of a life lived in relationship with God.

A study in contrasts

This short prayer of thanksgiving contains a surprisingly large number of antitheses: night and day (v. 5), down and up (vv. 1, 3, 9), weeping and joy (vv. 5, 11), anger and favor (v. 5), absence and presence (v. 7), mourning and dancing (v. 11), sackcloth and party clothes (v. 11). These contrasts reflect the dynamics of a relationship, in this case, the relationship between an individual and a powerful, loving God.

One of the key contrasts in the psalm is that of “up and down,” “high and low.” This “vertical axis” is evident from the very first lines, in which the poet suggests that Yahweh has pulled him *up* (vv. 1-3). But in what way had the psalmist been *down*?...

All we know is that the psalmist was down and out. In fact, the psalmist was way, way down -- in Sheol, the Pit (vv. 3, 9), that is to say, the realm of the dead.

In Hebrew thinking, Sheol was a quiet, dark, subterranean world inhabited by the deceased. We should be careful not to conflate this place with many modern notions of Hell, replete with fire, demons, and the devil with a pitchfork. That view of Hell is a relatively new theological idea.

Instead, the psalmist describes himself as in a place profoundly *below* the thriving, pulsing world of the living. In Sheol, the psalmist would be separated from God. Moreover, the psalmist would be unable to praise God (v. 9) because of the silence that characterizes the underworld.

The psalmist’s complete turnabout from death to life prompts him to praise God (vv. 1-3, 6-12) and to call the community to praise God (vv. 4-5). In this testimony of God’s salvation, remarkably, the psalmist credits God as the ultimate source of both weal and woe...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2455 [Joel LeMon](#) Associate Professor of Old Testament, Candler School of Theology, Emory University, Atlanta, Ga.

2 Corinthians 8:1-9, 13-15; RCL, 2 Corinthians 8: 7-15 (2 Corinthians 12:1-10; RCL, the same reading)

“Our Pauline reading for this week is often relegated to sermons during stewardship campaigns.

While this text certainly forces us to think about what we do with our resources and, therefore, should inform our stewardship drives, Paul's passion in this text relates first of all to the gospel.

How believers use their resources -- time, money, talents, and attention -- is a reflection of what they believe about God and God's actions in the world. Furthermore, how those resources are used preaches a message to others. Paul wants the Corinthians' actions to be a reflection of the gospel in which they believe...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=1319 **Carla Works**
Associate Professor in New Testament, Wesley Theological Seminary, Washington, D.C.

Encouragement to Give Generously

8 We want you to know, brothers,^[a] about the grace of God that has been given among the churches of Macedonia, ²for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴begging us earnestly for the favor^[b] of taking part in the relief of the saints— ⁵and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. ⁶Accordingly, we urged Titus that as he had started, so he should complete among you this act of grace. ⁷But as you excel in everything—in faith, in speech, in knowledge, in all earnestness, and in our love for you^[c]—see that you excel in this act of grace also.

⁸I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich. ¹⁰*And in this matter I give my judgment: this benefits you, who a year ago started not only to do this work but also to desire to do it.* ¹¹*So now finish doing it as well, so that your readiness in desiring it may be matched by your completing it out of what you have.* ¹²*For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.* ¹³For I do not mean that others should be eased and you burdened, but

that as a matter of fairness ¹⁴ your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. ¹⁵ As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."

- a. [2 Corinthians 8:1](#) Or *brothers and sisters*
- b. [2 Corinthians 8:4](#) The Greek word *charis* can mean *favor* or *grace* or *thanks*, depending on the context
- c. [2 Corinthians 8:7](#) Some manuscripts *in your love for us*

"...

"In this passage, Paul appeals for funding for the community of Jesus followers in Jerusalem led by James, called the "Poor Ones," just as Jesus had said, "blessed are the poor." The church in Jerusalem had taken seriously sharing in common all they had as one Christian community. In this offering he's taking up, Paul is trying to bring together Jewish Christians in Jerusalem and pagan Christians from throughout the rest of the world; many he had evangelized. This appeal was for the cause of Unity for the early church, because of the terrible schism between these two groups reported in Galatians.

Paul felt this collection, if acceptable to the "saints" in Jerusalem, would bring to them a great gift for the wealth of the larger church, a true sharing of the wealth. Notice he's saying something here repeatedly about "equality," "he gathering much, he had nothing left over, and he gathering little had no less." Paul is repeating the story of the gathering of manna during the Exodus. The people in Corinth knew that the people of the Church in Jerusalem were sharing everything in common. Now Paul's appealing to the Corinthians, "you said you would support this cause, now follow through." You don't have to give what you don't have, but each should give according to his ability or capacity.

Food For Thought

One of the things I find fascinating about this whole passage is that the words "gift" and "grace" are used interchangeably by Paul. I think the parallel of these two words is a key for understanding this passage, and even understanding something fundamentally about Paul's life.

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- <http://jointhefeast.blogspot.com/2009/05/june-28-2009-2-corinthians-87-15-fred.html>
Fred Westbrook, D.Min. graduated from Union in May 1983. An artist and poet living in Durham NC, Fred is a Minister Member at Large in New Hope Presbytery of the PCUSA.

THE MARK CHALLENGE

If you took the challenge to least read the book of Mark, how close are you to today's reading from Chapter 6?



2009-06-24 — Hey, it's a single payer system too!

Mark 5:21-43; RCL, the same reading (Mark 6:1-13; RCL, the same reading)

'The text at hand is one of those two-for-one deals where one story is used to frame another, and they mutually interpret each other.

Look for both **differences**:

*the socially and religiously prominent Jairus in contrast to the unnamed woman
one makes a formal request while the other sneaks a touch*

and **similarities**:

*the role of the crowd and of the disciples
the issues of fear and faith
a 12 year-old girl and a 12 year sickness*

Now, let's think about how these stories go together..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=335 **Mark G. Vitalis Hoffman** Glatfelter Professor of Biblical Studies, United Lutheran Seminary, Gettysburg, Penn

The Holy Gospel according to St. Mark, the 5th Chapter”

Jesus Heals a Woman and Jairus's Daughter

²¹ And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. ²² Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet ²³ and implored him earnestly, saying, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.” ²⁴ And he went with him.

And a great crowd followed him and thronged about him. ²⁵ And there was a woman who had had a discharge of blood for twelve years, ²⁶ and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. ²⁷ She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. ²⁸ For she said, “If I touch even his garments, I will be made well.” ²⁹ And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. ³⁰ And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, **“Who touched my garments?”** ³¹ And his disciples said to him, “You see the crowd pressing around you, and yet you say, ‘Who touched me?’” ³² And he looked around to see who had done it. ³³ But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. ³⁴ And he said to her, **“Daughter, your faith has made you well; go in peace, and be healed of your disease.”**

³⁵ While he was still speaking, there came from the ruler's house some who said, “Your daughter is dead. Why trouble the Teacher any further?” ³⁶ But overhearing^[a] what they said, Jesus said to the ruler of the synagogue, **“Do not fear, only believe.”** ³⁷ And he allowed no one to follow him except Peter and James and John the brother of James. ³⁸ They came to the house of the ruler of the synagogue, and Jesus^[b] saw a commotion, people weeping and wailing loudly. ³⁹ And when he had entered, he said to them, **“Why are you making a commotion and weeping? The child is not dead but sleeping.”** ⁴⁰ And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. ⁴¹ Taking her by the hand he said to her, **“Talitha cumi,”** which means, **“Little girl, I say to you, arise.”** ⁴² And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. ⁴³ And he strictly charged them that no one should know this, and told them to give her something to eat.

- a. [Mark 5:36](#) Or *ignoring*; some manuscripts *hearing*
- b. [Mark 5:38](#) Greek *he*

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

“In this story we witness Jesus' victory over sickness and death, and watch again the interplay of faith. The story appears in all three synoptic gospels. Again, it is one of those memorable occasions where the disciples would easily recall the details. The story concerns a woman who evidences the touch of death and a girl who is actually dead. In the healing of both Jesus displays his power over death...

The story of Jesus' healing of a dead girl and a sick woman, presents a simple gospel message. Through divine power Jesus is victorious over the eternal slavery of death. This fact, of course, lies at the center of the gospel - because Jesus lives we may live also; his life can be our life.

A woman good as dead, a girl dead, both given life, both rescued from their bondage. In these two miracles Jesus announces the good news of the coming kingdom. The day has come for God to gather a people to himself, to bless them with his presence for eternity. Life, in all its fullness, is ours as a gift of grace.

Yet, the crucial question is how to access this grace of life eternal, life in all its fullness. The answer is a simple one. Freedom from the bondage of death is ours wholly through faith in Jesus Christ. Jesus has the power to free us from the bondage of our imperfect mortality and carry us into eternity. In our present shadowy existence all we need to do is hold his hand, to trust him, to rely on Jesus to take us into the presence of God. It's as simple as that.”

➤ <http://www.lectionarystudies.com/studyg/sunday13bg.html>

Pumpkin Cottage Ministry Resources, Lectionary Bible Studies and Sermons



2015-06-24 — There are some lessons that we'd rather not learn.

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