

## 10th Sunday after Pentecost July 29, 2018

Seventh Sunday after the Trinity Proper 12 (17)

Year B – the Gospel of Mark

**LUTHERAN**

# LIVING THE ^ LECTIONARY

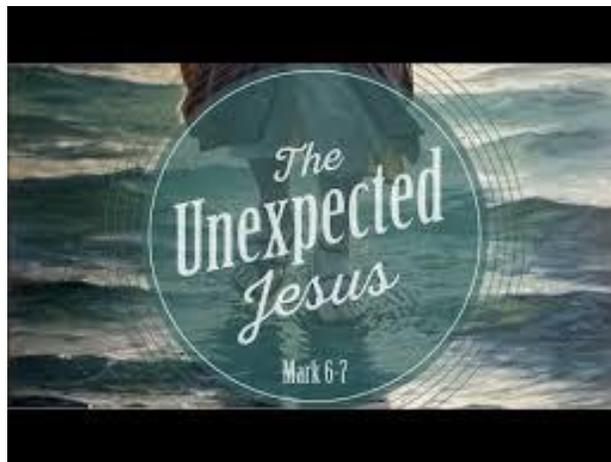
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the  
rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://www.Facebook.com) at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

### 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](mailto: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=SzJeemUvhh4>

### Hymn of the Day

Lutheran Service Book (LSB) 754 The Lutheran Hymnal (TLH) Not listed

“Entrust you days and burdens“

This hymn first appeared in the blue “Lutheran Worship”, the in-between hymnal before LSB and after TLH (and LBW, Lutheran Book of Worship). These are the only two hymnals that use this hymn. All though the author, Paul Gerhardt, is from the 1600’s, the translator is very recent and accounts for its appearance in LW and LSB. “ F. Samuel Janzow was Professor of English at Concordia University Chicago from 1954 to 1980” (which at the time was called Concordia Teachers College, River Forest).

- [https://hymnary.org/text/entrust\\_your\\_days\\_and\\_burdens](https://hymnary.org/text/entrust_your_days_and_burdens)  
<http://starkekirchenlieder.blogspot.com/2008/07/entrust-your-days-and-burdens.html>

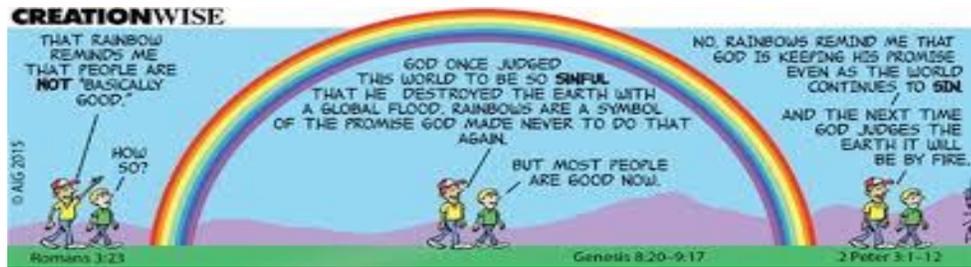
“In *Lutheran Service Book*, this hymn by Paul Gerhardt is #754. In *LSB* the text is set to a new tune by LCMS composer, Stephen R. Johnson, a tune called SUFFICIENTIA. In previous hymnals this text was set to a more somber tune. SUFFICIENTIA is a tune that better reflects the confident trust which believers have in a God who sees and knows and meets their every need, a God who will sustain them through each and every trial that they experience in this fallen world. It is one of my favorite hymns by Paul Gerhardt...*yet how does a person choose one from the many gems that he wrote?...*”

- <http://starkekirchenlieder.blogspot.com/2008/07/entrust-your-days-and-burdens.html>
- <https://www.youtube.com/watch?v=FH4i-Ae7zc4> Good Shepherd Institute “Hymns of Comfort and Peace” (LSB 754 sts. 1–4, 6)
- <https://www.youtube.com/watch?v=Rwl6iKweKd4> This arrangement by Stephen R. Johnson of his own tune SUFFICIENTIA features unison voices—very approachable for children—with an optional descant and stylish piano accompaniment. This could be used throughout the year especially for times of hope and comfort such as funerals and is the Hymn of the Day for Proper 12B. Concordia Publishing House
- <https://www.youtube.com/watch?v=M6iNjrHeBuc> If you have about an hour - Bible Class held at Holy Cross Evangelical Lutheran Church in Rocklin, California on the topic of “Hymn Settings – Entrust Your Days and Burdens” on March 8, 2015, led by Pastor Randy Wurschmidt. He currently serves as an admission counselor at Concordia Theological Seminary in Fort Wayne, Indiana.

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.](#)

**Genesis 9:8-17; Revised Common Lectionary (RCL), or 2 Samuel 11:1-15**  
(Next week: Exodus 16:2-15; RCL, Exodus 16:2-4, 9-15 or 2 Samuel 11:26-12:13a)



<https://answersingenesis.org/media/cartoons/creation-wise/>

*“...What meaning does God attach to the sign of the rainbow? In what ways does the rainbow preach the Law of God and His just wrath over sin? In what ways does the rainbow preach the Gospel of God and His mercy upon mankind?...” (continued after the reading)*

<sup>8</sup>Then God said to Noah and to his sons with him, <sup>9</sup>“Behold, I establish my covenant with you and your offspring after you, <sup>10</sup>and with every living creature that is with you, the birds, the livestock, and every beast of the earth with you, as many as came out of the ark; it is for every beast of the earth. <sup>11</sup>I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth.” <sup>12</sup>And God said, “This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations: <sup>13</sup>I have set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. <sup>14</sup>When I bring clouds over the earth and the bow is seen in the clouds, <sup>15</sup>I will remember my covenant that is between me and you and every living creature of all flesh. And the waters shall never again become a flood to destroy all flesh. <sup>16</sup>When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” <sup>17</sup>God said to Noah, “This is the sign of the covenant that I have established between me and all flesh that is on the earth.”

“...The rainbow is a sign of great comfort, as it reminds all of creation that God has promised never to destroy the earth with a great flood again. But that message is meaningless if we do not remember that God sent the flood as an outpouring of His wrath over sin. How are sinners robbed of that comfort when the image of the rainbow is used to support an anti-biblical teaching?

Moses tells us that Noah lived three hundred and fifty years after the flood. But the only thing he records from that time period about Noah is his drunkenness and the reaction of his sons. “But the intention of the Holy Spirit is familiar from our teaching. He wanted the godly, who know their weakness and for this reason are disheartened, to take comfort in the offense that comes from the account of the lapses among the holiest and most perfect patriarchs. In such instances we should find sure proof of our own weakness and therefore bow down in humble confession, not only to ask for forgiveness but also to hope for it.”<sup>[4]</sup>

Noah’s weakness also gives place for his blessing, “Blessed be the Lord, the God of Shem.” (v. 26) “Why, however, does he not say: ‘Blessed be Shem’ but: ‘Blessed be the Lord God of

Shem'? My answer is that this is done because of the excellence of the blessing. For here Noah is speaking, not of a material blessing but of the future blessing through the Promised Seed."<sup>[5]</sup>

That "Promised Seed" is Jesus, the Seed of the woman promised to Adam and Eve. God's covenant with Noah and the whole creation ultimately served the purpose of fulfilling His promise to send a Savior to rescue mankind from God's eternal wrath over sin. In the flood, we see the wrath of God over sin, but so also we see that God is merciful and provides salvation.

The very God who saved believing Noah and his family and commanded them to be fruitful and multiply has sent forth His Son, through that family, to save you from His wrath. He has provided another flood, Holy Baptism, in which sinners are brought safely into the ark of the Holy Christian Church where they receive God's gift of salvation. May Noah, the ark, and the image of the rainbow ever remind us of our salvation in Jesus Christ.

- <https://lutheranreformation.org/get-involved/bible-study-luther-genesis-9/> The Rev. Jesse A. Burns is pastor of Redeemer Lutheran Church, Ventura, Iowa.

**Psalm 136:1-9; RCL, Psalm 145:10-18 or Psalm 14 (Psalm 145:10-21; RCL, Psalm 78:23-29 or Psalm 51:1-12)**

*"We know not by whom this Psalm was written, but we do know that it was sung in Solomon's temple ( [2 Chronicles 7:3](#) [2 Chronicles 7:6](#) ), and by the armies of Jehoshaphat when they sang themselves into victory in the wilderness of Tekoa. From the striking form of it we should infer that it was a popular hymn among the Lord's ancient people. Most hymns with a solid, simple chorus become favourites with congregations, and this is sure to have been one of the best beloved. It contains nothing but praise. It is tuned to rapture, and can only be fully enjoyed by a devoutly grateful heart.*

*It commences with a threefold praise to the Triune Lord ( [Psalms 136:1-3](#) ), then it gives us six notes of praise to the Creator ( [Psalms 136:4-9](#) ), six more upon deliverance from Egypt ( [Psalms 134:10-15](#) ), and seven upon the journey through the wilderness and the entrance into Canaan. Then we have two happy verses of personal gratitude for present mercy ( [Psalms 134:23-24](#) ), one ( [Psalms 134:25](#) ) to tell of the Lord's universal providence, and a closing verse to excite to never ending praise..."*

- <https://www.biblestudytools.com/commentaries/treasury-of-david/psalms-136-1.html> David Spurgeon

136 Give thanks to the LORD, for **he** is good,  
for **his** steadfast love endures forever.

<sup>2</sup> Give thanks to the God of gods,  
for **his** steadfast love endures forever.

<sup>3</sup> Give thanks to the Lord of lords,  
for **his** steadfast love endures forever;

<sup>4</sup> to **him** who alone does great wonders,  
for **his** steadfast love endures forever;

<sup>5</sup> to **him** who by understanding made the heavens,  
*for his steadfast love endures forever;*  
<sup>6</sup> to **him** who spread out the earth above the waters,  
*for his steadfast love endures forever;*  
<sup>7</sup> to **him** who made the great lights,  
*for his steadfast love endures forever;*  
<sup>8</sup> the sun to rule over the day,  
*for his steadfast love endures forever;*  
<sup>9</sup> the moon and stars to rule over the night,  
*for his steadfast love endures forever; ...*

Verses 10 – 22 continue with specific examples from Israel’s history beginning in Egypt.

<sup>23</sup> *It is he who remembered us in our low estate,  
 for his steadfast love endures forever;*  
<sup>24</sup> *and rescued us from our foes,  
 for his steadfast love endures forever;*  
<sup>25</sup> *he who gives food to all flesh,  
 for his steadfast love endures forever.*

<sup>26</sup> *Give thanks to the God of heaven,  
 for his steadfast love endures forever.*

“Issued by President George Washington, at the request of Congress, on October 3, 1789

‘Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and humbly to implore His protection and favor; and—Whereas both Houses of Congress have, by their joint committee, requested me “to recommend to the people of the United States a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness:”

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being who is the beneficent author of all the good that was, that is, or that will be; that we may then all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation;’

Give thanks. This was not only the command of George Washington for one day a year. It is the command of God for every day of the year...”

- <https://www.sermoncentral.com/sermons/give-thanks-to-the-lord-joel-pankow-sermon-on-thanksgiving-180792?ref=SermonSerps> Joel Pankow, pastor of Trinity Evangelical Lutheran Church, (WELS) Bay City Michigan

**Ephesians 3:14-21; RCL, the same reading (Ephesians 4:1-16; RCL, the same reading)**

The readings from Ephesians that will continue through September 2.

*"Today I would like to read a Bible passage from Ephesians. In the book of Ephesians, the Apostle Paul is almost rhapsodic as he describes God's love and Spirit. Paul is not a young man anymore, but there is a maturity and fullness to him that you don't find in his earlier letters. The Apostle Paul is at the end of his life, not the beginning. At this particular moment, he is sitting in prison, a mature man, a mature Christian, and he writes with a seasoning and saltiness, with a depth of understanding..."*

➤ [http://www.sermonsfromseattle.com/books\\_ephesians\\_fillerup.htm](http://www.sermonsfromseattle.com/books_ephesians_fillerup.htm)

Pastor Edward F. Markquart has been the pastor of Grace Lutheran Church since 1973. This congregation is one of the largest worshipping congregations on the West coast. The congregation is known for its many and varied ministries that run 24 hours a day and include a homeless shelter, commitment to world hunger, Third World mission trips, Day Care and Pre-school, evangelism, four varied worship services, creative dramas, vitalized youth ministries, a huge Russian/Slavic congregation, AA meetings, civic functions and more. A neighbor states: "Grace is the church on the corner that never stops and the parking lot seems forever full."

### **Prayer for Spiritual Strength**

<sup>14</sup>For this reason I bow my knees before the Father, <sup>15</sup>from whom every family<sup>[a]</sup> in heaven and on earth is named, <sup>16</sup>that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, <sup>17</sup>so that Christ may dwell in your hearts through faith—that you, being rooted and grounded in love, <sup>18</sup>may have strength to comprehend with all the saints what is the breadth and length and height and depth, <sup>19</sup>and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.

<sup>20</sup>**Now to him who is able to do far more abundantly than all that we ask or think, according to the power at work within us, <sup>21</sup>to him be glory in the church and in Christ Jesus throughout all generations, forever and ever. Amen.\***

- a. [Ephesians 3:15](#) Or *from whom all fatherhood*; the Greek word *patria* in verse [15](#) is closely related to the word for *Father* in verse [14](#)

\*The **boldface** on verses 21 and 22 is mine. I offered it as a theme for a congregation that was near closing. I work with several more who need to adopt it also.

"The first section of Ephesians, which may be characterized as the more theological portion, closes with a bold prayer for the church's perfection. This is not a timid prayer—indeed, it is one of scripture's most powerful. Like the Lord's Prayer, it simply asks everything, that the church's experience of God be complete. Then, however, the prayer recognizes that God's purposeful presence always offers far more than we can ask or even imagine. The fullness of God is a filling that continues, ever fuller—God outdoing all that we ask, anticipating our need.

And the church is aware of its dependence. Andrew Lincoln says, “If the church is going to become in history an effective preview of God’s purposes for the end of history, then God is going to have to help it in a big way.” And the prayer is specific in its petition for God’s help. The church prays for inner strength, for knowledge, for the fullness of God. This is prayer for the company of believers in the Ephesus church(es). So while each believer needs inner strength, so too does the community. There is a resilience that the whole body requires and for which it must pray.

The need for knowledge likewise involves the community. As individual believers we have knowledge of God in part. However, as we are joined with others our knowledge of God is increased, our knowledge of God’s love compounded. This strength in numbers is not a matter of simple addition, but of faith’s enrichment in the fullness of God. The body of Christ is not just isolated persons of faith grasping something of Christ’s love; in the world the larger voice belongs to the witness of the whole community, and the greater wisdom.

So might we all be filled with the fullness of God. The prayer is for the church to enjoy to the fullest extent possible the living power of God, Christ’s love. The church as the community of reconciliation has begun to live in and toward redemption—“rooted and grounded in love.” Maybe we need to post a sign: GROUND UNDER REPAIR! In and through the church the world is being worked on, restored. Foundational changes are underway, people are being grounded in God’s love, rooted in grace, to all generations, forever and ever. This part of the letter ends on the same note with which Ephesians began—the worship and praise of God. Amen and amen.”

- [http://wordandworld.luthersem.edu/content/pdfs/17-3\\_Stories/17-3\\_Olson.pdf](http://wordandworld.luthersem.edu/content/pdfs/17-3_Stories/17-3_Olson.pdf)  
“Thinking and Practicing Reconciliation”: The Ephesians Texts for Pentecost 8-14 Ronald Olson, Luther Seminary, St. Paul, Minnesota

### **Mark 6:45-56; RCL, John 6:1-21 (John 6:22-35; RCL, John 6:24-35)**

*Jesus walking on water is one of the [miracles of Jesus](#) recounted in the [New Testament](#). There are accounts of this event in three of the [Gospels](#).*

*This story, following the miracle of the [feeding of the five thousand](#), tells how [Jesus](#) sent the [disciples](#) by ship back to the "other side" of the [Sea of Galilee](#) (the eastern side) while he remained behind, alone, to pray. Night fell and the sea arose as the ship became caught in a wind storm. After rowing against the wind for most of the night, the disciples saw Jesus walking on the sea. They were frightened, thinking they were seeing a [spirit](#), but when Jesus told them not to be afraid, they were reassured. After Jesus entered the ship, the wind ceased, and they arrived at land.*

*The story of Jesus walking on water appears in the gospels of [Matthew](#) (14:22-34), [Mark](#) (6:45-56), and [John](#) (6:15-21), but is not included in the [Gospel of Luke](#). This episode is narrated towards the end of the [Ministry of Jesus](#) in Galilee before the key turning points halfway through the gospel narratives where Peter [proclaimed Jesus as Christ](#) and saw the [Transfiguration](#).<sup>[2][3]</sup> In all three gospels it follows the feeding of the five thousand, where Jesus had withdrawn by ship to a desert place "belonging to"<sup>[4]</sup> [Bethsaida](#) after hearing of the death of [John the Baptist](#), but was followed by the crowds who travelled on foot.<sup>[2]</sup>*

*At the end of the evening, the disciples boarded a ship to cross to the other side of the [Sea of Galilee](#), without Jesus who went up the mountain to pray alone. John alone specifies they*

were headed "toward [Capernaum](#)".<sup>[5]</sup> During the journey on the sea, the disciples were distressed by wind and waves, but saw Jesus walking towards them on the sea. John's Gospel specifies that they were five or six kilometers away from their departure point. The disciples were startled to see Jesus, but he told them not to be afraid.<sup>[2]</sup>

According to the version in the [Gospel of Matthew](#), [Peter](#) walked on the water towards Jesus, but he became afraid and began to sink, so Jesus rescued him.<sup>[1]</sup>

Matthew's account adds that Peter asked Jesus, "if it is you", to tell him, or command him, to come to Jesus on the water (waters).<sup>[6]</sup> According to the [Pulpit Commentary](#), the word 'if' is not intended to imply any doubt on Peter's part.<sup>[7]</sup> After Peter came down out of the ship and walked on the water, he became afraid of the storm and began to sink. He called out to Jesus for help. Jesus caught him and reproved him for his lack of faith, and led him back to the ship, whereupon the storm stopped. Matthew also notes that the disciples called Jesus the [Son of God](#).<sup>[2]</sup> The fact that the John account also lacks this detail suggests that this account of "St. Peter's venture"<sup>[8]</sup> is a [redactional](#) addition by Matthew.<sup>[9]</sup>

In all three accounts, after Jesus got into the ship, the wind ceased and they reached the shore. Only John's account has their ship immediately reach the shore. Matthew's and Mark's accounts end at this point, but John mentions that the next day some people from the other side of the sea that looked for Jesus, noted that the disciples left without him, but they didn't know where he went. When they came to Capernaum and asked Jesus how he came there, instead of answering the question, he told the crowd that they followed him, not because they had seen signs, but because of the free loaves they had eaten the day before, and he advised them not to seek earthly gains, but aim for a life based on higher spiritual values.<sup>[2][10]</sup>

➤ [https://en.wikipedia.org/wiki/Jesus\\_walking\\_on\\_water](https://en.wikipedia.org/wiki/Jesus_walking_on_water)

## The Holy Gospel according to St. Mark, the 6th Chapter”

*“ And the power came because he was on the lake. Remember the story of the storm in chapter 4. Jesus has taught the crowd on the edges of the lake. When he crosses over, the dark forces of reality which live in the lake rise up against him, and are quelled. His teaching is a teaching which has power. And when a whole legion of evil rise up against him in the place of the dead, he drives it back into the lake. (The pigs.)*

*Now, in Chapter Six, after this giving of himself to feed the crowd, he demonstrates just how great the power of compassion can be. He walks on the lake— as we might say today, he owns it. What more could you do!? Rise from the dead, perhaps?...”*

<https://onemansweb.org/two-foods-mark-6.html> Andrew Prior [There are companion pieces which lead to this post and may help its appreciation. One is [A Feast of Plenty in the Face of Death](#), and another is [The Lake we call Life](#).]

### Jesus Walks on the Water

<sup>45</sup> Immediately he made his disciples get into the boat and go before him to the other side, to Bethsaida, while he dismissed the crowd. <sup>46</sup> And after he had taken leave of them, he went up on the mountain to pray. <sup>47</sup> And when evening came, the boat was out on the sea, and he was alone on the land. <sup>48</sup> And he saw that they were making headway painfully, for the wind was against them. And about the fourth watch of the night<sup>[a]</sup> he came to them, walking on the sea. He meant to pass by them, <sup>49</sup> but when they saw him walking on the sea they thought it was a ghost, and cried out, <sup>50</sup> for they all saw him and were terrified. But immediately he spoke to them and said, **“Take heart; it is I. Do not be afraid.”** <sup>51</sup> And he got into the boat with them, and the wind ceased. And they were utterly astounded, <sup>52</sup> for they did not understand about the loaves, but their hearts were hardened.

### Jesus Heals the Sick in Gennesaret

<sup>53</sup> When they had crossed over, they came to land at Gennesaret and moored to the shore. <sup>54</sup> And when they got out of the boat, the people immediately recognized him <sup>55</sup> and ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. <sup>56</sup> And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well.

- a. [Mark 6:48](#) That is, between 3 a.m. and 6 a.m.

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

“Verses 30-34 are the introduction to the "Feeding of the Five Thousand" account in Mark 6:35-44 and the incident when Jesus walked on the water in Mark 6:45-52. However, we (*Revised Common Lectionary*) skip over those two great stories. (I imagine these texts are omitted because they are included in Year A when Matthew 14:13-21 and 14:22-33 are read.)

Instead, we get verses 53-56 which provide a brief account of Jesus' healing ministry, before the purity controversy begins in Mark 7:1...

#### Recognizing Jesus

In verse 53, Mark states that Jesus and the disciples landed at Gennesaret on the northwest shore of the Sea of Galilee (also known as the Lake of Gennesaret). It could well be that Jesus had previously passed through this area while travelling between Nazareth (twenty miles or so to the southwest) and Capernaum (a few miles further along the shoreline to the north). Still, this is the first mention of Gennesaret in Mark.

What happens after they step ashore? "People immediately recognized [Jesus]" (Mark 6:54).

How did they recognize him? Had he walked a few yards on the water while getting to shore? Had they seen pictures of him posted in the marketplace? Or is the scene more like that in Mark 1:16-20 when Jesus called Simon, Andrew, James, and John? Without any apparent

previous knowledge of Jesus, they left everything immediately and followed him. What had they recognized in Jesus?

It is remarkable that none of the gospels provide a physical description of Jesus. We will never be able to pin him down by virtue of his appearance. Rather, we will always have to recognize Jesus for who he is and what he does.

It is more than the miracles and healings Jesus performed or the things he taught. It may actually take the gift of faith to recognize the one who died on the cross as the Christ, the Son of God, the Savior of the world."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=375](http://www.workingpreacher.org/preaching.aspx?commentary_id=375) **Mark G. Vitalis Hoffman** *Glatfelter Professor of Biblical Studies, United Lutheran Seminary, Gettysburg, Penn.*

### ...A Kingdom Economy

The healings that Jesus performs after the second sea crossing in today's text point to how the kingdom of God upends the economy of this world. When Jesus and his apostles land, the people, as noted above, rush about "the whole region," bringing the sick to wherever Jesus is. "And wherever he went, into villages or cities or farms, they laid the sick in the marketplaces, ... and all who touched [the fringe of Jesus' cloak] were healed" (Mark 6:56). The word translated "marketplace," *agora*, refers to a public space in which legal hearings, elections, and debates took place, in addition to the buying and selling of goods. Thus the marketplace was the political and commercial center of a city or town.

By healing the sick, the weakest and most vulnerable members of a community, in this space, Jesus is subverting the economy of this world through the very inauguration of God's kingdom economy. While the marketplaces of the world belong to the rich and powerful, in the kingdom of God this most political and commercial of spaces is occupied by those with the least. In the age to come, Jesus proclaims, "many who are first will be last, and the last will be first" (Mark 10:31). That age is now breaking into this age; we who seek to live God's kingdom here and now must follow Jesus' subversion of worldly power and wealth."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2540](http://www.workingpreacher.org/preaching.aspx?commentary_id=2540) **Elizabeth Webb** Theologian and Episcopal layperson, Liberty, MO
- <http://www.reenactingtheway.com/blog/why-jesus-heals-people-who-touch-his-clothes-you-d-have-to-be-an-ancient-rabbi-to-figure-out-matthew-9-20-22>
- For a Jewish understanding of "Why Jesus heals people who touch his clothes: you'd have to be an ancient Rabbi to figure out Matthew 9:20-22" and other similar verses.

I DON'T THINK IT'S  
NICE OF JESUS  
TO SCARE HIS  
DISCIPLES  
LIKE THAT.



WWW.AGNUSDAY.ORG

THEY  
THOUGHT  
HE WAS A  
GHOST.



BUT FEAR IS AN  
APPROPRIATE RESPONSE  
OF SINNERS BEFORE  
THE HOLY GOD.



**YEAH!** THAT'S  
**ANOTHER** THING,  
I PREFER MY GOD  
**WARM AND FUZZY!**



MATTHEW 14:22-33

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