

12th Sunday after Pentecost August 12, 2018

Seventh Sunday after the Trinity Proper 14 (19)

Year B – the Gospel of Mark

LUTHERAN

LIVING THE ^ LECTIONARY

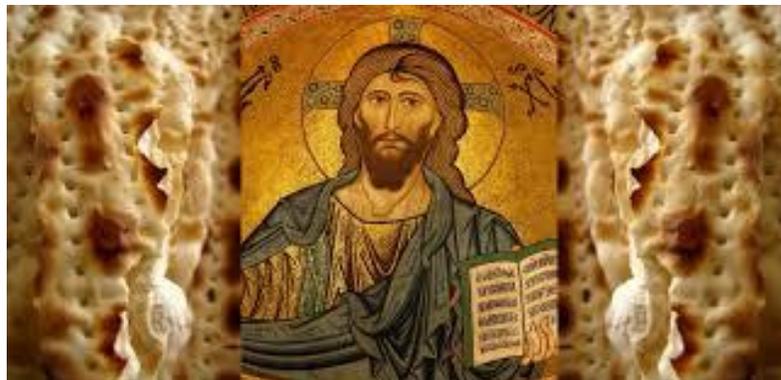
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the
rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehelutheranchurchparma.com/biblestudies
- ✦ Through 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
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104



<http://lutheran-church-regina.com/blogs/post/sermon-pr-ted-giese-august-9th-john-635-51-more-of-the-bread-of-life>

Hymn of the Day

Lutheran Service Book (LSB) 534 The Lutheran Hymnal (TLH) Not Listed

“Lord, enthroned in heav’nly splendor”

This hymn is sung to several melodies, Bryn Calfaría, St. Helen(Martin), St Osmund and Lauda Anima. “**Bryn Calfaría** is a [Welsh hymn tune](#) written in 8,7,8,7,4,4,7,7 meter. The melody, written by [William Owen](#), is used as a setting for several hymns, most notably the English "Lord, Enthroned in Heavenly Splendor" by [Russell Schulz-Widmar](#) and the Welsh hymn "Laudamus". The tune is reputed to have been originally written by Owen on a piece of slate whilst on his way to work at the [Dorothea Quarry](#) in [Gwynedd, North Wales](#).^[1] “

This week’s links will let you give some a try.

- <https://www.youtube.com/watch?v=yCIAvA9Jm6Y> [LutheranWarbler Tune Bryn Calaría](#)
- <https://www.youtube.com/watch?v=2gq29FeQbKY> [Hymn Channel St. Helen\(Martin\)](#)
- <https://www.youtube.com/watch?v=wacWzIxLDul> "St. Osmund" (Healey Willan) performed by Timothy J. Campbell
- <https://www.youtube.com/watch?v=moCOPcsCsDc&index=3&list=PLcFgcmgOlNQG9YJe8WeFOXcl1pKLVRs99&t=0s> Postlude "Lauda Anima" John Ferguson, Concordia Lutheran Church, Sarasota. Johnora Hildebrand Director of Music
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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.](#)

1 Kings 19:1-8; Revised Common Lectionary(RCL), 1 Kings 19:4-8 or 2 Samuel 18:5-9, 31-33 (Next week: Proverbs 9:1-10 or Joshua 24:1-2a, 14-18; RCL, Proverbs 9:1-6 or 1 Kings 2:10-12; 3:3-14)

“The Old Testament lesson for Proper 14 contains the introduction to the narrative of Elijah’s flight to Mt. Horeb and his confrontation with Yahweh there (1 Kgs 1:1–18). As only the first eight verses of this narrative are included in the lesson, it appears that this reading was designed not for the sake of presenting the narrative of Elijah’s journey—otherwise the whole story would be read—but rather to provide an OT parallel for the Gospel reading. This Sunday’s Gospel reading (Jn 6:35–51) is the second of three lessons from John 6 that present the “Bread of Life discourse.” The connection appears to be that in 1 Kings 19 God through an angel fed Elijah bread in the wilderness just as Jesus fed the 5000...” (Continued after the reading)

Elijah Flees Jezebel

19 Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. ² Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow.” ³ Then he was afraid, and he arose and

ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.

⁴ But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, "It is enough; now, O LORD, take away my life, for I am no better than my fathers."⁵ And he lay down and slept under a broom tree. And behold, an angel touched him and said to him, "Arise and eat."⁶ And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again.⁷ And the angel of the LORD came again a second time and touched him and said, "Arise and eat, for the journey is too great for you."⁸ And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

The events of this lesson follow immediately upon the narrative of Elijah's contest with the prophets of Baal on Mount Carmel: Elijah proved victorious over the false prophets, Yahweh revealed to Israel that he is the true God, and then there came an end to the drought that was initiated in 17:1ff. Key for today's lesson is that following his victory, Elijah executed the false prophets and this act will prompt Jezebel to attempt revenge.

Verses 1–2...Ahab apparently did nothing before as his queen killed the true prophets of God (18:4). Now, in spite of what he witnessed at Carmel, he would likely do nothing to prevent her from killing Elijah either. Ahab's passivity in relationship to his wife will play out again in the story of Naboth's vineyard in chapter 21...

Verses 3–4 Elijah's immediate motive for fleeing is fear for his life. He runs and does not stop until he reaches Beersheba, the southern boundary marker... Elijah's prayer is a complaint, and thus it seems that underlying Elijah's fear there is despair... It could be that in spite of the triumph over the false prophets, Elijah at this point sees no hope for a reformation and restoration in Israel—so he laments.

Verses 5–8...Rather than kill Elijah Yahweh sends an angel to feed and sustain the prophet. Elijah then goes forty days and nights to Horeb, the mountain of God. That these two meals are miraculous is evident in that (1) they are provided by God through this angel—Elijah does not provide it for himself—and (2) the food and water are able to sustain Elijah for forty days and nights as he journeys to Horeb. That Elijah goes to Horeb and the journey takes 40 days and nights suggests a parallel between Elijah and Moses. And so a more obvious NT parallel would be Jesus's 40 days in the wilderness: as this angel serves Elijah food in the wilderness, angels would also serve Jesus during (Mk 1:13) and after (Mt 4:11) his temptation. So if there is anything typological in this passage, it is more likely the experiences of the prophet which will be reflected in Jesus's ministry than the bread he ate..."

- <https://concordiatheology.org/2012/07/proper-14-%E2%80%A2-1-kings-191-8-%E2%80%A2-august-12-2012/>

Psalm 34:1-8; RCL, Psalm 34:1-8 or Psalm 130 (Psalm 34:12-22; RCL, Psalms 34:9-14 or Psalm 111)

"Psalm 34 is classified as an Individual Hymn of Thanksgiving.

Fifteen individual Hymns of Thanksgiving occur in the book of Psalms. In them, psalm singers give thanks to God for deliverance from various life-threatening situations: illness, enemies, and dangers. Two aspects of Psalm 34 intrigue this reader...

... the superscription of the psalm places it within a particular life situation of King David..." The only story in the biblical text that might be associated with Psalm 34's superscription is found in 1 Samuel 21:10-15. There, David fled from Saul and went to King Achish--not Abimelech--at Gath. But Achish recognized him and David was afraid for his life, so he feigned madness to disguise his true identity.

Ascertaining a specific historical event in the life of David in which to place Psalm 34 is not as important as using the setting to gain insight into the meaning and intent of the psalm. In Psalm 34, David praises God for deliverance from a life-threatening situation--perhaps his encounter with King Achish of Gath, later remembered as Abimelech."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=361
Nancy deClaisse-Walford Professor of Old Testament and Biblical Languages
McAfee School of Theology, Mercer University, Atlanta, GA

(Read <https://bible.org/seriespage/5-psalm-34-fear-lord> for an extended explanation of the reference to David's life.)

Taste and See That the LORD Is Good Of David, when he changed his behavior before Abimelech, so that he drove him out, and he went away. (Another acrostic psalm)

I will bless the LORD at all times;
his praise shall continually be in my mouth.

² My soul makes its boast in the LORD;
let the humble hear and be glad.

³ Oh, magnify the LORD with me,
and let us exalt his name together!

⁴ I sought the LORD, and he answered me
and delivered me from all my fears.

⁵ Those who look to him are radiant,
and their faces shall never be ashamed.

⁶ This poor man cried, and the LORD heard him
and saved him out of all his troubles.

⁷ The angel of the LORD encamps
around those who fear him, and delivers them.

⁸ Oh, taste and see that the LORD is good!
Blessed is the man who takes refuge in him! (*The psalm continues through verse 22*)

"...Taste and see that the LORD is good..." Almost from when children are born, they try to put everything they can grip into their mouth. Early on, they do this because their fingers and hands are not developed enough to hold or grip any objects; whilst there

are more nerve endings per square millimetre in their mouth than anywhere else in the baby's body. If the baby wants to know what anything feels like, they put things in their mouth as they can control their mouth and gums. We taste things to savour and identify their flavour, which are either sweet, sour, salty or bitter as they are dissolved when they come in contact with our taste buds. We also taste things to experience something new. Babies also have a degree of sight from birth although things can be a bit fuzzy, but they can identify light, shapes and movement. So, how does one "taste" and "see" the Lord? The five senses gifted to us of sight, smell, sound, taste and touch are not the senses needed or used to seek to discover God's presence within us; but we require a spiritual sensitivity to enable us to seek, find and experience that Holy Presence deep within us. It is all a matter to hope, faith and trust that God is indeed within us, and acting upon it. How (do) you identify God's presence within you?..."

- [http://www.thetimelesspsalms.net/w_resources/pentecost11\[19\]b_2015.htm](http://www.thetimelesspsalms.net/w_resources/pentecost11[19]b_2015.htm)
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Ephesians 4:17-5:2; RCL, Ephesians 4:25-5:2 (Ephesians 5:6-21; RCL, Ephesians 5:15-20)

The readings from Ephesians that will continue through September 2.

"A traditional part of the baptismal liturgy is the renouncing of all the forces of evil, the devil, and all his empty promises.

As we enter into the new life in Christ, we enter into a new community and a new culture with a particular way of living with one another. Though this text does not place these instructions in an explicitly baptismal context, it is that new life as God's people in Christ that this text describes and urges upon us. This is, in more detail, what the author meant in the earlier instruction to "put away the former way of life" (see Ephesians 4:22). The new life means, first of all (verse 25), relinquishing what is false, and a commitment to speak the truth to one another (see 4:15)...

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2547
Brian Peterson Professor of New Testament, Lutheran Theological Southern Seminary, Columbia, SC

Unity in the Body of Christ (continued)

The New Life

¹⁷ Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. ¹⁸ They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. ¹⁹ They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. ²⁰ But that is not the way you learned Christ!— ²¹ assuming that you have heard about him and were taught in him, as the truth is in Jesus, ²² to put off your old self, ^[1] which belongs to your former manner of life and is corrupt through deceitful desires, ²³ and to be renewed in the spirit of your minds, ²⁴ and to put

on the new self, created after the likeness of God in true righteousness and holiness.

²⁵ Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another. ²⁶ Be angry and do not sin; do not let the sun go down on your anger, ²⁷ and give no opportunity to the devil. ²⁸ Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need. ²⁹ Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear. ³⁰ And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. ³¹ Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. ³² Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

f. [Ephesians 4:22](#) Greek *man*; also verse [24](#)

Walk in Love

5 Therefore be imitators of God, as beloved children. ² And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

“...Introduction

In our passage for study, Paul gives practical examples of the behavior that properly reflects our new life in Christ. As we have already put on Christ, put on his "righteousness and holiness", so we are encouraged to exhibit this righteousness in our daily lives.

The passage

v25. We are encouraged to put off lying and put on truth-telling. God is the God of truth and the Devil the father of lies, Jn.8:44. So, don't lie to one another. Be like your heavenly Father and tell the truth to each other, Col.3:9. We are the body of Christ and members of the body should be truthful.

v26-27. Paul goes on to encourage his readers not to allow bitterness to develop in the fellowship. We all get angry, but the real problem lies with dwelling on the hurt and letting it turn into hate. Dwelling on a hurt of some kind, holding a grudge, allows the Evil One to exploit the hurt to his own end.

v28. Replace stealing with hard work. In the first century, pilfering was part of everyday life, but such a way of life is not to be practiced by a Christian. So, give up living by your wits and advancing yourself at the expense of others, rather, apply yourself to productive hard work whereby you earn a good living and have resources spare to use for an eternal purpose.

v29-30. Replace corrupt speech with edifying speech. Unwholesome talk probably means foul language, but it also covers destructive, nasty, back biting, and even frivolous speech. Aim at speech that is helpful for building others up according to their needs. One of the functions of

the Holy Spirit is to unite the fellowship of believers in love, so when we affront each other with destructive words, we "grieve" the Holy Spirit.

v31-32. Paul now gives a list of things to get rid of: "Bitterness" - annoying pinpricking; "Rage and Anger" - outbursts of uncontrolled anger; "Brawling" - public quarreling; "Slander" - back biting, whispering; "Every form of malice" - maliciousness and ill-will. Instead of these evils, we should seek to be: "kind" - mutual kindness; "Compassionate"; "Forgiving". These qualities are exhibited by God and they express the Christ-like nature we have put on in him, and therefore we should seek to exhibit these positive characteristics in our own lives.

5:1-2. Paul finally sums up his exhortation by encouraging his readers to "live a life of love." The love he speaks of is the type of love exhibited by Christ - a self giving love. To make his point, Paul uses an Old Testament image - a "fragrant offering and sacrifice to God". The reference is to the sacrificial offerings given to God at the temple. Paul applies this image to the life of the believer."

- <http://www.lectionarystudies.com/sunday19be.html> Pumpkin Cottage Ministry Resources

John 6:35-51; RCL, John 6:35, 41-51 (John 6:51-69; RCL, John 6:51-58)

"We face another Sunday in which the Gospel text focuses on a discussion between Jesus and the crowds about bread which comes from Heaven. To make matters more difficult, we have one more Sunday after this one which seems to be yet another round of the same conversation. A diet of bread, week after week, may get rather tiresome and stale -- unless careful attention is paid to the movement of John 6.

Verse 35 is included to make the necessary connection back to Jesus' claim that he himself is the bread of life. The rest of today's text acts as an explanation of that claim. In last Sunday's text, the center of attention was upon Jesus as the gift from the Father for the life of the world. Building on that claim, this Sunday's text focuses on Jesus as the center of faith to which the Father draws people. The movements within chapter 6 for these two Sundays, and for the one that will follow, are certainly interconnected, but they are not identical. Jesus is not simply repeating himself, and John is not writing in circles.

The conversation is getting more and more difficult. In verse 41, the crowds who had made such efforts to find Jesus after he had crossed the lake begin to grumble (NRSV translates this as "complain"), just as Israel in the wilderness had done (for example, Exodus 17:3). Their complaint in verse 42 focuses on the difficulty caused by their own presumed knowledge of Jesus. They conclude that he has not come from Heaven, because they know his parents. Familiarity is breeding contempt. One who has been among them cannot possibly be what Jesus claims to be..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=368 **Brian Peterson** Professor of New Testament, Lutheran Theological Southern Seminary, Columbia, SC

The author of the following article is obviously not a LC-MS person. Read her comments and see what you think of her approach to John 6.

“Sometimes when I read a biblical text, it makes almost perfect sense to me. Other times, the author’s intent seems fairly obvious so I get a good feeling about what I am reading.

“When I read the lectionary passage from the Gospel of John for this week, I scratched my head. This week’s text is the third of the “bread passages” in our lectionary cycle. (*The Revised Common Lectionary started John , Chapter 6 on July 29 and continues for 5 weeks until August 26*) There is a lot of bread this summer. And it’s about now that many preachers and congregants start asking, “Bread, again?”

Yes, this text is about bread. But it is also a proclamation that Jesus is the Bread of Life. In John 6:35, we read: Then Jesus declared, “I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty” (NIV).

Is what Jesus offers such a fantastic feast that we go away feeling like we never need to eat again? Is it such an astonishing spiritual feast that we are fed by that gift continually from that time on? Is it a recurring need to reconnect to Christ to feel fed again and again? Or does that need vanish? What does this feel like?

What does it mean to feast on Jesus? Or to feast on the word — to take in the words of faith and to make them part of one’s daily life and nourishment? What does it look like to be transformed by the Word of the Lord?

These are the questions that pop into my mind as I think about this week’s text. And then I think about my Granddad. (Continued after the reading)

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

³⁵ Jesus said to them, ***“I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. ³⁶ But I said to you that you have seen me and yet do not believe. ³⁷ All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸ For I have come down from heaven, not to do my own will but the will of him who sent me. ³⁹ And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰ For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”***

⁴¹ So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.” ⁴² They said, “Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, ‘I have come down from heaven?’” ⁴³ Jesus answered them, ***“Do not grumble among yourselves. ⁴⁴ No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. ⁴⁵ It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— ⁴⁶ not that anyone has seen the Father except he who is from God; he has seen the Father. ⁴⁷ Truly, truly, I say to you, whoever believes has eternal life. ⁴⁸ I am the bread of life. ⁴⁹ Your fathers ate the manna in the wilderness, and they died. ⁵⁰ This is the bread that comes down from heaven, so that one may eat of it and not die. ⁵¹ I am the living bread that came down***

from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

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

“..recognize that over time, “manna” became a symbol for far more than the flaky, bread-like stuff the Israelites received in the desert. Manna became a symbol for the presence of God and the Word of God and the gifts of God generally—for all things that contribute to our salvation, in short. And even as a physical substance, the original manna was a true source of wonder and delight, a key sign that God was with his people, sustaining life in a place that was otherwise shot through with death.

But now in John 6 Jesus seems to be saying that for all its wonder—and despite all the metaphorical significance that accrued to manna over time—it pales in comparison to the true spiritual sustenance God is ultimately providing for his people through the Christ of God, whose sacrificed flesh will well up inside God’s people as a source of Eternal Life that not even physical death can snuff out.

Jesus will say something very similar to Martha on the occasion of Lazarus’ death a bit later in this gospel in John 11. So perhaps the reason Jesus brings up manna in this context is along the lines of “You ain’t seen nothing yet!” The original manna was great. It was a true life saver. It signaled the presence of God among his people in a place of death. But it was, in the end, a temporary fix. It was part of the story of salvation, not the whole story and not the climax of that story. If anything, it could only point toward the greater Bread from heaven that was yet to come...”

- http://cep.calvinseminary.edu/sermon-starters/proper-14b/?type=lectionary_epistle Scott Hoezee

“My grandfather was a West Texas cattle rancher and farmer. He raised Hereford beef cattle and grew corn, wheat and other grains. We ate some of the most amazing grass fed beef when we went to visit. These are the kinds of steaks people only dream of eating. Every holiday feast was like a moment out of a family holiday photo in Life Magazine. We were together as a family, feasting on the bounty God had blessed the farm and family with, and it was simply marvelous.

Granddad used to say we go to church on communion Sunday to feast on the bread and juice — on those and other Sundays we feast on the Word of God as well. He would say that “anyone who goes away hungry — it’s their own dang fault.” The feast is laid out, the invitation is given and the table is before us. So if we go away hungry, why did that happen? What is stopping us from joining in the feast?

I am reminded of the times I have been at the table of Holy Communion receiving the bread and cup and was moved in such astonishing ways. One Sunday I was serving communion to my son, who was about 4 at the time. I offered him the bread, saying, “This is the bread of life,” and he looked up at me and said, “I want a BIG piece of Jesus.” He knew this was a feast. He was asking for what all of us have a hard time finding the words to request — more. More God,

spiritual nourishment, connections to the Holy, hope, abundance, being part of the Body of Christ, bread that keeps us from hungering and belief that keeps us from thirsting.

When we go away hungry, according to my grandpa, it's our own fault. So what stops us? Sometimes circumstances try to block us from receiving and we have to do everything we can to overcome those obstacles to get to the gift. Sometimes it is the feeling that we are not worthy. This is a common misconception. Many mistakenly believe that they are too flawed to receive the bread of life and the cup of hope.

Well, my Granddad and my son taught me something powerful about that. The feast is there, I'm invited, and I am worthy to receive the abundance of God's love and grace. We all are invited. We all are worthy.

We have to open ourselves to receive the gift. We have to make the effort to come to the table. We have to believe in the power of the meal, the cup and the Word. We have to believe we are worthy of the feast.

I have finally learned that I am worthy. And so are you, my friends. So are you."

- https://www.huffingtonpost.com/karyn-l-wiseman-phd/john-6-35-41-51-not-another-bread-passage-please_b_1753514.html Karyn L. Wiseman, Ph.D.



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John 6, especially verses 43-48, creates interpretation issues where Lutheranism and Calvinism part ways. Many on line resources are available to study this question.

“Reformed theologians teach that sin so affects human nature that they are unable even to exercise faith in Christ by their own will. While people are said to retain will, in that they willfully sin, they are unable not to sin because of the corruption of their nature due to original sin. Reformed Christians believe that God [predestined](#) some people to be saved. This [choice by God to save some is held to be unconditional](#) and not based on any characteristic or action on the part of the person chosen. This view is opposed to the [Arminian](#) view that God's [choice of whom to save is conditional](#) or based on his foreknowledge of who would respond positively to God.^[64] ...”

- <https://en.wikipedia.org/wiki/Calvinism>.