

## 14th Sunday after Pentecost August 26, 2018

13<sup>th</sup> Sunday after the Trinity Proper 16 (21)

Year B – the Gospel of Mark

**LUTHERAN**

# LIVING THE ^ LECTIONARY

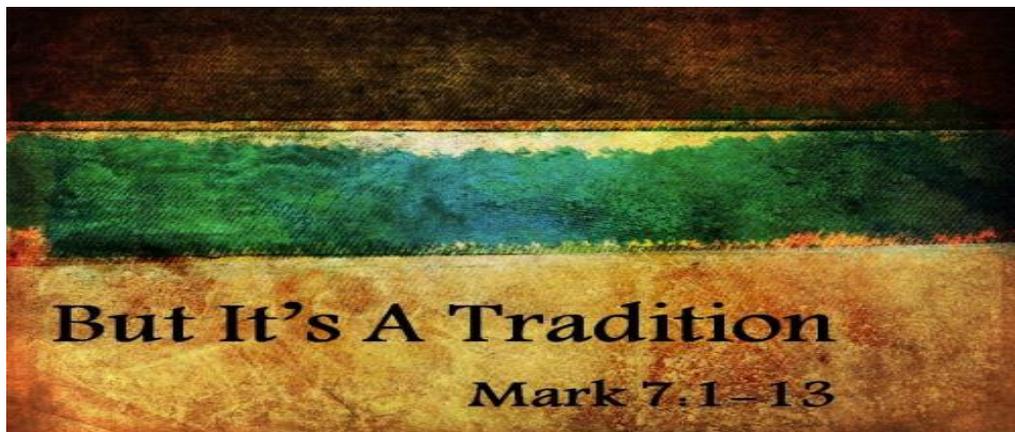
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the  
rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemplutheranchurchparma.com/biblestudies](http://www.bethlehemplutheranchurchparma.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](mailto:puritaspastor@hotmail.com)
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104



<http://www.warnerministry.com/the-good-news-according-to-mark/mark-chapter-seven/>

### Hymn of the Day

Lutheran Service Book (LSB) 865 The Lutheran Hymnal (TLH) 288

“Lord, help us ever to retain“

Once again a hymn that is almost exclusively in Lutheran hymnals. The hymn writer, Ludwig Helmbold, is from the 1500's in Germany. The translator's biography may explain the limited hymnal appearances.

"Matthias Loy was the fourth of seven children of Matthias and Christina Loy, immigrants from [Germany](#) who lived as tenant farmers in the [Blue Mountain](#) area of [Cumberland County, Pennsylvania](#). In 1834, when Matthias was six years old, the family moved to Hogestown, a village nine miles west of [Harrisburg, Pennsylvania](#). When he was fourteen, he was sent as an apprentice to Baab and Hummel, printers of [Harrisburg](#). Here he worked for six years, while attending school. He received a classical education at [Harrisburg Academy](#) and graduated at [Trinity Lutheran Seminary](#) in [Columbus, Ohio](#) in 1849.

In 1849, he entered the Lutheran ministry and became pastor at [Delaware, Ohio](#). In 1865 he resigned his pastorate to become professor in the Theological Seminary of [Capital University](#), Columbus, Ohio. In 1881 he was elected president of Capital University. Following a critical attack of [angina pectoris](#), he retired as professor emeritus in 1902<sup>[2]</sup>

Loy edited the *Lutheran Standard*, official periodical of the [Evangelical Lutheran Joint Synod of Ohio](#), from 1864 until 1890. In 1881, he founded the *Columbus Theological Magazine* and managed it for ten years. He was President of the Ohio Synod from 1860 to 1878 and again from 1880 to 1894. In 1887, [Muhlenberg College](#) gave him the degree of [Doctor of Divinity](#). He wrote twenty-one hymns and also translated a number of German hymns into the English language. He also edited a translation of *Dr. Martin Luther's House Postil* in 3 vols. (1874–1884).<sup>[3]</sup> "

- [https://en.wikipedia.org/wiki/Matthias\\_Loy](https://en.wikipedia.org/wiki/Matthias_Loy)
- <https://www.youtube.com/watch?v=YJn7dxm3eI8> The [LutheranWarbler](#)
- <https://www.youtube.com/watch?v=RSXycCQI9PE> Organ with improvised introduction [Jeff Windoloski](#)
- 

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

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

**Isaiah 29:11-19; Revised Common Lectionary (RCL), Joshua:24:1-2a, 14-18 or I Kings 8:1, 6, 10-11), 22-30, 41-43 (Next week: Deuteronomy 4:1-2, 6-9; RCL, Deuteronomy 4:1-2, 6-9 or Song of Solomon 2:8-13)**

*"a. A book that is sealed, which men deliver to one who is literate: Isaiah likened Jerusalem to the blind and to the drunk. Now, he likens them to the illiterate. But this isn't a literal literacy, because the **literate** man receives the **vision** of God, but to him it is like a **sealed** book. When the book of the vision is brought to the **illiterate** man, he does no better (**I am not literate**).*

*"b. **Read this, please:** Many today "read" or "receive" God's word like an illiterate man "reads" the newspaper. They can pick out a few words here and there, and they can certainly look*

*at the pictures. They can sit with an open newspaper, enjoy themselves to some degree, and appear to be reading. But the true content really escapes them..."*

➤ <https://enduringword.com/bible-commentary/isaiah-29/> ©2018 David Guzik – No distribution beyond personal use without permission

<sup>11</sup> And the vision of all this has become to you like the words of a book that is sealed. When men give it to one who can read, saying, "Read this," he says, "I cannot, for it is sealed." <sup>12</sup> And when they give the book to one who cannot read, saying, "Read this," he says, "I cannot read."

<sup>13</sup> And the Lord said:

"Because this people draw near with their mouth  
and honor me with their lips,  
while their hearts are far from me,  
and their fear of me is a commandment taught by men,  
<sup>14</sup> therefore, behold, I will again  
do wonderful things with this people,  
with wonder upon wonder;  
and the wisdom of their wise men shall perish,  
and the discernment of their discerning men shall be hidden."

<sup>15</sup> Ah, you who hide deep from the LORD your counsel,  
whose deeds are in the dark,  
and who say, "Who sees us? Who knows us?"

<sup>16</sup> You turn things upside down!  
Shall the potter be regarded as the clay,  
that the thing made should say of its maker,  
"He did not make me";  
or the thing formed say of him who formed it,  
"He has no understanding"?

<sup>17</sup> Is it not yet a very little while  
until Lebanon shall be turned into a fruitful field,  
and the fruitful field shall be regarded as a forest?

<sup>18</sup> In that day the deaf shall hear  
the words of a book,  
and out of their gloom and darkness  
the eyes of the blind shall see.

<sup>19</sup> The meek shall obtain fresh joy in the LORD,  
and the poor among mankind shall exult in the Holy One of Israel.

**Verses 1-10** set the scene for this reading. It starts out "Ah, Ariel, Ariel" "Ariel is Hebrew for "hearth of God." ... Jerusalem was the location for the altar hearth of Judah, i.e., the place where they made sacrifices to their God. This is a fitting name for Jerusalem because of the chapter's emphasis on the mistaken religious practices of Judah." ... **Verses 11-12** are "A prose explanation of the poetry of **vv 9-10**, Because

Judah's actions deeply offended the Lord, He will no longer allow Judah to see or understand what He is doing...Jesus quotes **verse 13** "to expose the hypocritical recitation of religious formulas." (Matthew 15:8-9 and Mark 7:6-7) In 1 Corinthians 1:19, "Paul cites the second half of this verse (**14**) in order to demonstrate the folly of the world's wisdom. In Isaiah's day – when faced with the approaching Assyrian army – a common wisdom was to form an alliance with Egypt, to rely on their horses, the multitude of their chariots, and the great strength of their horseman." The woe pronounced in **verse 15** is because "they think they can hide their plans from the Lord". The potter reference in **verse 16** is a description of their attempt to "usurp God's place". The "imagery... dates back to the account of God forming Adam. For the clay to command the potter turns things upside down, making the creature the Creator." **Verses 18-19** are quoted by Jesus as "evidence of His ministry". It is the answer He gives to John's disciples when they are sent to see if Jesus is really the One.

Adapted from foot notes of The Lutheran Study Bible, Concordia Publishing House, 2009, pages 1136-7.

**Psalm 14; RCL, Psalm 34:15-22 or Psalm 84 (Psalm 119:129-136; RCL, Psalm 15 or Psalm 45:1-2, 6-9)**

*"Fallen Man and a Faithful God* This Psalm is simply titled, *To the Chief Musician. A Psalm of David*. With this title, we have the author (**David**) and the intended audience (*the Chief Musician*), whom we can take to represent more than a choir leader such as Asaph; it looks to the ultimate Musician of the universe, God Himself. "The thought of the whole psalm is that the safety of godliness, and the peril of ungodliness." (Morgan)..."

- <https://enduringword.com/bible-commentary/psalm-14/> ©2018 David Guzik – No distribution beyond personal use without permission

### **The Fool Says, There Is No God**

*To the choirmaster. Of David.*

14 The fool says in his heart, "There is no God."

They are corrupt, they do abominable deeds;  
there is none who does good.

<sup>2</sup> The LORD looks down from heaven on the children of man,  
to see if there are any who understand,<sup>[a]</sup>  
who seek after God.

<sup>3</sup> They have all turned aside; together they have become corrupt;  
there is none who does good,  
not even one.

<sup>4</sup> Have they no knowledge, all the evildoers  
 who eat up my people as they eat bread  
 and do not call upon the LORD?

<sup>5</sup> There they are in great terror,  
 for God is with the generation of the righteous.

<sup>6</sup> You would shame the plans of the poor,  
 but<sup>[b]</sup> the LORD is his refuge.

<sup>7</sup> Oh, that salvation for Israel would come out of Zion!  
 When the LORD restores the fortunes of his people,  
 let Jacob rejoice, let Israel be glad.

- a. [Psalm 14:2](#) Or *that act wisely*
- b. [Psalm 14:6](#) Or *for*

**“Title.** This admirable ode is simply headed, "To the Chief Musician, by David." The dedication to the Chief Musician stands at the head of fifty-three of the Psalms, and clearly indicates that such psalms were intended, not merely for the private use of believers, but to be sung in the great assemblies by the appointed choir at whose head was the overseer, or superintendent, called in our version, "the Chief Musician," and by Ainsworth, "the Master of the Music." Several of these psalms have little or no praise in them, and were not addressed directly to the Most High, and yet were to be sung in public worship; which is a clear indication that the theory of Augustine lately revived by certain hymn book makers, that nothing but praise should be sung, is far more plausible than scriptural. Not only did the ancient Church chant hallowed doctrine and offer prayer amid her spiritual songs, but even the wailing notes of complaint were put into her mouth by the sweet singer of Israel who was inspired of God...

The apostle Paul, in [Romans 3:1-31](#) , has shown incidentally that the drift of the inspired writer is to show that both Jews and Gentiles are all under sin; there was, therefore, no reason for fixing upon any particular historical occasion, when all of history reeks with terrible evidence of human corruption. With instructive alterations, David has given us in [Psalms 53:1](#) - 6 a second edition of this humiliating psalm, being moved of the Holy Ghost thus doubly to declare a truth which is ever distasteful to carnal minds.

**Division.** The world's foolish creed ( [Psalms 14:1](#) ); its practical influence in corrupting morals, [Psalms 14:1-3](#) . The persecuting tendencies of sinners, [Psalms 14:4](#) ; their alarms, [Psalms 14:5](#) ; their ridicule of the godly, [Psalms 14:6](#) ; and a prayer for the manifestation of the Lord to his people's joy.

“

<https://www.biblestudytools.com/commentaries/treasury-of-david/psalms-14-1.html>

Charles H. Spurgeon

**Ephesians 5:22-33; RCL, Ephesians 6:10-20 (Ephesians 6:10-20; RCL, James 1:17-27)**

Final reading from Ephesians that began July 15 through September 2.

[Ephesians 5:21-33](#) is a passage that is often considered crucial in understanding the obligations of husbands and wives in Christian marriages. When we study and speak about this

*passage, phrases are usually dissected and closely examined, and certain words and phrases are highlighted, especially those that relate to the wife's obligation. However, I have rarely heard a minister speak at length about the primary message that Paul presents in this passage. What is Paul's main point here?*

*When we step back and read the whole passage in English there seems to be an overall lack of cohesion in Paul's writing. Paul seems to be alternating between different subjects. Paul mentions wives, then husbands, then Jesus and the Church, then husbands, and then wives again. This chopping and changing makes for confusing reading for most readers who are used to English literary styles. But it would not have been confusing for people in Bible times.*

*Paul used a common literary device used in the Bible, Old and New Testament. He used a chiasm to draw people's attention to his main point. A chiasm is a way of arranging thoughts in sentences to form an X-shaped pattern.[1] The thoughts are stated sequentially in one direction until a main point or climax is reached; then the thoughts are repeated in reverse order. In a chiasm, the main point is often at the centre of a passage. [Ephesians 5:22-33](#) is in fact beautifully structured with a vital main point at the centre.*

*By understanding the chiastic structure of [Ephesians 5:22-33](#) we can see that Paul makes two (or more) corresponding statements about wives, husbands, and Jesus and the church; and he repeats key thoughts such as sanctification, love, and the head-body metaphor, etc. It is important to consider each statement along with its corresponding statement to gain a fuller understanding of Paul's teaching in this passage..." (continued after the reading)*

## **Wives and Husbands**

<sup>22</sup> Wives, submit to your own husbands, as to the Lord. <sup>23</sup> For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.

<sup>24</sup> Now as the church submits to Christ, so also wives should submit in everything to their husbands.

<sup>25</sup> Husbands, love your wives, as Christ loved the church and gave himself up for her, <sup>26</sup> that he might sanctify her, having cleansed her by the washing of water with the word, <sup>27</sup> so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.<sup>[a]</sup> <sup>28</sup> In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup> For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, <sup>30</sup> because we are members of his body. <sup>31</sup> "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh." <sup>32</sup> This mystery is profound, and I am saying that it refers to Christ and the church. <sup>33</sup> However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

- a. [Ephesians 5:27](#) Or holy and blameless

"Here is [Ephesians 5:22-33](#) arranged to show the chiastic structure. I've underlined keywords that are repeated in the corresponding statement.

A Wives, [be submissive] to your own husbands as to the Lord

B For the husband is the head of the wife, as Christ also is the head of the church

C He himself is the Saviour of the body

D But as the church is subject to Christ, also the wives to their husbands in everything

E Husbands, love your wives just as Christ also loved the church, and gave himself up for her

F That He might sanctify her, having cleansed her by the washing of water with the word

X That he might present to himself the church in all her glory

F1 Having no spot or wrinkle or any such thing, but that she would be holy and blameless

E1 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself.

D1 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also the church.

C1 Because we are members of his body.

B1 For this cause a man shall leave his father and mother, and shall cleave to his wife, and the two shall become one flesh.

*BX This mystery is great, but I am speaking with reference to Christ and with reference to the church.*

B2 Nevertheless, let each individual among you also love his own wife even as himself

A1 And the wife is to respect her husband.

When we recognise the structure of this passage we can more clearly see Paul's message. Paul's main message here is not just about marriage; it is about Christ and the Church ([Eph. 5:27, 32](#)). The point he is highlighting is that Jesus wants to sanctify the Church and present to himself the Church in all her glory. This glorious message is lost when we persistently focus on the obligations of wives and husbands and try to interpret this passage only through the lens of pre-supposed gender roles."

- <https://margmowczko.com/pauls-main-point-in-eph-5-22-33/> Marg Mowczko, “north of Sydney, Australia.”

Observation: Google “Chiastic interpretation of Ephesians” and try the link to [www.wonderful1.com](http://www.wonderful1.com) for an extensive list of other examples of chiastic, Biblical passages. The Cuyahoga County Library system blocks most links that appear under that search.

- Other examples from [www.wonderful1.com](http://www.wonderful1.com): “Genesis 3:5-3:22, Genesis 23:7-18, Genesis 23:17-20, Genesis 37:5-8, Genesis 50:22-26, Exodus 3:8-3:17, Exodus 6:1-11, Exodus 6:12-30, Exodus 22:28-23:13, Exodus 23:24-33, Exodus 24:9-18, Exodus 24 !-9, Exodus 29:43-45, Exodus 31:13-17, Exodus 32:1-34:17, Numbers 9:18-23, Deuteronomy 3:25- 4:22, Deuteronomy 8:3-16, Deuteronomy 9:6-13, Joshua 22:10-34, Judges 1, 2 Samuel 7:19-29, 1 Kings 1:10-19, 2 Kings 2:2-25, 2 Chronicles 5:12-7:6, 2 chronicles 1:1-9:31, Jonah 1:3, Hosea 1:9- 2:23.”

Try the link – if it doesn’t work you will have to look them up yourself and figure out the pattern. Start with Jonah 1:3 – it’s pretty easy.

### **Mark 7:1-13; RCL, John 6:56-69 (Mark 7:14-23; RCL, Mark 7:1-8, 14-15, 21-23)**

Allow Tevye from “Fiddler on the Roof” to introduce today’s Gospel.”

- <https://www.youtube.com/watch?v=7V2lxFWBqfI>

*“[TEVYE, spoken] A fiddler on the roof. Sounds crazy, no? But in our little village of Anatevka, you might say every one of us is a fiddler on the roof, trying to scratch out a pleasant, simple tune without breaking his neck. It isn't easy. You may ask, why do we stay up there if it's so dangerous? We stay because Anatevka is our home... And how do we keep our balance? That I can tell you in one word... tradition!*

*[VILLAGERS] Tradition!*

*[TEVYE, spoken] Because of our traditions, we've kept our balance for many, many years. Here in Anatevka we have traditions for everything... how to eat, how to sleep, even, how to wear clothes. For instance, we always keep our heads covered and always wear a little prayer shawl... This shows our constant devotion to God. You may ask, how did this tradition start? I'll tell you - I don't know. But it's a tradition... Because of our traditions, everyone knows who he is and what God expects him to do...”*

<https://genius.com/Jerry-bock-prologue-tradition-main-title-lyrics>

#### **“The Question (verses 1-5)**

Mark tells us that some Pharisees now come along with scribes “down from Jerusalem,” revealing the seriousness of their concerns, since Jerusalem is “Judaism central,” as if a new Olympic-caliber athlete were receiving a visit from officials from Colorado Springs (see also 3:22). The Pharisees and scribes have noticed that some of Jesus’ disciples eat with defiled hands, and ask why they do not follow the tradition of the elders by washing before they eat.

The word for “defiled,” *koinos* (“common”), signifies that the disciples have not set themselves apart for God by making themselves ritually pure. Since a master trains his disciples, their question is a veiled critique of Jesus’ teaching (see also 2:18, 23-24). Mark gives the reader inside information by describing the ceremonial practices of the Pharisees (verses 3-4), oral law which includes washing hands, cups, and various vessels. By this tradition, the Pharisees extend the worship

*of the Temple to the household. This oral law shows people how to set themselves apart for God in the midst of foreign occupation.”*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1226](https://www.workingpreacher.org/preaching.aspx?commentary_id=1226) [Elizabeth Shively](#)  
Lecturer in New Testament Studies, University of St. Andrews, St. Andrews, Scotland, UK

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

### Traditions and Commandments

<sup>7</sup> Now when the Pharisees gathered to him, with some of the scribes who had come from Jerusalem, <sup>2</sup> they saw that some of his disciples ate with hands that were defiled, that is, unwashed. <sup>3</sup> (For the Pharisees and all the Jews do not eat unless they wash their hands properly,<sup>[a]</sup> holding to the tradition of the elders, <sup>4</sup> and when they come from the marketplace, they do not eat unless they wash.<sup>[b]</sup> And there are many other traditions that they observe, such as the washing of cups and pots and copper vessels and dining couches.<sup>[c]</sup>) <sup>5</sup> And the Pharisees and the scribes asked him, “Why do your disciples not walk according to the tradition of the elders, but eat with defiled hands?” <sup>6</sup> And he said to them, “Well did Isaiah prophesy of you hypocrites, as it is written,

“This people honors me with their lips,  
but their heart is far from me;  
<sup>7</sup> in vain do they worship me,  
teaching as doctrines the commandments of men.”

[Cited from Isa. 29:13; \[Ezek. 33:31\]](#)

<sup>8</sup> You leave the commandment of God and hold to the tradition of men.”

<sup>9</sup> And he said to them, “You have a fine way of rejecting the commandment of God in order to establish your tradition! <sup>10</sup> For Moses said, ‘Honor your father and your mother’; and, ‘Whoever reviles father or mother must surely die.’ <sup>11</sup> But you say, ‘If a man tells his father or his mother, “Whatever you would have gained from me is Corban”’ (that is, given to God)<sup>[d]</sup>— <sup>12</sup> then you no longer permit him to do anything for his father or mother, <sup>13</sup> thus making void the word of God by your tradition that you have handed down. And many such things you do.”

- a. [Mark 7:3](#) Greek *unless they wash the hands with a fist*, probably indicating a kind of ceremonial washing
- b. [Mark 7:4](#) Greek *unless they baptize*; some manuscripts *unless they purify themselves*
- c. [Mark 7:4](#) Some manuscripts omit *and dining couches*
- d. [Mark 7:11](#) Or *an offering*

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

Welcome back to Mark! After six weeks (RCL) in John’s “bread of life” chapter, you’re probably more than ready to come back to the extended story Mark is telling about Jesus. But

what an odd place to land: right in the middle of an argument so routine it feels peculiar to read about it in the Bible. I mean, I don't know about you, but I'm pretty sure I've not only overheard this argument before, but actually participated in it. About washing your hands before dinner, that is. In fact, it was a fairly routine part of the day when my kids were younger (and only occasionally – but *still!* – a part of our routine now that they're teens.)

That can't surely be what's going on in this passage, can it, an argument about washing hands before eating that has probably been repeated in each and every one of our homes? Yes and no. Yes, it really is about the practice of washing hands. No, as is often true in such arguments, there is often more going on beneath the surface than initially meets the eye. With our kids, maybe they just forgot. Or maybe they've decided that even though Mom and Dad think this hand washing-thing is important, they don't, and, while they're at it, maybe they're tired of *all* the rules Mom and Dad are making. So maybe not washing their hands, in this case, is less about forgetfulness and more about testing their parents' authority.

The same thing is happening here. It's not just about washing hands, it's about the tradition and authority behind that practice... In short, the Pharisees want to know, just who does Jesus think he is to flout the tradition of the elders?

With this in mind, Dear Partner, I'd be interested in asking our community just how much they are willing to change in order to reach a new generation with the Gospel. And, perhaps just as importantly, what are they unwilling to change. What tradition, that is, is so important that no matter whether it helps us achieve our mission or not it preserves our sense of the orderliness of the world and shores up our identity and therefore can't be touched?..

That won't be an easy journey, of course. You've probably heard the old joke, "How many Lutherans [substitute your community] does it take to change a light bulb?" "Change? Change? My grandfather donated that lightbulb!" We love our traditions. I love our traditions. They have helped to mediate the faith to us in countless ways. But what if they're not doing that for the emerging generation? ...

➤ <http://www.davidlose.net/2015/08/pentecost-14-b-tradition/> David Lose

"The following Bible study is from a larger course entitled, THE LIFE OF CHRIST: A Study in the Four Gospels. This 54 week course for the laity will be available for congregations in 2006. Basic text for the course: SYNOPSIS OF THE FOUR GOSPELS, Kurt Aland, English Edition, P. 139. Introductory Comments about the Pharisees." *It includes the additional verses the Lutheran Lectionary has next week. The Revised Common Lectionary will include both weeks' readings next week.*

➤ [http://www.sermonsfromseattle.com/series\\_b\\_traditions\\_GA.htm](http://www.sermonsfromseattle.com/series_b_traditions_GA.htm)



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