

## 16th Sunday after Pentecost September 9, 2018

15<sup>th</sup> Sunday after the Trinity Proper 18 (23)

Year B – the Gospel of Mark

**LUTHERAN**

# LIVING THE ^ LECTIONARY

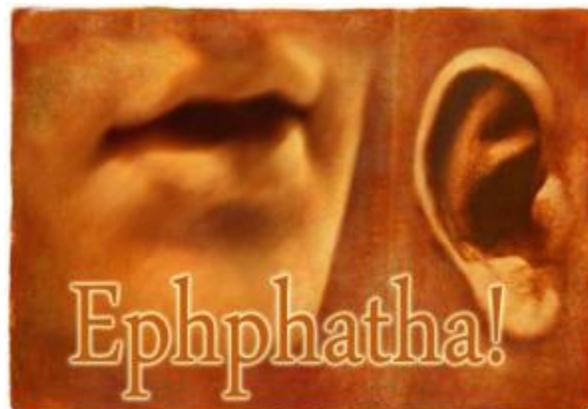
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the  
rhythms of the readings part of the rhythms of your life.*

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- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
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<https://soysi.wordpress.com/2015/09/04/ephphatha-23rd-sunday-year-b-mk-7-31-37-2/>

### Hymn of the Day

**Lutheran Service Book (LSB) 797 The Lutheran Hymnal (TLH) 26**

“Praise the Almighty, my soul, adore Him”

“(Translator) Alfred Brauer was born on August 1, 1866, near Adelaide, Australia. He studied law in Australia, but switched to theology, went to America and graduated from Concordia Theological Seminary in Springfield, Illinois (1890). He returned to Australia to serve as a pastor, and also edited the *Australian Lutheran*, and contributed translations to the 1925 *Australian Lutheran Hymn-Book*. He also was the author of *Under the Southern Cross*. He died on October 16, 1949. NN, *Hymnary*”

- [https://hymnary.org/person/Brauer\\_AER](https://hymnary.org/person/Brauer_AER)
- <https://www.youtube.com/watch?v=SwvF32afcsc> An introduction on organ arranged by Robert Lind, played by Johnora Hildebrand
- <https://www.youtube.com/watch?v=qiw8OknhAeg> Straight from TLH (The Lutheran Hymnal) on piano. [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=Ju3ixM9Y3Js> Have some company as the congregation sings 797 from LSB (Lutheran Service Book) Higher Things® youth conference, Te Deum 2015, recorded in Grand Rapids, Michigan.

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 35:4-7a; Revised Common Lectionary (RCL), Isaiah 35:4-7a or Proverbs 22:1-2, 8-9, 22-23 (Next week: Isaiah 50:4-10; RCL, Isaiah 50:4-9a or Proverbs 1:20-33)**

“...Isaiah 35:4--7a begins with a brief instruction to exhort the people not to fear (verse 4). The lection emphasizes the great reversal that comes about through the LORD's presence. Both the people and the desert land will be transformed (verses 5--7a). While this reading does capture some of the essence of the entire chapter, the oracle's complete meaning becomes clear only in its broader context.

*Isaiah 35:4--7a is a small selection from the larger vision found in 35:1—10...”*

➤ [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=412](https://www.workingpreacher.org/preaching.aspx?commentary_id=412) [Frank M. Yamada](#) Director of the Center for Asian American Ministries, McCormick Theological Seminary, Chicago, IL

<sup>4</sup> Say to those who have an anxious heart,

“Be strong; fear not!

Behold, your God

will come with vengeance,

with the recompense of God.

He will come and save you.”

<sup>5</sup> Then the eyes of the blind shall be opened,  
 and the ears of the deaf unstopped;  
<sup>6</sup> then shall the lame man leap like a deer,  
 and the tongue of the mute sing for joy.  
 For waters break forth in the wilderness,  
 and streams in the desert;  
<sup>7</sup> the burning sand shall become a pool,  
 and the thirsty ground springs of water;  
*in the haunt of jackals, where they lie down,  
 the grass shall become reeds and rushes.*

"This is one of those texts for which many of the hearers will know not only the words but the tune, because it stands behind the well-known alto recitative in George Frideric Handel's Messiah.\*

"Then shall the eyes of the blind be opened." For these people, the preacher's challenge will be to help them hear it afresh.

For others, of course, the text will be so fresh as to be incomprehensible. Lebanon? Carmel? Sharon? The blind see? The lame walk? Highways in the desert? What in the world is this all about?

So the preacher is stuck between a rock and a hard place. "Obviously, this text is about Jesus," say some; while others observe, "This text is about a world of which I know nothing." What to do?

One way to help all people actually see and hear this passage is to help them realize how carefully the prophet has put it together, to introduce people to the beauty of its poetry... The goal, of course, is not to admire the structure for its own sake, but to appreciate its contribution to the text's meaning...

The prophet has taken great care with these verses (one might say that as a student he got all A's in poetry). They are marked by a concentric structure that is quite common to Hebrew poetry-and which might require a very brief explanation: both individual verses and longer units of text can be marked by something like an a-b-b-a or a-b-c-d-c-b-a pattern. Today's passage (vv. 1-7) begins and ends with a focus on creation...

But let's look inside those bookends of the text that focus on creation. In the next layer of the passage, human beings are also being transformed: hands, knees, and hearts are made strong (vv. 3-4a); eyes, ears, limbs, and tongue are healed (vv. 5-6a). (Note that seven elements are mentioned: the transformation is complete!) Again, amazing things are happening. Revel in them. Appreciate the possibility of the removal of pain, the healing of all that stands in the way of song and dance...

But what is going on here? And how? In this case, the key comes in the middle. At the center of the concentric circles that describe the restoration of creation and humanity is God: "Here is your God," announces the prophet (v. 4b)-God coming with power to overcome the wickedness, disease, and disorder that stand in the way of God's breathtaking new age. The structure, then, is this: creation-humanity-God-humanity-creation (a-b-c-b-a). At the center is God, who comes to "save." Among other things, this text helps us understand what it means to "be saved" in the Bible-not at all something that pertains only to individual souls, but rather a transformation of humanity and creation that enables all to sing together in present and eternal joy.

God, says the text, is the one with power to transform creation and humanity-and, look, here he comes! This is not an abstract or even eternal truth; it is a present announcement: God is showing up. Watch what happens!...

In Christ, God is in our midst, in the center of our lives and our world-just as God stands in the center of our text-and God means to do surprising things there.”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=10](http://www.workingpreacher.org/preaching.aspx?commentary_id=10) **Fred Gaiser**  
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

\*The alto part is a short introduction to this part of Handel’s Messiah. The first link is to a traditional presentation: <https://www.youtube.com/watch?v=dC-MBOI9qLM> The second is from a theatrical presentation based on the music, but not seen through traditional eyes; start at minute 50. If it gets your attention try the entire performance: <https://www.youtube.com/watch?v=3LsZpitl-cl> THEATER AN DER WIEN

**Psalm 146; RCL, Psalm 146 or Psalm 125 (Psalm 116:1-9; RCL, Psalm 116:1-9 or Wisdom of Solomon 7:26- 8:1, or Psalm 19)**

### **“A Closing Quintet: Psalms 146-50**

*Psalms 138-145 make up the final collection of psalms marked "Of David" in the Psalter. The collection concludes with the promise, "My mouth will speak the praise of the LORD..." (145:21). Psalms 146-150 then express that praise, each psalm beginning and ending with "Praise the LORD!" (in Hebrew, "Hallelujah!"). This quintet closes the entire Book of Psalms.*

*The circle of those invited to praise in this closing quintet is continually expanding. First, the individual calls himself or herself to praise ("O my soul") and resolves to do so (146:1-2). Then the call goes out to the people of Jerusalem (147:12) or Israel (149:2) to praise. Finally, the quintet closes with an invitation to "everything that breathes" to join in the praising (150:6)..."*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1469](https://www.workingpreacher.org/preaching.aspx?commentary_id=1469) **James Limburg**  
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

### **Put Not Your Trust in Princes**

146 Praise **the LORD!**

Praise **the LORD**, O my soul!

<sup>2</sup> I will praise **the LORD** as long as I live;

I will sing praises to my God while I have my being.

<sup>3</sup> Put not your trust in princes,  
in a son of man, in whom there is no salvation.

<sup>4</sup> When his breath departs, he returns to the earth;  
on that very day his plans perish.

<sup>5</sup> Blessed is he whose help is the God of Jacob,  
whose hope is in **the LORD** his God,

<sup>6</sup> who made heaven and earth,  
the sea, and all that is in them,  
who keeps faith forever;

<sup>7</sup> who executes justice for the oppressed,  
who gives food to the hungry.

**The LORD** sets the prisoners free;

<sup>8</sup> **the LORD** opens the eyes of the blind.

**The LORD** lifts up those who are bowed down;

**the LORD** loves the righteous.

<sup>9</sup> **The LORD** watches over the sojourners;

he upholds the widow and the fatherless,

but the way of the wicked he brings to ruin.

<sup>10</sup> **The LORD** will reign forever,

your God, O Zion, to all generations.

Praise **the LORD!**

#### “...Providence and Praise

The call to praise is reinforced by the abundant references to the covenant name of the Lord throughout the psalm (Yahweh, eleven times; plus El/Elohim four times). The saturation of God's name is itself a testament to the ubiquitous providence of God. While it is true that many psalms praise God for specific, miraculous acts of individual and national deliverance, the argument here is precisely that these divine acts are not special interventions, not extraordinary instances of divine compassion, but rather Israel's characteristic language of Yahweh's providential presence in the world...<sup>4</sup>

#### The Infinite King and Finite Princes

Psalm 146 provides energy to the theme of God's providential involvement by linking it to God's righteous rule from Zion (verse 10) and presenting a stark contrast between this king who "will reign forever" and "princes . . . mortals in whom there is no hope" (v. 3; see also Psalm 118:9). The Hebrew wordplay in verses 3-4 undermines any merely human source of deliverance, for 'adam ("mortals") must return to 'adamah ("earth"), invoking the judgment of Genesis 3:19. Jewish intertestamental literature also drew on this ancient tradition, finding comfort in the fact that oppressive rulers would not remain forever...”

(Weiser, 830; L. Allen, *Psalms 101-150* (Word, 1983), 302. J. Kselman suggests an interesting chiasmic arrangement, with praise (1-2, 10) surrounding two wisdom sections (3-5, 8c-9), with a central theme of God as creator and redeemer (5-8b). See "Psalm 146 in its Context" *CBQ* 50 (1988): 591-592.)

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=360](http://www.workingpreacher.org/preaching.aspx?commentary_id=360) **James K. Mead** Associate Professor of Religion, Northwestern College, Orange City, IA

**James 2:1-10, 14-18; RCL, James 2:1-10, (11-13), 14-17 (James 3:1-12; RCL, the same reading)**

*“The exposition in last week’s passage (RCL), James 1:17-27, can strike readers as abstruse and random; this morning’s lesson, however, is clear and pointed as broken glass.*

*James poses a hypothetical situation to his readers -- or perhaps describes a situation he knows already to be going on. This focal example takes up the themes that James has already flagged up as pivotal for his theology, and shows how a scene from everyday life illustrates exactly the failings against which he had warned readers.*

*In the first chapter, James has drawn out a vision of faithfulness to God in which we demonstrate our fidelity by reflecting God’s character in our human lives. Whereas life apart from God succumbs to desire, leading people to sin and thence to death, James urges his readers to adopt their identity as true children of God by living in the Father’s way. They need to keep their faithfulness to God whole-hearted and consistent, lest they waver and turn away; and their steadfast faithfulness should be manifest...*

*(The lectionary permits omitting James 2:11-13. Verse 11 does -- confusingly -- seem to take it for granted that the congregation tolerates murder; and suggests that if you commit murder, that might lead even to adultery. It’s easy to see why they might skip that! But the assurance in v 12 that “mercy triumphs over judgment” provides a vital balance for the ominous warnings James addresses to wavering readers. Though v 11 might lead to some difficult questions after the service, I would firmly encourage including these verses for the opportunity to pair James’s stringent exhortation to costly discipleship with the reassurance that the God who will judge our half-heartedness will all the more demonstrate mercy to us.)...*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2606](http://www.workingpreacher.org/preaching.aspx?commentary_id=2606) **A.K.M. Adam** Tutor in New Testament, St. Stephen's House, Oxford University, Oxford, England, U. K.

## **The Sin of Partiality**

2 My brothers,<sup>[a]</sup> show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. <sup>2</sup> For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, <sup>3</sup> and if you pay attention to the one who wears the fine clothing and say, “You sit here in a good place,” while you say to the poor man, “You stand over there,” or, “Sit down at my feet,” <sup>4</sup> have you not then made distinctions among yourselves and become judges with evil thoughts? <sup>5</sup> Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? <sup>6</sup> But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? <sup>7</sup> Are they not the ones who blaspheme the honorable name by which you were called?

<sup>8</sup> If you really fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well. <sup>9</sup> But if you show partiality, you are committing sin and are convicted by the law as transgressors. <sup>10</sup> For whoever keeps the whole law but fails in one point has become guilty of all of it. <sup>11</sup> *For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law.* <sup>12</sup> So speak and

*so act as those who are to be judged under the law of liberty. <sup>13</sup> For judgment is without mercy to one who has shown no mercy. Mercy triumphs over judgment.*

### **Faith Without Works Is Dead**

<sup>14</sup> What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? <sup>15</sup> If a brother or sister is poorly clothed and lacking in daily food, <sup>16</sup> and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good<sup>[b]</sup> is that? <sup>17</sup> So also faith by itself, if it does not have works, is dead.

<sup>18</sup> But someone will say, “You have faith and I have works.” Show me your faith apart from your works, and I will show you my faith by my works.

- a. [James 2:1](#) Or *brothers and sisters*; also verses [5](#), [14](#)
- b. [James 2:16](#) Or *benefit*

“The second chapter of James offers a far-reaching treatment of the life of faith.

The passage begins with a question about what faith actually is (James 2:1). In reflecting on the first chapter of James last week, we noted that the author is concerned about an understanding of faith that is too small. People may want to reduce faith to a series of statements that people profess to believe, but for James, faith is what is operative in a person's life. People act on the basis of what they believe to be true. So if people say one thing but do something else, James would say their actual faith is the faith that underlies their actions. People must believe in something if they are to act at all. The question is whether the faith that actually shapes their lives is faith in Jesus Christ or something else...

At this point, James calls readers back to a central teaching of the faith: "Love your neighbor as yourself" (2:8). There is nothing remarkable in this. The gospels and letters of Paul lift up the centrality of this same command (Leviticus 19:18; Matthew 22:39; Mark 12:31; Romans 13:9; Galatians 5:14). What characterizes James's use of the commandment is its practical application to ordinary life. He puts people in an uncomfortable position by pointing out that if you really believe in Jesus, you presumably believe that the commandment to love one's neighbor is important. And if you believe that, then why would you be so solicitous toward those above you on the social scale and indifferent toward those below you?...

If faith is reduced to saying a few words like "I believe," then the expression of faith can be reduced to a few words like telling a homeless person, "Have a nice day." For James, faith begins with a word--the Word of God that gives us new life, as he said earlier (1:18). And if that Word from God gives people life, then those who live out that Word extend life to others. Faith is what is active in a person's life, actively giving life to you and to those around you. If it is not active, it is not faith.

One might wonder, "Where is the good news in a passage like this one?" The passage is unrelenting in the way it goes after the question of what it means to live as a person of God, and it does not let people off the hook. One response is that James clearly spoke the good news in the previous chapter, where he spoke about the generous gifts of God (1:17-18). But another response is that James reframes the question. He wonders, "Where is the good news *for your neighbor*?" James wants the good news to be experienced--*by* each believer and *through* each believer to the many others who need a tangible expression of grace."

[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=384](http://www.workingpreacher.org/preaching.aspx?commentary_id=384) **Craig R. Koester**  
Vice President of Academic Affairs, Professor and Asher O. and Carrie Nasby Chair of New Testament, Luther Seminary, Saint Paul, Minn. *You may wish to read the entire commentary and see how he frames the chapter around an understanding of class status and “loving the neighbor”.*

**Mark 7:(24-30) 31-37; RCL, Mark 7:24-37(Mark 9:14-29; RCL, Mark 8:27-38)**

### **The Holy Gospel according to St. Mark, the 7th Chapter”**

*“Ephphatha!” It is not a dream, and our life is not going in circles. It might seem that we are not heading to the right direction, or that we are going farther and farther away from the place we want to be. But, as always, it is happening for a reason. God is taking us somewhere, leading us by the hand, to bring us closer to Him and to make us truly listen to Him.*

*Be opened! It is an assurance, not a command. It is Jesus’ way of saying that He is always near us. The road might seem long, winding, and unkind. Our troubles might seem unending. But when He is with us and when our hearts are open to Him, we are exactly where we are supposed to be.”*

➤ <https://soysi.wordpress.com/2015/09/04/ephphatha-23rd-sunday-year-b-mk-7-31-37-2/> Posted by: **soysi**

*“The RCL throws another curve ball this week. Last week it was cutting out part of the text; this week it’s piling one story on another. So, the choice is to either preach both, or skip one of them to concentrate on the other. Preaching both might not be the best choice, since each story has its own unique message.*

*One thing that unites them, however, is that both take place deep in Gentile territory. Tyre is way up in the north, and the woman is clearly identified as a Gentile. The Decapolis is closer to Jesus’ home territory of Galilee, but it is largely populated by Gentiles. In this way, Mark follows up the controversy over washing hands and its emphasis on Jewish distinctiveness with a foray by Jesus into the heart of Gentile territory...” (continued after the reading)*

#### **The Syrophenician Woman's Faith**

*<sup>24</sup> And from there he arose and went away to the region of Tyre and Sidon.<sup>[a]</sup> And he entered a house and did not want anyone to know, yet he could not be hidden.*

*<sup>25</sup> But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. <sup>26</sup> Now the woman was a Gentile, a Syrophenician by birth. And she begged him to cast the demon out of her daughter.*

*<sup>27</sup> And he said to her, **“Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.”** <sup>28</sup> But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.” <sup>29</sup> And he said to her, **“For this statement you may go your way; the demon has left your daughter.”***

*<sup>30</sup> And she went home and found the child lying in bed and the demon gone.*

#### **Jesus Heals a Deaf Man**

*<sup>31</sup> Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. <sup>32</sup> And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him.*

<sup>33</sup> And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. <sup>34</sup> And looking up to heaven, he sighed and said to him, *“Ephphatha,”* that is, *“Be opened.”* <sup>35</sup> And his ears were opened, his tongue was released, and he spoke plainly. <sup>36</sup> And Jesus<sup>[b]</sup> charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. <sup>37</sup> And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

- a. [Mark 7:24](#) Some manuscripts omit *and Sidon*
- b. [Mark 7:36](#) Greek *he*

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

*“...Jesus’s healing of the daughter of the Syro-Phoenician woman. This is certainly the one of the two that that demands attention because of the strangeness of Jesus’s words and reactions. I will then follow with a few comments on the second story of the deaf mute.*

*Right from the start there’s something strange about Jesus here. With no real explanation, Mark writes that Jesus “entered a house and didn’t want anyone to know it.” (vs 24) Is it because he’s in Gentile territory and he doesn’t want to mingle with them? Is it because he’s tired and needs a break? In either case, this doesn’t fit our usual picture of Jesus as an exemplar of love and availability. As is often the case in Mark, he paints a much more human picture of Jesus.*

*But the news of Jesus’ presence cannot go unnoticed. How does this woman know about Jesus? Mark explains none of this. This woman’s daughter is trapped in the heart of darkness, possessed by a demon, and the mother is desperate to find a way out. She fell at Jesus feet. Strangely, that’s all the text says. In this account she never actually says what she needs from Jesus. Perhaps her request is assumed in her falling at Jesus’ feet.*

*But Jesus is quick to reply, and it certainly sounds like an insult. “First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to the dogs [Gentiles].” We need to fill in that she us a Gentile, which Mark evidently assumes because he has already made clear that Jesus is among the Gentiles. (vs. 27) (It seems somewhat odd that Mark, who is often quick to explain Jewish words and practices, fails to interpret Jesus words about feeding the children’s bread to the dogs.)...*

The story of the healing of the deaf-mute that follows, which is also part of our lection, has some interesting ties to the story of the Syro-Phoenician woman. Both likely have to do with Gentiles (taking place in Decapolis), and in both cases Jesus acts in ways we may find strange.

What strikes me in this episode is the deeply human and intimate way Jesus dealt with this deaf-mute. Think about how a deaf-mute might respond to this situation with a stranger—fearful, uncomprehending. Jesus leads him away from the crowds to gain his full attention. And instead of words, he uses actions to signal his intent— fingers in the ear and spittle on the tongue. The spit might be a stretch, except that spit was thought to have some healing qualities.

And then the deep sigh, the single Aramaic word that sounds like a sigh, *“Ephphatha!”* (“Be Opened” is the motto of Gallaudet University, the national school for the deaf.) It’s interesting that Mark should keep this word, so strange to his Gentile

audience. Perhaps he is intent on capturing exactly that deeply human element in the story for his readers and for us.

Jesus's "Don't tell anyone" is almost a joke. You heal a deaf mute, of all people, and instruct him not to tell anyone. If it were a leper, that might work, but how are you going to keep a healed deaf-mute from talking about it?

Finally, Mark wants us to notice the crowds and hear their response. People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak." (vs. 37) I take it that they are impressed not only by Jesus's healing action, but by his manner, by the way he treated the man.

### Preaching the Text

1). My suggestion would be to choose one of the episodes here for both reading and preaching. Taking on both would, in my opinion, only confuse the congregation. There is certainly enough in either one to launch a sermon. Perhaps you have preached on the parallel in Matthew recently, which makes this a good time to explore the second episode here.

2). A good rule of thumb in dealing with a narrative text is to stick to the story. No matter how familiar it might be to you or even the congregation, the narrative has power to take us places that other forms of communication do not. There's a natural progression that carries people along. As I have pointed out, there are theological issues to be dealt with here, such as the character of Jesus' humanity or the nature of faith, but let the narrative lead you there. I think that the best methodology for preaching a narrative text is to re-tell the story as imaginatively as you can, and then pausing to raise questions or deal with theological issues as you go along.

3). One of the remarkable aspects of this story is the fearless persistence of the woman. She will not take no for an answer. In that way she is a model of faith for us all. Faith is sometimes just hanging in there, trusting in God's grace and goodness even when it seems far away or impossible. This kind of persistence is evident throughout the Bible, from Moses' hard bargaining with God over Sodom (Genesis 18) to his refusal to allow God to abandon or destroy Israel after they built the golden calf in the wilderness (Exodus 32). Like the woman who stood up to Jesus's refusal, faith means we sometimes stand up to God with the kind of no-holds-barred feistiness we see in the Psalms.

- [http://cep.calvinseminary.edu/sermon-starters/proper-18b/?type=the\\_lectionary\\_gospel](http://cep.calvinseminary.edu/sermon-starters/proper-18b/?type=the_lectionary_gospel) Leonard Vander Zee



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