

3rd Sunday after Pentecost, June 25, 2017*

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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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

June 22, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

*Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church
setting, bi-weekly at an assisted living site and used by Lutherans in Africa.*

E-mail puritaspastor@hotmail.com for details.



<http://concordiatheology.org/2016/11/preaching-matthew/>

Hymn of the Day

Lutheran Service Book (LSB) 659 The Lutheran Hymnal (TLH) 258

“Lord of our life and God of our salvation”

“Lord of our life, and God of our salvation, p. 699, i. In the *Life of Edward Bouverie Pusey*, by Canon Liddon, this is looked upon as an original English hymn.

"It was at this time that he [Philip Pusey] composed the well-known 'Hymn of the Church Militant.' . . . 'It refers,' he writes to his brother, 'to the state of the Church'—that is to say, of the Church of England in 1834—assailed from without, enfeebled and distracted within, but on the eve of a great awakening" (vol. i., 1893, pp. 298, 299).

At p. 699, i., this hymn is described as "rather founded on the German than a translation"; but it bears too much resemblance to the German to be regarded as entirely original. *The English Hymnal*, 1906, gives the text of 1840, except that in 1840 stanza ii., 1. 3 is "darts of venom" iii., 1. 2 is "when sin itself," and v., 1. 3 is "or, after." [Rev. James Mearns, M.A.]

--John Julian, *Dictionary of Hymnology, New Supplement* (1907)"

http://hymnary.org/text/lord_of_our_life_and_god_of_our_salva

“HERZLIEBSTER JESU is a sober tune in minor tonality; it provides a strong match for Heermann's text. Sing with solemnity. Accompany in a subdued manner except at the final phrase of stanza 3, "for my salvation," a phrase that merits full organ accompaniment.

--*Psalter Hymnal Handbook*" http://hymnary.org/tune/herzliebster_jesu_cruger

<https://www.youtube.com/watch?v=oGbHLk405BE> Does the melody sound familiar?

<https://www.youtube.com/watch?v=nLnwC-poLEs> "Lord of Our Life" is a stirring, strong, dark, and hopeful hymn all at the same time, calling up images of prayer and repentance in the midst of war and persecution."

*This Sunday is also called the "2nd Sunday after the Trinity", or Proper 7 (12). "The Proper numbers within brackets represent the system used by the Roman Catholic church and The Anglican Church of Canada, based upon the historic Roman lectionary. The Proper numbers without brackets represent the system of numbering used by the rest of the participating church bodies that have adopted the Revised Common Lectionary. The differing numbers do not indicate differing readings, but rather indicate traditional practices.

"<http://www.blc.edu/comm/gargy/gargy1/AlexRing.gpc.html>]

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

Jeremiah 20:7-13: RCL, Genesis 21:8-21 or Psalm 86:1-10, 16-17 (Next Week: Jeremiah 28:5-9; RCL, Genesis 22:1-14 or Psalm 13)

"Reading through this text brings to mind what Professor John Bright once wrote about these "confessions" of Jeremiah:

"Here, indeed, we learn what faith really is: not that smug faith which is untroubled by questions because it has never asked any; but that true faith which has asked all the questions and received very few answers, yet has heard the command, Gird up your loins! Do your duty! Remember your calling! Cast yourself forward upon God!"¹ (The Kingdom of God, 119-20)

The Prophet and his Time

The opening of the book (Jer 1:1-3) indicates that Jeremiah was from a clergy family living in the small town of Anathoth just a few miles north of Jerusalem. Born around 645 BCE, Jeremiah was about 18 when he was called to be a prophet in 627, the thirteenth year of King Josiah's administration (Jer 1:1-3). This was the same year that the emperor Assurbanapal died, signaling that the days of Assyrian empire were numbered. The end came for Assyria with the fall of Nineveh to the Medes and Babylonians in 612, and by 605 Babylon ruled the world, including Judah. The prophet lived through these tumultuous times. He witnessed the end of Assyria, the beginning of Babylonian rule, and the downfall of his own nation Judah, as the ill-advised and arrogant leaders brought the roof down on their head. Jerusalem was burned, and the majority of the citizens were taken into exile in Babylon in 587. Specialists in the study of this prophet have expended enormous energy in seeking to relate the narratives and sayings in the Jeremiah book to the events of these times. In any case, his work extended for some 40 years, from 627 to 587 BCE...:

https://www.workingpreacher.org/preaching.aspx?commentary_id=90 **James Limburg**
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

- ⁷ O LORD, you have deceived me,
and I was deceived;
you are stronger than I,
and you have prevailed.
I have become a laughingstock all the day;
everyone mocks me.
- ⁸ For whenever I speak, I cry out,
I shout, "Violence and destruction!"
For the word of the LORD has become for me
a reproach and derision all day long.
- ⁹ If I say, "I will not mention him,
or speak any more in his name,"
there is in my heart as it were a burning fire
shut up in my bones,
and I am weary with holding it in,
and I cannot.
- ¹⁰ For I hear many whispering.
Terror is on every side!
"Denounce him! Let us denounce him!"
say all my close friends,
watching for my fall.
- "Perhaps he will be deceived;
then we can overcome him
and take our revenge on him."
- ¹¹ But the LORD is with me as a dread warrior;
therefore my persecutors will stumble;
they will not overcome me.

They will be greatly shamed,
for they will not succeed.

Their eternal dishonor
will never be forgotten.

¹² O LORD of hosts, who tests the righteous,
who sees the heart and the mind,^[a]
let me see your vengeance upon them,
for to you have I committed my cause.

¹³ Sing to the LORD;
praise the LORD!
For he has delivered the life of the needy
from the hand of evildoers.

a. [Jeremiah 20:12](#) Hebrew *kidneys*

“..In the midst of this crisis, he voices six laments (Jeremiah 11-20). In essence: God, I’m doing your bidding, so what’s with all this trouble I have to endure; the people are engaged in a whispering campaign against me. Why did you get me into this mess? You didn’t tell me it would be this difficult. It would have been better had I not been born than have to live through this kind of vocational hell (see 20:14-18).

How can Jeremiah talk to God like this? He goes on and on! “The word of the Lord has become for me a reproach and derision all day long” (20:8). “Cursed be the day on which I was born! ...Why did I come forth from the womb to see toil and sorrow and spend my days in shame” (20:14, 18)? Earlier, Jeremiah’s words to God are even more sharply stated (15:18): “Why is my pain unceasing, my wounds incurable, refusing to be healed? Truly, you [God] are to me like a deceitful brook, like waters that fail.”

These laments of Jeremiah recall many (60) psalms, often called lament psalms. For example, Psalm 13:1-2: “How Long, O Lord? Will you forget me forever? How long must I bear pain in my soul and have sorrow in my heart all day long?” ...

How can these biblical characters speak to God like that? But they do, easily and often. Do they not model for us an openness to speak to God in comparable ways? Can we not voice to God our deepest questions and complaints, no holds barred? Certainly these kinds of prayers can be an important way for us to speak to God in difficult times. Given any number of personal crises we may face, these kinds of prayers are a genuine gift...

To conclude: Laments are a God-given way for us to make a situation more open for God, to give God more room to work in our lives. We can be confident that God always has our best interests at heart and will work with our prayers and other factors to create the best possible future.

God is open to taking new directions in view of new times and places, in view of the interaction within the relationship. Yet, never changing will be God’s steadfast love for you and God’s faithfulness to the promises God has made to you. You can trust God to keep promises.

https://www.workingpreacher.org/preaching.aspx?commentary_id=1944

Terence E. Fretheim Elva B. Lovell Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Psalm 91:1-10 (11-16); RCL, the Jeremiah reading or Psalm 69:7-10, (11-15), 16-18 (Psalm 119:153-160, RCL, the Jeremiah reading or Psalm 89:1-4, 15-18)

“...In the whole collection there is not a more cheering Psalm, its tone is elevated and sustained throughout, faith is at its best, and speaks nobly. A German physician was wont to speak of it as the best preservative in times of cholera, and in truth, it is a heavenly medicine against plague and pest. He who can live in its spirit will be fearless, even if once again London should become a lazar-house, and the grave be gorged with carcasses...”(continued after reading)

My Refuge and My Fortress

91 He who dwells in the shelter of the Most High
will abide in the shadow of the Almighty.

² I will say^[a] to the LORD, “My refuge and my fortress,
my God, in whom I trust.”

³ For he will deliver you from the snare of the fowler
and from the deadly pestilence.

⁴ He will cover you with his pinions,
and under his wings you will find refuge;
his faithfulness is a shield and buckler.

⁵ You will not fear the terror of the night,
nor the arrow that flies by day,

⁶ nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.

⁷ A thousand may fall at your side,
ten thousand at your right hand,
but it will not come near you.

⁸ You will only look with your eyes
and see the recompense of the wicked.

⁹ Because you have made the LORD your dwelling place—
the Most High, who is my refuge^[b]—

¹⁰ no evil shall be allowed to befall you,
no plague come near your tent.

¹¹ *For he will command his angels concerning you
to guard you in all your ways.*

¹² *On their hands they will bear you up,
lest you strike your foot against a stone.*

¹³ *You will tread on the lion and the adder;
the young lion and the serpent you will trample underfoot.*

- ¹⁴ *“Because he holds fast to me in love, I will deliver him;
I will protect him, because he knows my name.*
- ¹⁵ *When he calls to me, I will answer him;
I will be with him in trouble;
I will rescue him and honor him.*
- ¹⁶ *With long life I will satisfy him
and show him my salvation.”*

- a. [Psalm 91:2](#) Septuagint *He will say*
- b. [Psalm 91:9](#) *Or For you, O Lord, are my refuge! You have made the Most High your dwelling place*

Where have you heard verses 11-12?

“...This Psalm is without a title, and we have no means of ascertaining either the name of its writer, or the date of its composition, with certainty. The Jewish doctors consider that when the author's name is not mentioned we may assign the Psalm to the last named writer; and, if so, this is another Psalm of Moses, the man of God. Many expressions here used are similar to those of Moses in Deuteronomy, and the internal evidence, from the peculiar idioms, would point towards him as the composer. The continued lives of Joshua and Caleb, who followed the Lord fully, make remarkably apt illustrations of this Psalm, for they, as a reward for abiding in continued nearness to the Lord, lived on "amongst the dead, amid their graves." For these reasons it is by no means improbable that this Psalm may have been written by Moses, but we dare not dogmatize. If David's pen was used in giving us this matchless ode, we cannot believe as some do that he commemorated the plague which devastated Jerusalem on account of his numbering the people. For him, then, to sing of himself as seeing "the reward of the wicked" would be clean contrary to his declaration, "I have sinned, but these sheep, what have they done?"; and the absence of any allusion to the sacrifice upon Zion could not be in any way accounted for, since David's repentance would inevitably have led him to dwell upon the atoning sacrifice and the sprinkling of blood by the hyssop...

...Division. On this occasion we shall follow the divisions which our translators have placed at the head of the Psalm, for they are pithy and suggestive. [Psalms 91:1-2](#) -- The state of the godly. [Psalms 91:3-8](#) -- Their safety. [Psalms 91:9-10](#) -- Their habitation. [Psalms 91:11-13](#) -- Their servants. [Psalms 91:14-16](#) -- Their friend; with the effects of them all.

<http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-91-1.html>

Charles H. Spurgeon

Romans 6:12-23; RCL, Romans 6:1b-11 (*Romans 7:1-13, RCL, Romans 6:12-33*)
The reading from Romans will continue through September 17.

“This reading is a continuation of Romans 6:1-11, where we discussed theological themes of sin and death in relation to Paul’s teachings on the sacrament of baptism and eschatology.

Verses 12-23 orient readers toward living a new life because justification is probably the beginning of what we may call Christian life, which is followed by sanctification. However we

understand justification, one thing that stands clear is that Paul understands a new walk with Christ as the work of grace in which resurrection power propels believers to live worthy lives..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=2053 **Israel**

Kamudzandu Associate Professor of New Testament Studies, Saint Paul School of Theology, Kansas City, Mo

¹² Let not sin therefore reign in your mortal body, to make you obey its passions.

¹³ Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. ¹⁴ For sin will have no dominion over you, since you are not under law but under grace.

Slaves to Righteousness

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, ^[a] you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? ¹⁷ But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, ¹⁸ and, having been set free from sin, have become slaves of righteousness. ¹⁹ I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.

²⁰ For when you were slaves of sin, you were free in regard to righteousness.

²¹ But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. ²² But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. ²³ For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

- a. [Romans 6:16](#) For the contextual rendering of the Greek word *doulos*, see [Preface*](#); twice in this verse; also verses [17](#), [19](#) (twice), [20](#)

**A particular difficulty is presented when words in biblical Hebrew and Greek refer to ancient practices and institutions that do not correspond directly to those in the modern world. Such is the case in the translation of 'ebed (Hebrew) and doulos (Greek), terms which are often rendered "slave." These terms, however, actually cover a range of relationships that require a range of renderings—either "slave," "bondservant," or "servant"—depending on the context. Further, the word "slave" currently carries associations with the often brutal and dehumanizing institution of slavery in nineteenth-century America. For this reason, the ESV translation of the words 'ebed and doulos has been undertaken with particular attention to their meaning in each specific context. Thus in Old Testament times, one might enter slavery either voluntarily (e.g., to escape poverty or to pay off a debt) or involuntarily (e.g., by birth, by being captured in battle, or by judicial sentence). Protection for all in servitude in ancient Israel was*

provided by the Mosaic Law. In New Testament times, a doulos is often best described as a “bondservant”—that is, as someone bound to serve his master for a specific (usually lengthy) period of time, but also as someone who might nevertheless own property, achieve social advancement, and even be released or purchase his freedom. The ESV usage thus seeks to express the nuance of meaning in each context. Where absolute ownership by a master is in view (as in Romans 6), “slave” is used; where a more limited form of servitude is in view, “bondservant” is used (as in [1 Corinthians 7:21-24](#)); where the context indicates a wide range of freedom (as in [John 4:51](#)), “servant” is preferred. Footnotes are generally provided to identify the Hebrew or Greek and the range of meaning that these terms may carry in each case.”

<https://blogs.thegospelcoalition.org/justintaylor/2011/11/07/the-esv-translation-committee-debates-the-translation-of-slave/>

“Diving into this lesson at v. 12 of Romans 6 puts one midstream into a powerful current of Paul's theological reflection.

Indeed, v. 12 begins with the word "Therefore" because what follows in v. 12 (and in vv. 12-14) builds off what Paul has already written in vv. 1-11 of Romans 6, namely, that by the grace of God the Christians have mysteriously participated in the death of Christ, so that they (we) are dead to sin and "alive to God in Christ Jesus."

Now, however, Paul recognizes that the power of sin is still active in the world of the believers, so that Christians are confronted with the real peril of falling back into the submission to sin that will result in the Christians' following the baser instincts of human existence rather than God's will and leadership. In one sense Paul is telling the Romans that God has already rescued the Christians out of the mud and cleaned them off through the bath of baptism, so that Paul admonishes these same believers to stay out of the mud, to resist any subsequent urge to return to the mud-bath from which they have already been rescued.

More importantly, however, than the real need to resist returning to the mud is the positive dimension of Paul's teaching--that having been "brought from death to life," the Christians have the opportunity to give themselves to God and to live according to God's righteousness, i.e., God's will, God's power, God's action in the world for salvation, God's purposes..." http://www.workingpreacher.org/preaching.aspx?comentary_id=101 [Marion L. Soards](#) Professor of New Testament Studies, Louisville Presbyterian Theological Seminary, Louisville, KY

“The Holy Gospel according to St. Matthew, the 10th Chapter”

“Glory to You, O Lord”

Matthew 10:5a, 21-33; RCL, Matthew 10:24-39 (*Matthew 10: 34-42, RCL, Matthew 10:40-42*)

“ This is the second discourse of Jesus that Matthew records. The first one was the Sermon on the Mount... Jesus sent them out on a short-term mission, and he gives his disciples

instructions on their short-term mission, but his message here seems to drift more into the long-term mission. Which makes this somewhat tricky... How do we apply this? Who is the audience? When will this happen?

I think it's helpful to say that chapter 10...

1. It was happening. 2. It has happened. 3. It will happen.

<https://bible.org/seriespage/lesson-22-sheep-among-wolves-matthew-1016-33>



<https://shacklesbreak.org/who/ministry-of-jesus/>

Jesus Sends Out the Twelve Apostles

⁵ These twelve Jesus sent out, instructing them...

²¹ Brother will deliver brother over to death, and the father his child, and children will rise against parents and have them put to death, ²² and you will be hated by all for my name's sake. But the one who endures to the end will be saved. ²³ When they persecute you in one town, flee to the next, for truly, I say to you, you will not have gone through all the towns of Israel before the Son of Man comes.

²⁴ “A disciple is not above his teacher, nor a servant^[d] above his master. ²⁵ It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much more will they malign^[e] those of his household.

Have No Fear

²⁶ “So have no fear of them, for nothing is covered that will not be revealed, or hidden that will not be known. ²⁷ What I tell you in the dark, say in the light, and what you hear whispered, proclaim on the housetops. ²⁸ And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell.^[f] ²⁹ Are not two sparrows sold for a penny?^[g] And not one of them will fall to the ground apart from your Father. ³⁰ But even the hairs of your head are all numbered. ³¹ Fear not, therefore; you are of more value than many sparrows. ³² So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven, ³³ but whoever denies me before men, I also will deny before my Father who is in heaven.

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

“Fear. Is there any more pervasive or powerful motivating force in human experience?...

Jesus recognizes that fear will also cause the failure of discipleship. Jesus’ disciples courageously leave the security of their homes and families to follow him as they proclaim the advent of God’s reign, but they, too, will know and ultimately bow before the power of fear. Faithful proclamation and practice of the gospel inevitably puts disciples on a collision course with the powers of this world. So, as Jesus prepares his disciples for their mission to the “lost sheep of the house of Israel,” he is starkly realistic about the threats they will face, at the same time he builds the case for why they should not let this fear master them or hinder their witness.

Jesus’ mission discourse is a “get-out-the-volunteers” campaign like no other. On the one hand, the disciples are granted remarkable powers to heal, exorcise demons, cleanse lepers, even to raise the dead. But he also denies them money, pay, extra clothes, a staff for protection, even sandals. They are to undertake their mission in complete vulnerability and dependence on God (10:8-11), even knowing that they go as “sheep in the midst of wolves,” face arrests and beatings, opposition even from family members, and hatred and persecution (10:16-23)...

Finally, the call to discipleship renders secondary all other claims upon one’s identity and allegiance, even to father or mother, or son or daughter (10:37, cf. 8:21-22, 12:46-50). To “take up the cross” (10:38-39) aligns the disciples’ mission and fate with that of Jesus, that is, with the humiliation, suffering, shame, opposition, and death that Jesus persistently speaks about here.

Taking up the cross implies identification with the marginal people (slaves and rebels) who were subject to Roman crucifixion, because they did not align themselves with or submit themselves to Rome’s authority. But Jesus promises that those who “lose their life” for him will in fact “find it,” while those who “find their lives” in the world will lose them (10:39).

The answers to fear, then, include clear-eyed recognition of the façades of human power, even those rooted in the threat of death, awareness of the conflict and division the gospel inevitably produces, and especially the deep awareness and conviction that God is present in the world, in mercy and compassion.

https://www.workingpreacher.org/preaching.aspx?commentary_id=2098 **Stanley Saunders**

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