

Seventh Sunday after Pentecost, Proper 9 July 3, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
become a part of the rhythms of your life.

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

June 30, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

(Also presented as a part of the bible study/worship midweek service at the home of Robert Russo, a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)



<http://steadfastlutherans.org/2013/03/the-joy-of-names-written-in-heaven-sermon-on-luke-101-20-by-pr-charles-henrickson/>

Hymn of the Day

Lutheran Service Book (LSB) 533 The Lutheran Hymnal (TLH) Not listed

“Jesus has come and brings pleasure eternal”

Side note on today's hymn. It is not included in any of the major Lutheran hymnals, except Lutheran Worship as # 78. Any thoughts on why?

<https://www.youtube.com/watch?v=-Wq-4RPxP6Y> Chorale prelude on Jesus its kommen by Kevin Hildebrand. Hymn of the day for the Seventh Sunday of Pentecost (Proper 9). Mark Peters playing the Buck pipe organ, Immanuel Lutheran Church, Leland, MI. Paul Bunjes, the arranger, was a well known Lutheran musician and teacher. "It would have been too simple to say Paul Bunjes was religious. Every aspect of his life, from his music lessons to his organ designs, centered around his dedication to keeping alive the Lutheran faith. "He pointed us to the historic Lutheran heritage of church music, which helped the church remain grounded in its music," Carl Schalk said of his friend, Mr. Bunjes, who died Saturday of heart failure. He was 83. "July 03, 1998|" http://articles.chicagotribune.com/1998-07-03/news/9807030405_1_music-teacher-music-lessons-organ

<https://www.youtube.com/watch?v=-Wq-4RPxP6Y> Chorale prelude on Jesus its kommen by Kevin Hildebrand. Mark Peters playing the Buck pipe organ, Immanuel Lutheran Church, Leland, MI.

<https://www.youtube.com/watch?v=XJ7x68ECsjM> Definitely not a sing-a-long version, but an excellent organ/instrumental piece by Dr. Charles W. Ore. In addition to being an accomplished organ recitalist, Dr. Ore composes organ and choral music, and is a leader in the use and development of improvisation in organ playing. ... Dr. Ore has released several recordings of organ and choral music available through Concordia Publishing House and Organ Works. His published music is available from Concordia, Augsburg and MorningStar. <http://charleswore.com>

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

Isaiah 66:10-14; RCL 2 Kings 5:1-14 or Psalm 30 (Next Week: Leviticus (18:1-5) 19:9-18; RCL, Amos 7:7-17 or Psalm 82)

"Several challenges face the preacher of this text: one challenge is how best to understand this text in its literary and historical context where it speaks to the restoration of Israel from captivity and how—if at all—this message then relates to our hearers today. Other challenges stem from this text using the imagery of Jerusalem as a nursing mother: some Christians may readily make a connection from "mother Zion" to "mother Church," but one must ask if this move is justified on the basis of this text. Yet another challenge is how the preacher might proclaim a message of God's love using the imagery of Jerusalem as a nursing mother to a contemporary American audience that may not readily identify with this image."

<http://concordiatheology.org/2010/05/proper-9-%E2%80%A2-isaiah-6610%E2%80%9314-%E2%80%A2-july-4-2010/> By David I. Lewis

¹⁰ "Rejoice with Jerusalem, and be glad for her,
all you who love her;
rejoice with her in joy,
all you who mourn over her;

¹¹ that you may nurse and be satisfied

from her consoling breast;
that you may drink deeply with delight
from her glorious abundance.”^[a]

¹² For thus says the LORD:
“Behold, I will extend peace to her like a river,
and the glory of the nations like an overflowing stream;
and you shall nurse, you shall be carried upon her hip,
and bounced upon her knees.

¹³ As one whom his mother comforts,
so I will comfort you;
you shall be comforted in Jerusalem.

¹⁴ You shall see, and your heart shall rejoice;
your bones shall flourish like the grass;
and the hand of the LORD shall be known to his servants,
and he shall show his indignation against his enemies.

1. [Isaiah 66:11](#) Or *breast*

“Everything about this final chapter of Isaiah heralds God's sovereignty.

From the opening portrait of God as the cosmic king, who sits enthroned in heaven with feet propped on the earth (66:1; cf. 63:15), to the concluding announcement of a divinely-wrought "new heavens and new earth" in which all flesh will worship God (66:22-23), God commands center stage--larger than life, all powerful, and awe-inspiring. The prophet's relentless insistence that God reigns supreme renders comparatively insignificant any other claim to ultimate importance, whether from the Temple ("what is the house that you would build for me?," 66:1), certain believers ("they chose what did not please me," 66:4), or political powers ("I am coming to gather all nations and tongues," 66:18).

Because God made and rules over everything (66:2), nothing on earth should ever take itself too seriously, including the community of faith.¹ Thus, the prophet condemns some in the postexilic community who consider themselves models of piety: they choose "their own ways" (66:3; cf. 66:17; 65:2-5), imbuing their worship with such self-importance that they contort the observances into abominable acts. They do not listen when God calls (66:3-5). Conversely, the prophet assures the "humble and contrite," who "tremble at [God's] word," and are rejected for their faithfulness (66:2, 5), that God sees and is with them. Indeed, God intervenes suddenly and decisively in their favor (66:7-16).

In the verses immediately preceding the lectionary text, the prophet compares God's intervention to a painless birth--one "before [Zion] was in labor...before her pain came on her" (verse 7). Repetition of verbs meaning "to labor" and "to give birth" in verses 7-9 holds the reader's attention on the miraculous event, even as rhetorical questions underline how astonishing it is ("who has heard... who has seen such things?" in verse 8). God delivers the people in "one day...one moment" (verse 8)--instantly reversing all expectations. Yet again, God makes a way forward when there is no way, and then God wonders why anyone would expect otherwise (verse 9)! The remarkable moment sets up the lectionary reading, which unfolds in

two units: a summons to rejoice (verses 10-11) and a promise of comfort and wellbeing from God (verses 12-14).

God's sudden and unexpected deliverance turns lament into joy (verses 10-11). The verb "to rejoice" (*sus*) frames the lectionary text (verses 10, 14) and, as if to pull every last person up from the dust, the prophet unleashes a string of imperatives--using three different verbs--to summon the community to celebration ("rejoice...be glad...rejoice in her rejoicing..," verse 10). Repetition of "all" contributes to the sense of comprehensiveness: not a single one who loves Jerusalem need mourn any longer. Moreover, the celebration enlivens the joyful, who now nurse until satisfied, slurp until refreshed from Jerusalem's "comforting" (*nhm*, verse 11; cf. verse 13) breast; the prophet's frequent use of the labial letter "m" in verse 11b evokes the sound of contentment.

Imagery of milk merges with water as the prophet reveals God's promise for comfort and wellbeing (verses 12-14; cf. Isa 40:1; 49:13). Like a river, God will send *shalom* ("peace")--a broad term that prophet pairs with the parallel phrase "the wealth of nations" (verse 12). As Isaiah testifies elsewhere, the restoration of Israel disrupts socioeconomic realities so that an abundance of the finest goods streams to Zion (e.g., 60:4-16; 61:5). And, as the world turns toward Jerusalem, God turns as well, speaking directly and personally of great comfort--"you will nurse, you will be carried, you will be dandled" (verse 12b). The parental and playful images culminate in a threefold assurance of "comfort" (*nhm*): as does a mother--as does Zion--so God will comfort you (verse 13; cf. verse 11). God's comfort transforms the community and the world, for even as the faithful witness God's power and renew their strength, "it is known," presumably by everyone, that God stands with them (verse 14)."

The lectionary text ends prematurely, preferring to bask in the joy and comfort of God's deliverance than to plunge back into the messiness of communal conflict that frames the reading and provokes God's action (verses 1-6, 14b-16). Only the last line of verse 14 hints at the utter divisiveness with its mention of "[God's] servants" and "[God's] enemies." By wresting God's decisive action from the very context that prompts it, however, we miss the prophet's claim that God's deliverance brings--*within the community of faith*--comfort *and* danger, affirmation *and* threat, joy *and* despair. We miss the urgent call to reflection: Are we among those who "choose their own ways" (verse 4)? Do we "tremble at [God's] word" (verses 2, 5)? How we answer, after all, determines whether we hear the uproar in the city--God's thunderous voice from the temple--as heralding good news (verse 6).

https://www.workingpreacher.org/preaching.aspx?commentary_id=632 Christine Roy Yoder

Associate Professor of Old Testament,, Columbia Theological Seminary, Decatur, GA

Psalm 66:1-7; RCL Isaiah 66:10-14 or Psalm 66:1-9 (Psalm 41; RCL, Deuteronomy 30:9-14 or Psalm 25:1-10)

How Awesome Are Your Deeds To the choirmaster. A Song. A Psalm.

66 Shout for joy to God, all the earth;

² sing the glory of his name;

give to him glorious praise!

³ Say to God, "How awesome are your deeds!

So great is your power that your enemies come cringing to you.

⁴ All the earth worships you
and sings praises to you;
they sing praises to your name.” **Selah**

⁵ Come and see what God has done:
he is awesome in his deeds toward the children of man.

⁶ He turned the sea into dry land;
they passed through the river on foot.

There did we rejoice in him,

⁷ who rules by his might forever,
whose eyes keep watch on the nations—
let not the rebellious exalt themselves. **Selah**

“As suggested in [last week’s essay on Psalm 16](#), the sequencing of psalms sometimes seems intentional, or at least significant. In terms of today’s lection, the beginning of Psalm 66 follows beautifully the conclusion of Psalm 65.

In Psalm 65:12-13, “the pastures” and “the hills” and “the meadows” and “the valleys” respond to God as “they shout . . . for joy.” And Psalm 66:1 invites “all the earth” to join the celebration: “Make a joyful noise to God.” The Hebrew verb is the same in both verses.

In Psalm 65, the creation is celebrating the life-giving rain that God provides (see verses 9-10); and in Psalm 66, the issue again is life. As verse 9 sums it up, God “has kept us among the living.” In terms of last week again, one might note the echoes of Psalm 16 in Psalm 66. There too, the psalmist was preserved from death and shown “the path of life” (16:11). In both Psalms 16 and 66, the psalmists describe the gift of life nearly identically. “I shall not be moved,” says the psalmist in 16:8; and the psalmist employs the same Hebrew root to affirm in 66:9 that God “has not let our feet slip.” In short, God wills and works for life...

Both call us to renounce the selfish pursuits often involved in merely “making a living,” and to embrace the mission of joining God at God’s awesome, world-encompassing work of keeping all people “among the living.” Or, in terms again of the [essay on Psalm 16](#), praise is the liturgy and lifestyle of those who embrace Israel’s radical monotheism.”
http://www.workingpreacher.org/preaching.aspx?commentary_id=1731

[J. Clinton McCann](#) *Evangelical Professor of Biblical Interpretation, Eden Seminary (United Church of Christ), Saint Louis, MO*

Galatians 6:1-10, 14-18; RCL Galatians 6:1-6), 7-16 (*Colossians 1:1-10, RCL adds verses 11-14*) *Final reading from Galatians. July will complete 4 readings from Colossians.*

“Luther wrote in the introduction to his commentary on Galatians, “The Epistle to the Galatians is my epistle, to which I am betrothed. It is my Katie von Bora.” Galatians was an eye-opener and rallying cry for Luther, as it addressed the issue legalism in the Galatian church. A sect, which Paul calls “Judaizers” were teaching that Gentile converts had to come under Mosaic law. No says Paul. You are saved by grace through faith in Christ. This became Luther’s (and later

reformers) raison d'être if you will. To lift the burden of religious obligation, do this, pay this, donate to this, say this prayer, bow, etc. **Bear One Another's Burdens...**In Galatians 6, Paul switches gears..." Read the rest of Pastor Grahams comments on this reading at <https://centrestreetbaptistchurch.com/2012/07/31/its-not-about-you-a-sermon-on-galatians-61-10/>

6 Brothers,^[a] if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted. ²Bear one another's burdens, and so fulfill the law of Christ. ³For if anyone thinks he is something, when he is nothing, he deceives himself. ⁴But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. ⁵For each will have to bear his own load.

⁶Let the one who is taught the word share all good things with the one who teaches. ⁷Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. ⁸For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. ⁹And let us not grow weary of doing good, for in due season we will reap, if we do not give up. ¹⁰So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Final Warning and Benediction

¹¹ See with what large letters I am writing to you with my own hand. ¹² It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. ¹³ For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh. ¹⁴ But far be it from me to boast except in the cross of our Lord Jesus Christ, by which^[b] the world has been crucified to me, and I to the world. ¹⁵ For neither circumcision counts for anything, nor uncircumcision, but a new creation. ¹⁶ And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

¹⁷ From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

¹⁸ The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

1. [Galatians 6:1](#) Or *Brothers and sisters*; also verse [18](#)
2. [Galatians 6:14](#) Or *through whom*



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

“Glory to You, O Lord”

Luke 10:1-20; RCL, Luke 10:1-11, 16-20 (*Luke 10:1-20, RCL, Luke 10:25-37*)

Jesus Sends Out the Seventy-Two

10 After this the Lord appointed seventy-two^[a] others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ²And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. ³Go your way; behold, I am sending you out as lambs in the midst of wolves. ⁴Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵Whatever house you enter, first say, ‘Peace be to this house!’ ⁶And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. ⁸Whenever you enter a town and they receive you, eat what is set before you. ⁹Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ ¹⁰But whenever you enter a town and they do not receive you, go into its streets and say, ¹¹‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ ¹²I tell you, it will be more bearable on that day for Sodom than for that town.

Woe to Unrepentant Cities

¹³“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more bearable in the judgment for Tyre and Sidon than for you. ¹⁵And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.

¹⁶“The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

The Return of the Seventy-Two

¹⁷The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” ¹⁸And he said to them, “I saw Satan fall like lightning from heaven. ¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

1. [Luke 10:1](#) Some manuscripts *seventy*; also verse [17](#)

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

“Luke 10:1–20 does not develop an argument but instead lays out a series of sayings that are disparate in structure and content: a metaphor (v. 2); a comparison (v. 3); instructions (v. 4); regulations and brief developments of themes (vv. 5–13); lamentation (vv. 14–15); a wisdom saying (v. 16); a dialogue (vv. 17–20), which has an apocalyptic (v. 17), juridical (v. 19), and paraenetic (v. 20), tone.¹

In this text, the kingdom of God sounds like it is made of *threads* and *loose ends*. Words, themes, and events in this text have connections, or threads, with the Old Testament and various other texts. We can follow the threads to see how this text ties in to a bigger picture of God’s kingdom. The threads also invite us to read forward. That is, they connect us, God’s people now, to God’s kingdom as well....

The text gives us a complex picture of the nature of God’s kingdom. The now-not yet, hidden-visible, law-gospel, and power displayed in weakness tensions are not solved in this text. In the present age, we cannot escape them. We live within them and our experience of them marks the Christian life. By thinking of the kingdom as threads and loose ends, the sermon does not have to solve anything or present a program for action. Instead, it can help people expand their vision of what the church is all about and what Jesus has done and will do.

In many ways, the text keeps us wondering and waiting. That is a good posture for God’s people to take. Jesus reminds us that we are part of something much bigger and farther reaching than ourselves. In fact, it is probably true that threads and loose ends have always characterized God’s kingdom. That is what we are a part of, and we must wait and watch for everything to be tied up on that last day of which Jesus speaks.”
<http://concordiatheology.org/2016/06/proper-9-%E2%80%A2-luke-101-20-%E2%80%A2-july-3-2016/> At Concordia Seminary, Dr. Saleska teaches Hebrew and various Old Testament exegetical courses. In addition to his teaching responsibilities, he serves as the Dean of Ministerial Formation at the Seminary.

Enjoy this commentary’s list of prospective pastoral candidates. It starts with “ADAM: Good man but has had problems with his wife and children. He and his wife have been known to walk around outside without wearing clothes...” <http://www.lectionary.org/Sermons/NT/03-Luke/Luke-10.01-11-16-20-GuideMinisters-Kegel.htm> If you found Michael Rogness’ comments interesting in the past few lessons, you can read his comments for this week at http://www.workingpreacher.org/preaching.aspx?commentary_id=1721



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