

8th Sunday after Pentecost, July 30, 2017

7th Sunday after Trinity, Proper 12(17 (see note on page 8))

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:

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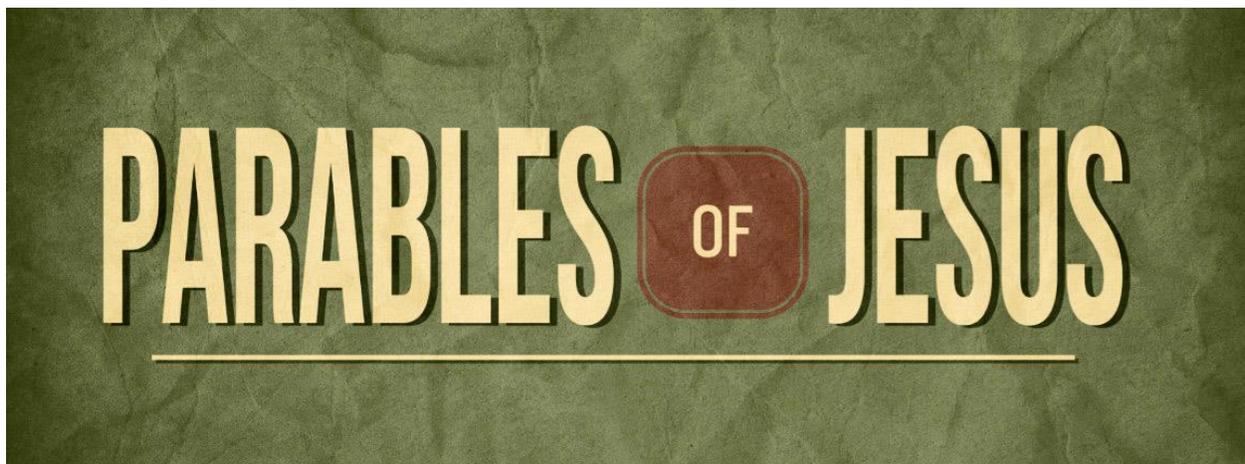
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

July 27, 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://www.biblechurch.org/chbc/sermon-series/2356-sermons-parables-of-jesus>

Hymn of the Day

Lutheran Service Book (LSB) 713 The Lutheran Hymnal (TLH) 393

“From God can nothing move me”

“...Helmbold wrote many Latin hymns and odes, and numerous German hymns for school use, including a complete metrical version of the Augsburg Confession. His Hymns for church use are mostly clear and concise paraphrases of Scripture histories and doctrines, simple and earnest in style. Lists of the works in which his hymns appeared (to the number of some 400) are given by *Koch* and *Bode*...”
https://hymnary.org/person/Helmbold_Ludwig The trick is keeping track of who translated what verse and when. Catherine Winkworth started leaving out verses 2 and 7 in her 1863 translation. By 2006, the LSB has Gerald Thorson translating verses 1-2,6, Gregory J. Wismar, verses 4-5 and Joseph Herl, verse 7. The LBW (Lutheran Book of Worship) holds the copyright for verses 1-2, 6 and CPH (Concordia Publishing House) for verses 3-5, 7. [So who translated verse 3?](#)

<https://www.youtube.com/watch?v=IGNZ3UgOthk> “Heirs of the Reformation: Treasures of the Singing Church” Concordia Publishing House

<https://www.youtube.com/watch?v=VZ28SKmxSJI> What happens when Bach gets ahold of a melody.

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

Deuteronomy 7:6-9; RCL, Genesis 29:15-28, Psalm 105:1-11, 45b or Psalm 128
(Next Week: Isaiah 55:1-5; RCL, Genesis 32:22-31 or Isaiah 55:1-5)

“*Chosen To Be a Treasured Possession*” <http://churchthatcares.org/who-we-are/media-and-sermons> Resurrection Lutheran Church-LCMS 1612 Meadow Edge Ln. Spring, TX 77388

⁶“For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. ⁷ It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, ⁸ but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. ⁹ Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, ¹⁰ *and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. (verse 10 is included to show how the sentence in verse 9 is completed)*

“‘Faithful,’ like most Hebrew words, has a picture in it. It means something that can be {1} leant on, or {2} builded on.

This leads to a double signification-{1} trustworthy, and that because {2} rigidly observant of obligations. So the word applies to a steward, a friend, or a witness. Its most wonderful and sublime application is to God. It presents to our adoring love-

I. God as coming under obligations to us. A marvellous and blessed idea. He limits His action, regards Himself as bound to a certain line of conduct...

1. Obligations from His act of creation...

2. Obligations from His past self...
3. Obligations from His own word...
4. Obligations from His new Covenant and highest word in Jesus Christ...

II. God as recognizing and discharging these obligations.

That He will do so comes from His very nature. With Him there is no change of disposition, no emergence of unseen circumstances, no failure or exhaustion of power.

That He does so is matter of fact... No man ever trusted in Him and was ashamed. He wills that we should put Him to the proof.

III. God as claiming our trust.

He is faithful, worthy to be trusted, as His deeds show...

The thought of God as 'faithful' is, like a precious stone, turned in many directions in Scripture, and wherever turned it flashes light..."

<https://www.studyight.org/commentary/deuteronomy/7-9.html> "Commentary on Deuteronomy 7:9". Alexander MacLaren's Expositions of Holy Scripture.

Psalm 125; RCL, 1 Kings 3:5-12, Psalm 119:129-136 (Psalm 136:1-9 (23-26); RCL, Psalm 17:1-7, 15 or Psalm 145:8-9, 14-21)

"...This little psalm looks very much like a record of the impression that was made on the pilgrim as he first topped the crest of the hill from which he looked on Jerusalem. Two peculiarities of its topographical position are both taken here as symbols of spiritual realities, for the singularity of the situation of the city is that it stands on a mountain and is girdled by mountains. There is a tongue of land or peninsula cut off from the surrounding country by deep ravines, on which are perched the buildings of the city, while across the valley on the eastern side is Olivet, and, on the south, another hill, the so-called "Hill of Evil Counsel"; but upon the west and north sides there are two conspicuous summits, though the ground rises. Thus, really, though not apparently, there lie all round the city encircling defences of mountains. Similarly, says the psalmist, set and steadfast as on a mountain, and compassed about by a protection, like the bastions of the everlasting hills, are they whose trust is in the Lord..."
<http://www.studyight.org/commentaries/tbi/psalms-125.html#1>

The LORD Surrounds His People

A Song of Ascents.

125 Those who trust in the LORD are like Mount Zion,
 which cannot be moved, but abides forever.

² As the mountains surround Jerusalem,
 so the LORD surrounds his people,
 from this time forth and forevermore.

³ For the scepter of wickedness shall not rest
 on the land allotted to the righteous,
 lest the righteous stretch out
 their hands to do wrong.

⁴ Do good, O LORD, to those who are good,
 and to those who are upright in their hearts!

⁵ But those who turn aside to their crooked ways
the LORD will lead away with evildoers!
Peace be upon Israel!

Romans 8:28-39; RCL, Romans 8:26-39 (*Romans 9:1-5 (6-13); RCL, Romans 9:1-5*)
The readings from Romans will continue through September 17.

“Paul brings the first eight chapters of Romans to a resounding conclusion in these verses before going on in 9:1-11:36 to that which weighs so heavily on his heart, rejection of Christ by his own people, the Jews.

We will focus on three texts (9:1-5; 10:5-15; 11:1-2a, 29-36) from this section in the following three Sundays, but for now we focus on the breadth and depth of the conclusion of Romans 8.

When I was a senior in high school I attended a youth convention in San Francisco around the invitation, “You Have a Date with Romans 8 at the Golden Gate.” Little did I realize at eighteen years old that the theme of this convention, “More Than Conquerors in Christ,” would stay with me in such a significant way the rest of my life...”

http://www.workingpreacher.org/preaching.aspx?commentary_id=108 **Paul S. Berge**
Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

²⁸ And we know that for those who love God all things work together for good,^[a] for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

God's Everlasting Love

³¹ What then shall we say to these things? If God is for us, who can be^[b] against us?

³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.^[c] ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written,

“For your sake we are being killed all the day long;
we are regarded as sheep to be slaughtered.” [Cited from Ps. 44:22](#)

³⁷ No, in all these things we are more than conquerors through him who loved us.

³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present

nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

- a. [Romans 8:28](#) Some manuscripts *God works all things together for good, or God works in all things for the good*
- b.
- c. [Romans 8:34](#) *Or Is it Christ Jesus who died... for us?*

Would you explain "predestined" in Romans 8 and Ephesians 1?

Q: Would you explain the LCMS position on "predestined" in Romans 8 and Ephesians 1? If one is predestined to be adopted as a redeemed child of God, then does it follow that another is predestined to not be adopted and therefore damned?

A: The LCMS believes that Scripture clearly teaches (in passages such as those mentioned in your question) a predestination to salvation by God's grace in Jesus Christ alone. The LCMS does not believe that Scripture teaches a predestination to damnation: God desires all to be saved and to come to the knowledge of the truth (1 Tim. 2:3-4). Like so many teachings of Scripture (e.g., the Trinity, eternity, the two natures of Christ, the love of a holy God for rebellious sinners), this teaching seems contradictory and is incomprehensible to human reason. We believe it not because it "makes sense" to human reason, but because this is what we find taught in the pages of God's holy Word.

For a helpful summary of the LCMS position on predestination, see the section on Of the Election of Grace in the Synod's Brief Statement (adopted in 1932).

<https://www.lcms.org/Document.fdoc?src=lcm&id=578>

For a more complete answer to this question read the Book Of Concord, XI. Election.
<http://bookofconcord.org/historical-21.php>

http://www.jesuswalk.com/christ-power/8_conquerors.htm is a very exhaustive article on these verses. It has very specific copyright limits on posting the information but you can reprint the entire article at this web address. **Copyright © 1985-2017, Ralph F. Wilson.** <pastor@joyfulheart.com>



<https://www.youtube.com/watch?v=3cw7-45ZKww>

“The Holy Gospel according to St. Matthew, the 13th Chapter”

“Glory to You, O Lord”

Matthew 13:44-52; RCL, Matthew 13:31-33, 44-52 (*Matthew 14:13-21; RCL, the same reading*)

“The parable of the treasure and the pearl have been very formative in my own discipleship. As a twenty-something adult I struggled with the idea that the Son of God would die for me. I wondered how I could ever be worth that. This parable spoke to me during that struggle and assured me of the genuineness of the gospel as it is Christ who decided that I was worth giving up everything to purchase the field I was buried in... I am a treasure and a pearl of great price desired with great love. I don't mean to suggest that we should individualize the parable-- just sharing how these parables impacted my faith and helped me to understand grace.”

[A Working Preacher User](#) (July 21, 2011 at 08:40 AM)

The Parable of the Hidden Treasure

⁴⁴ “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field.

The Parable of the Pearl of Great Value

⁴⁵ “Again, the kingdom of heaven is like a merchant in search of fine pearls,
⁴⁶ who, on finding one pearl of great value, went and sold all that he had and bought it.

The Parable of the Net

⁴⁷ “Again, the kingdom of heaven is like a net that was thrown into the sea and gathered fish of every kind. ⁴⁸ When it was full, men drew it ashore and sat down and sorted the good into containers but threw away the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the fiery furnace. In that place there will be weeping and gnashing of teeth.

New and Old Treasures

⁵¹ “Have you understood all these things?” They said to him, “Yes.” ⁵² And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.”

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

“Talk about treasure in a field!

Some weeks it can seem that the appointed Gospel yields slim pickings, but this week, we have five* rich parables with which to work. For those of you who have preached the previous two Sundays, you are aware that we have already dealt with the first two parables, but that the texts were split.

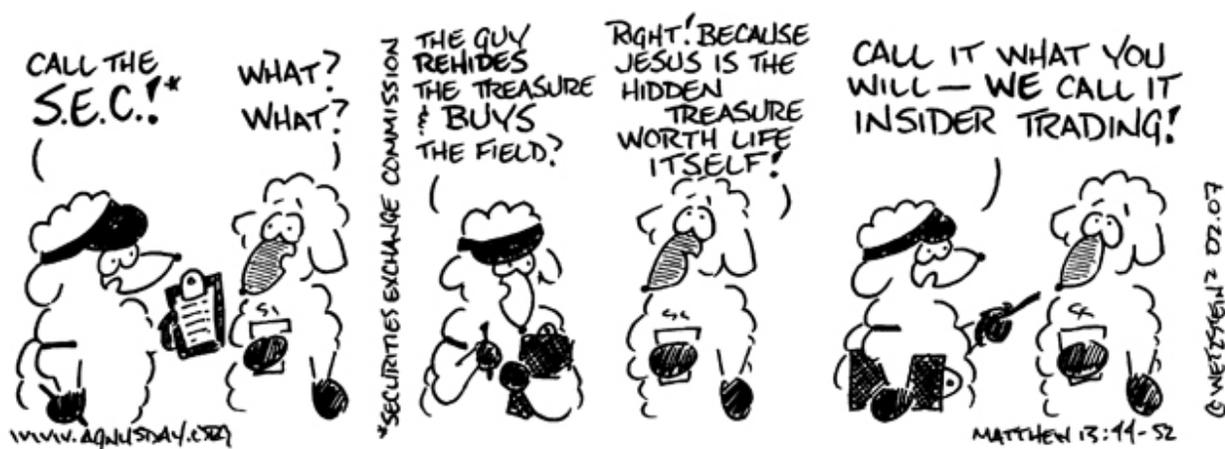
If you scan chapter 13, you can see how Matthew has interwoven some of these parables with commentary on parables in general and then explanations of the first two parables resulting in another split lesson for this Sunday. Narrative speaking, these delayed explanations serve to heighten interest in the parable, especially given the stakes for those who do not understand them.

Overall, this collection of parables drives to the conclusion provided in today's text in verses 51-52: "Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old." The emphasis is on the newness of what Jesus is teaching, but it is based on his announcement of "what has been hidden from the foundation of the world." (Jesus cites this text from Psalm 78:2 in verse 35. The idea is also similar to the string of "You have heard..., but I say" statements Jesus makes in Matthew 5.)..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=983

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*This commentary is based on verses 31-33 and 44-52.





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Another “aren’t you glad you asked?”

May your Ordinary Time be extraordinary!

“There are normally fifty-two weeks in a year. These are made up of the Advent, Christmas, Lent, and Easter Seasons. Normally that leaves thirty-four weeks of “Ordinary Time”. Those weeks start from The Baptism of the Lord up to Lent, and start again at the Day of Pentecost.

There is nothing “ordinary” about “Ordinary Time”. Ordinary Time is not about common, regular, mundane, or run of the mill. Ordinary Time comes from the word “ordinal” as in “ordinal numbers”. Remember your Maths: Cardinal numbers answer “how many?” “Ordinal Numbers” tell the rank, they answer “what position?” Ordinal Numbers are first, second, third, fourth, etc.

Ordinary weeks count forward from The Baptism of the Lord. After the Day of Pentecost, however, they are checked backwards from the last week of the Church’s Year which is always the 34th week of Ordinary Time. So sometimes a week is dropped out – as again in 2009. In 2009 the week prior to Lent was the 7th week in Ordinary Time. The week following the Day of Pentecost is the 9th week in Ordinary Time. Next week (following Trinity Sunday) is the 10th week in Ordinary Time. Hence, one can see why Sunday 14 June is the 11th Sunday in Ordinary Time (actually technically the Sunday in the 11th week of Ordinary Time).

The Sunday after Trinity Sunday is often celebrated as *Corpus Christi*, and in our church as *Te Pouhere Sunday*. The Baptism of the Lord, the Day of Pentecost, and Trinity Sunday always replace the “Ordinary Sunday”, other “bold letter” Sundays might also. Each Ordinary Sunday is limited to a particular week in the year. Eg. the 5th Ordinary Sunday is always the Sunday between 4 February and 10 February, the 11th Ordinary Sunday is always the Sunday between 12 and 18 June.

<http://liturgy.co.nz/ordinary-time>