

9th Sunday after Pentecost, August 6, 2017

8th Sunday after Trinity, Proper 13(18)

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.bethlehmlutheranchurchparma.com/biblestudies

or

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

August 3, 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.



<https://www.youtube.com/watch?v=XQ7YpjkDcy4>

Hymn of the Day

Lutheran Service Book (LSB) 642 The Lutheran Hymnal (TLH) 316

“O living bread from heaven”

“**Rist, Johann**, son of Kaspar Rist, pastor at Ottensen, near Hamburg, was born at Ottensen, March 8, 1607, and from his birth was dedicated to the ministry. After passing through the Johanneum at Hamburg and the Gymnasium Illustre at Bremen, he matriculated, in his 21st year, at the University of Rinteln, and there, under Josua Stegmann (q. v.), he received an impulse to hymn-writing. On leaving Rinteln he acted as tutor to the sons of a Hamburg merchant, accompanying them to the University of Rostock, where he himself studied Hebrew, Mathematics and also Medicine.

During his residence at Rostock the terrors, of the Thirty Years War almost emptied the University, and Rist himself also lay there for weeks ill of the pestilence. After his recovery he seems to have spent some time at Hamburg, and then, about Michaelmas, 1633, became tutor in the house of the lawyer (Landschreiber) Heinrich Sager, at Heide, in Holstein...

...As a hymn-writer Rist takes high rank. He wrote some 680 hymns, intended to cover the whole ground of Theology, and to be used by all ranks and classes, and on all the occasions of life. Naturally enough they are not of equal merit, and many are poor and bombastic. Rist meant them rather for private use than for public worship, and during his lifetime they were never used in the church at Wedel. But they were eagerly caught up, set to melodies by the best musicians of the day, and speedily passed into congregational use all over Germany, while even the Roman Catholics read them with delight. Over 200 may be said to have been in common use in Germany, and a large number still hold their place. Unfortunately many are very long...”

http://hymnary.org/person/Rist_Johann

<https://www.youtube.com/watch?v=p9JSRZLWj-E> The melody as found in LSB

<https://www.youtube.com/watch?v=HGxAvn8PMYA> with lyrics to a different tune, (Aurelia)

<https://www.youtube.com/watch?v=RRu8rPRHLHM> In Chinese with subtitles in Chinese and English

<https://www.youtube.com/watch?v=Y5N4aSUYyWE> Piano solo

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

Isaiah 55:1-5; RCL, Genesis 32:22-31 or Isaiah 55:1-5 (Next Week: Job 38:4-18; RCL, Genesis 37:1-4, 12-28 or I Kings 19:9-18)

“Like many other selections from the lectionary, Isaiah 55:1-5 is a small unit that, while relatively self-contained, has connections both to what precedes and what follows (preachers beware!)...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=999 [Brent A. Strawn](#)

Professor of Old Testament, Candler School of Theology, Emory University, Atlanta, GA

The Compassion of the LORD

55 “Come, everyone who thirsts,
come to the waters;
and he who has no money,

come, buy and eat!
 Come, buy wine and milk
 without money and without price.
² Why do you spend your money for that which is not bread,
 and your labor for that which does not satisfy?
 Listen diligently to me, and eat what is good,
 and delight yourselves in rich food.
³ Incline your ear, and come to me;
 hear, that your soul may live;
 and I will make with you an everlasting covenant,
 my steadfast, sure love for David.
⁴ Behold, I made him a witness to the peoples,
 a leader and commander for the peoples.
⁵ Behold, you shall call a nation that you do not know,
 and a nation that did not know you shall run to you,
 because of the LORD your God, and of the Holy One of Israel,
 for he has glorified you.

YHWH's Invitation

“Do you like the idea of a no-cost, "all you can eat" buffet? Why or why not?...

These few verses from Second Isaiah represent God's invitation to the people for a heavenly banquet. In the time of the author, the elite of Jerusalem lived in exile at Babylon. While Cyrus the Persian was posed to conquer the city and return the Jews to their homeland, some considered the Babylon their home, while others doubted the reality of return. A general malaise descended over the Jewish quarter in Babylon.

How did God's invitation connect with the depression of the exiles? The better question to ask would be: where was heaven on earth for the Jews? Second Isaiah pointed to Jerusalem! The city of David would provide the gift of spiritual refreshment (water and bread without cost). [55:1] Rebuilding the city would give the people a renewed sense of national purpose (good food and fat). [55:2] And, on the city heights lie the place to hear the word of God proclaimed and renew the covenant, the Temple. The place of divine indwelling! The city and its monuments made the invitation to divine intimacy tangible. The people only need respond to the call of return. Rebuilding the city would provide national renewal...

When and where has God invited you to a closer walk? How does his invitation to "eat and drink without cost" appeal to you? How can you renew a relationship with him?"
<http://www.word-sunday.com/Files/a/18-a/FR-18-a.html>

https://www.workingpreacher.org/preaching.aspx?commentary_id=96 is a link to a commentary by [Juliana Claassens](#), Professor of Old Testament, University of Stellenbosch Stellenbosch, South Africa. Her perspective from a country whose history that relates to that of Israel in the reading is worth reading.



Bookending today's Psalm we hear the refrain: "give thanks to the LORD, for he is good; his steadfast love endures forever!" In the Hebrew, the word we have translated as "steadfast love," is "hesed." "Hesed" is rich with meaning, it has been translated in older versions as "lovingkindness." It is also used throughout the story of Ruth as the "covenant love" between Ruth and Miriam. <https://presbydestrian.wordpress.com/2013/03/24/gods-love-endures-forever-lenten-practices-prayers-of-praise-psalm-1181-2-19-29-and-luke-1928-40-march-24-2013-fpc-iesup/>

Psalm 136:1-9 (23-26); RCL, Psalm 17:1-7, 15 or Psalm 145:8-9, 14-21 (Psalm 18:1-9 (23-26); RCL, Psalm 105:1-6, 16-22, 45b or Psalm 85:8-13)

"Give thanks unto the Lord, for He is good, for His mercy endureth for ever" (ver. 1). This Psalm contains the praise of God, and all its verses finish in the same way. Wherefore although many things are related here in praise of God, yet His mercy is most commended,⁵⁶⁷¹ for without this plain commendation, he, whom the Holy Spirit used to utter this Psalm, would have no verse be ended..." <http://www.ccel.org/ccel/schaff/npnf108.ii.CXXXVI.html> **St. Augustine: Exposition on the Book of Psalms**

His Steadfast Love Endures Forever

136 Give thanks to the LORD, for he is good,

for his steadfast love endures forever.

² Give thanks to the God of gods,

for his steadfast love endures forever.

³ Give thanks to the Lord of lords,

for his steadfast love endures forever;

⁴ to him who alone does great wonders,

for his steadfast love endures forever;

⁵ to him who by understanding made the heavens,

for his steadfast love endures forever;

⁶ to him who spread out the earth above the waters,

for his steadfast love endures forever;

⁷ to him who made the great lights,
for his steadfast love endures forever;

⁸ the sun to rule over the day,
for his steadfast love endures forever;

⁹ the moon and stars to rule over the night,
for his steadfast love endures forever;

¹⁰ *to him who struck down the firstborn of Egypt,*
for his steadfast love endures forever;

¹¹ *and brought Israel out from among them,*
for his steadfast love endures forever;

¹² *with a strong hand and an outstretched arm,*
for his steadfast love endures forever;

¹³ *to him who divided the Red Sea in two,*
for his steadfast love endures forever;

¹⁴ *and made Israel pass through the midst of it,*
for his steadfast love endures forever;

¹⁵ *but overthrew^[a] Pharaoh and his host in the Red Sea,*
for his steadfast love endures forever;

¹⁶ *to him who led his people through the wilderness,*
for his steadfast love endures forever;

¹⁷ *to him who struck down great kings,*
for his steadfast love endures forever;

¹⁸ *and killed mighty kings,*
for his steadfast love endures forever;

¹⁹ *Sihon, king of the Amorites,*
for his steadfast love endures forever;

²⁰ *and Og, king of Bashan,*
for his steadfast love endures forever;

²¹ *and gave their land as a heritage,*
for his steadfast love endures forever;

²² *a heritage to Israel his servant,*
for his steadfast love endures forever.

²³ It is he who remembered us in our low estate,
for his steadfast love endures forever;

²⁴ and rescued us from our foes,
for his steadfast love endures forever;

²⁵ he who gives food to all flesh,
for his steadfast love endures forever.

²⁶ Give thanks to the God of heaven,
for his steadfast love endures forever.

a. [Psalm 136:15](#) Hebrew *shook off*

“The scope of this psalm is the same with that of the [foregoing psalm](#), but there is something very singular in the composition of it; for the latter half of each verse is the same, repeated throughout the psalm, "for his mercy endureth for ever," and yet no vain repetition. It is allowed that such burdens, or "keepings," as we call them, add very much to the beauty of a song, and help to make it moving and affecting; nor can any verse contain more weighty matter, or more worthy to be thus repeated, than this, that God's mercy endureth for ever; and the repetition of it here twenty-six times intimates,..."

<http://www.ccel.org/ccel/henry/mhc3.Ps.cxxxvii.html> Matthew Henry

Romans 9:1-5 (6-13); RCL, Romans 9:1-5 (Romans 10:5-17; RCL, Romans 10:5-15)
The readings from Romans will continue through September 17.

"...In the first eight chapters of Romans, Paul laid out a powerful explanation of the gospel message. Chapters 1–3 explain that we are all sinful and that we need a Savior. Romans 4 shows that salvation has always been by grace through faith. Chapters 5–7 address some of the implications of salvation, such as the facts that we have peace with God, we should no longer continue in sin, and that while we are freed from the Law, we still struggle with sin. Chapter 8 is a thorough explanation of the security of our salvation, ending with the idea that nothing in all of creation could ever separate us from the love of God which is in Christ. Having laid out the case for salvation by grace, through faith, in Christ, Paul turns his attention to something weighing heavily on his mind..." (continued after the reading)

God's Sovereign Choice

9 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—² that I have great sorrow and unceasing anguish in my heart.
³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers,^[a] my kinsmen according to the flesh. ⁴ They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. ⁵ To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.

⁶ But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, ⁷ and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” ⁸ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. ⁹ For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” ¹⁰ And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, ¹¹ though they were not yet born and had done nothing either good or bad—in order that God's purpose of election might continue, not because of works but because of him who calls— ¹² she was told, “The older will serve the younger.” ¹³ As it is written, “Jacob I loved, but Esau I hated.” ([Malachi 1:2 see commentaries below *](#))

a. [Romans 9:3](#) Or *brothers and sisters*

“...What could cause Paul such unceasing anguish of heart? It was the response (or better, the lack of response) of the Jews to the gospel message. In [Romans 1:16](#), Paul explained that the gospel went first to the Jew, and then to the Gentile. That was his traditional approach. Upon entering a city, Paul first went to the synagogue to preach to the Jews before ever going to the Gentiles (see [Acts 17:1–15](#) and [18:1–4](#)).

Now that the gospel had gone out to the Gentiles, did that mean that God was finished with the Jews? Would God’s promises to the Jews fail? That is what Paul spends three entire chapters addressing. He begins chapter 10 by writing, “Brothers and sisters, my heart’s desire and prayer to God on behalf of my fellow Israelites is for their salvation. For I can testify that they are zealous for God, but their zeal is not in line with the truth” ([Romans 10:1–2, NET](#)). He opens chapter 11 by writing, “So I ask, God has not rejected his people, has he? Absolutely not! For I too am an Israelite, a descendant of Abraham, from the tribe of Benjamin. God has not rejected his people whom he foreknew!” ([Romans 11:1–2, NET](#)). Without space to go into all the details of Paul’s answer, look at how he wraps up the discussion near the end of Romans 11...”

<http://midwestapologetics.org/blog/?p=926> Tim Chaffey

*“...Malachi 1:2 is a difficult verse to understand. How can we reconcile a God who says He IS love when He also says He hated someone? The answer lies in the ancient Hebrew understanding of hate.

The ancient Hebrew language is unique in how its letters and words communicate. Centuries before the common Hebrew block script used today was formed, the language began as a type of pictographic script. This script communicated in shapes and pictures that were its letters, giving each individual letter its own meaning. As these letters formed root words, the meaning of these letters were often found in the meaning of the root words that they spelled. Then the meaning of the root word is then connected to the meaning of any words that are formed from the root. While researchers admit there is a lot they don’t understand about this, no other language on earth communicates this way. And it’s the original language of two thirds of the Bible.

Today, our western view of hate as defined by Merriam-Webster is a very strong feeling of dislike; intense hostility. Yet the ancient Hebrew suggests something different. “Sane’ (saw-nay’) is the Hebrew word that is often translated as hate. The ancient pictographic letters for “sane” are a thorn and a seed. The Ancient Hebrew Lexicon of the Bible explains this: The pictograph is a picture of a thorn, then is a picture of seed. Combined these mean “thorn seed.” The thorn, (the seed of a plant with small sharp points) cause one to turn directions to avoid them.” (“The Ancient Hebrew Lexicon of the Bible,” by Jeff A. Benner. ISBN 1-58939-776-2.)

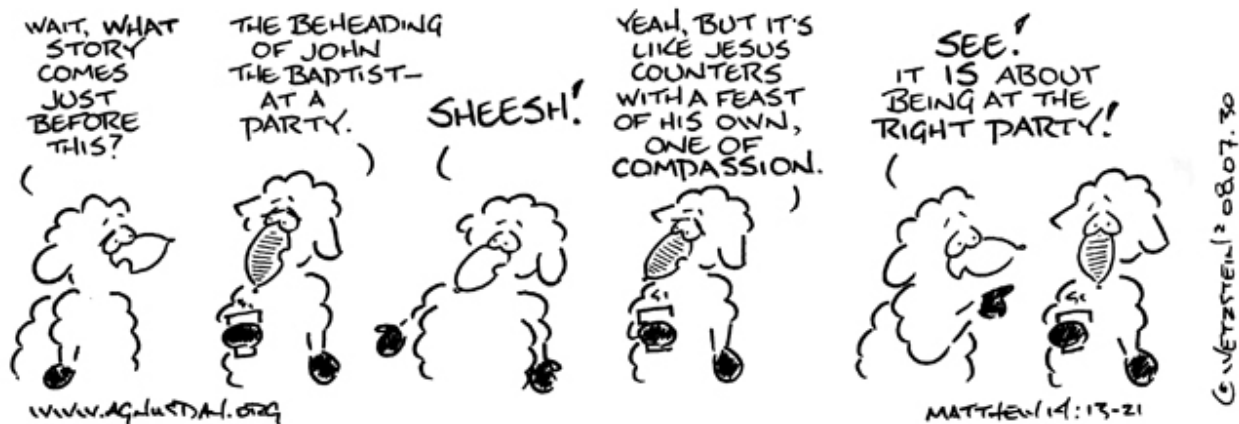
In Biblical times, thorns were used as fences to protect flocks from predators or even used as weapons. The idea was that thorns caused pain and the pain made someone avoid whatever caused it. While intense emotions are sometimes involved, the ancient Hebrew view of hate was more about being hurt or wounded by something, then staying away from that pain source. We see this in Isaac’s response to Abimelech:

“Then Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army. Isaac said to them, “Why have you come to me, since you hate me and have sent me away from you?” (Genesis 26:26-28)

Hatred was less about an intense confrontational emotion and more about making choices to avoid physical or emotional pain. This understanding can directly affect our view of God’s character. If this true, consider a couple common scriptures in a whole new way:...”

<http://firm.org.il/learn/jacob-loved-esau-hated/> DOUG HERSHEY

An additional commentary on this translation of the word “hate” can be found in an article “Commonly Misused Bible Verses: Romans 9:13” <http://midwestapologetics.org/blog/?p=926> by Tim Chaffey.



“The Holy Gospel according to St. Matthew, the 14th Chapter”

“Glory to You, O Lord”

“Stories of Jesus feeding huge crowds with only a little were an important part of the earliest traditions of Jesus' followers.

Matthew's Gospel includes two near-duplicate stories (see also Matthew 15:32-39) which are close parallels of two in Mark (6:32-44 and 8:1-10). Luke (9:10-17) and John (6:1-13) also include the "feeding of the five thousand" or a parallel...” (continued after the reading)

Matthew 14:13-21; RCL, the same reading (Matthew 14:22-33; RCL, the same reading)

Jesus Feeds the Five Thousand

¹³ Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the towns. ¹⁴ When he went ashore he saw a great crowd, and he had compassion on

them and healed their sick. ¹⁵ Now when it was evening, the disciples came to him and said, “This is a desolate place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” ¹⁶ But Jesus said, “**They need not go away; you give them something to eat.**” ¹⁷ They said to him, “We have only five loaves here and two fish.” ¹⁸ And he said, “**Bring them here to me.**” ¹⁹ Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds. ²⁰ And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. ²¹ And those who ate were about five thousand men, besides women and children.

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

“...Bread: Blessed, Broken, Given

Multiple feeding stories in the gospels should not surprise us. They echo a common theme in Israel's scriptures. As bread and fish feed the hungry crowd in the wilderness (translated "a deserted place" in Matthew), manna in the wilderness provided daily sustenance for the Israelites. Isaiah speaks of the abundance of food, drink and rich food for those without money to buy it (55:1-2). The gospel narratives of Jesus are reminiscent of the accounts of Elijah and the widow of Zarephath (1 Kg 17:8-16) and Elisha feeding one hundred (2 Kg 4:42-44). Jesus' actions over the bread echo customs of Jewish meals. Christians hear in these actions the elements of the Christian Eucharistic meal. Jesus' blessing and breaking bread are the same as those in the gospel accounts of his last meal with his disciples (see Matthew 26:26; see also I Corinthians 11:23-24; Luke 24:30; Acts 27:35).

Breaking bread together is a communal and sacramental act that echoes through scriptures and through the centuries. Sharing a meal is a primary means of creating and maintaining community. When Christians gather to break bread together, we remember and repeat Jesus' words and actions. In this sacred meal Christ satisfies our deepest hungers, heals our brokenness, binds us together as if one body, and strengthens us for service in the world. The symbols of the sacramental gathering and their multivalent meanings resonate in this narrative of Jesus feeding the crowds...”

http://www.workingpreacher.org/preaching.aspx?commentary_id=118 **Marilyn Salmon**
Professor of New Testament, United Theological Seminary, St. Paul, MN



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In a posting by David Lose, he expands the feeding of the 5000 into seeing two other miracles at work.

"...Neither Jesus nor his early followers imagined that stories about wondrous acts would convince people of Jesus' divine origins. Rather the wonders Jesus performed were, as John is most consistently adamant about, always *signs* of the character of the God whose presence Jesus bears.

Which is what brings us to the **first** of two miracles described in this story that are anything but pedestrian: the point isn't *what* Jesus does, but *why*. .. Because the character of the God Jesus reveals and represents is captured in a single word, "compassion."...

...Which brings us to the **second** miracle of the story: Jesus uses the disciples, even when they would rather look after themselves, to tend the needs of these thousands of men, women, and children..." [Read the entire posting at http://www.davidlose.net/2014/07/pentecost-8a-the-real-miracles/](http://www.davidlose.net/2014/07/pentecost-8a-the-real-miracles/)



<https://robinhl.com/2011/12/15/the-miracles-2-feeding-5000-and-feeding-4000/>