

24th Sunday after Pentecost November 11, 2018

25th Sunday after the Trinity Proper 27 (32)

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.*

Available on line at:

- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104



<https://kimberlinglutheran.com/2012/11/14/mark-1238-44-the-widows-coins-and-true-stewardship/>

Hymn of the Day

Lutheran Service Book (LSB) 738 The Lutheran Hymnal (TLH) Not listed
“Lord of all hopefulness”

“Lord of All Hopefulness” was penned by Joyce Torrens (1901-53), who wrote under the name of Jan Struther. Struther became famous for a newspaper column in which she presented herself as “Mrs Miniver.” A film based on the character won the Oscar for Best Picture in 1942, and its portrayal of our British friends helped woo American public opinion to support entry into World War II.

Jan Struther wrote this hymn for her neighbor, Canon Percy Dearmer of Westminster Abbey, to be included in his new edition of the hymnal *Songs of Praise*. It is a good example of an “all day” hymn that traces God’s involvement in our lives throughout the course of a day, from waking to sleeping...” <http://www.internetmonk.com/archive/78774>

The same melody is used for “Be Thou My Vision”, which was included in [With One Voice](#), (WOV), but was not included in the LSB. It is found in the Lutheran Book of Worship (LBW) and the Evangelical Lutheran Worship (ELCA).

- https://www.youtube.com/watch?v=9-D_aT8CXyc Choir and Peter Anderson, clarinetist.
- https://www.youtube.com/watch?v=0V_068A3piQ At the Royal Wedding of Prince Harry and Meghan Markle.
- <https://www.youtube.com/watch?v=Z0S71CF-MVM> An Old Irish Air – Ukulele Solo by Michael Lynch

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.](#)

1 Kings 17:8-16; Revised Common Lectionary (RCL), the same reading from 1 Kings or Ruth 3:1-5; 4:13-17 (Next week:)

“The literary shifts that bring us to chapter 17 in the book of Kings make Elijah the central character of this narrative.

The chapter interrupts the flow of the royal narratives allowing Elijah to literarily and literally crash Ahab’s time in the sun. Despite this focus on Elijah, this lectionary passage offers more when considered from the perspective of the widow. Changing this perspective enables readers to view the widow not simply as a victim requiring charity and the miraculous intervention of the prophet, but rather as an actor in the story of her life and one surviving in the midst of difficult times..”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2611 [Steed Davidson](#) Associate Professor of Hebrew Bible/Old Testament, McCormick Theological Seminary, Chicago, Ill.

The Widow of Zarephath

⁸Then the word of the LORD came to him, ⁹“Arise, go to Zarephath, which belongs to Sidon, and dwell there. Behold, I have commanded a widow there to feed you.” ¹⁰So he arose and went to Zarephath. And when he came to the gate of the city, behold, a widow was there gathering sticks. And he called to her and said, “Bring me a little water in a vessel, that I may drink.” ¹¹And as she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” ¹²And she said, “As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die.” ¹³And Elijah said to her, “Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. ¹⁴For thus says the LORD, the God of Israel, ‘The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.’” ¹⁵And she went and did as Elijah said. And she and he and her household ate for many days. ¹⁶The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah.

“8 Then the word of the Lord came to him, saying, Underline the phrase, “the word of the Lord came to him.” That happens to us common and ordinary prophets/people of God all the time e.g. “the logic of the Lord comes to us” and gives us guidance.

9 “Go now to Zarephath, which belongs to Sidon, and live there; for I have commanded a widow there to feed you.” Remember Sidon was up north, outside of the land of Israel... The Gospel of Luke emphasizes that Elijah went outside the borders of Israel to heal a widow’s son. The church that belongs to Jesus Christ goes outside of its Jewish and Christian boundaries to find true faith in God. The widow at Zarephath and the Roman centurion were two examples of true faith found in people who were not Jews.

10 So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.” We know that a widow was one of the poorest people in that village.

11 As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.” The prophet knew what he was asking. He was asking for her last piece of bread and he knew that the woman didn't have anymore after it was gone.

12 But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug; I am now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.” This poor woman was desperate, at the end of her options, out of food, out of luck, out of family to help her. She was in the worst human situation and she knew that she and her son were going to die of starvation.

13 Elijah said to her, “Do not be afraid; Underline. Highlight. Remember. In our most desperate situations when we feel we are literally at the end of our rope and that there is no solution to our desperate situation, the Word of the Lord comes to us and says, “Do not be afraid.”... go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son. The prophet brings a word of hope to her...

14 For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.” Aha, the Word of the Lord has been spoken. There is hope. There is something positive that is going to happen.

15 She went and did as Elijah said, At the heart of life and discipleship, is to hear the Word of the Lord and then do as the Word of God commands us.

so that she as well as he and her household ate for many days. Here is the miracle: the poor widow and her son ate for many days...

16 The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah. The Lord God worked miracles through Elijah, including the jar of meal that never emptied and the jug of oil that always had oil. In other words, there are times in our lives when we experience a miracle of the Lord God providing the basic necessities of life and we don't now where they came from or how they happened..."

- http://www.sermonsfromseattle.com/series_c_elijah_raising_the_widows_son.htm Edward F. Markquart [Visit this resource site.](#)

Psalm 146; RCL, Psalm 146 or Psalm 127 ()

*"...Veteran's Day, November 11, falls on a Sunday in (2018). The preacher will no doubt wish to say something recognizing and expressing appreciation to war veterans. This psalm fits with the spirit of the day since it speaks about allegiance and about trust. To whom do we owe our allegiance? And in whom do we trust?... Since Veteran's Day falls on a Sunday this year, and since this psalm is concerned about loyalty to God and loyalty to government ("princes," verse 3) this may well be the occasion to deal with the theme of God and government or the relationship between God and Caesar (Matthew 22:15-22)... Other obvious texts will include Romans 13:1-7, though one must exercise care in noting that what is said is not to be applied to **all** government, but to **good** government (verse 3)... The Christian life includes both pledging allegiance to country and confessing faith in God... (Continued after the reading)*

Put Not Your Trust in Princes

146 Praise the LORD!

Praise the LORD, O my soul!

² I will praise the LORD as long as I live;

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

³ Put not your trust in princes,

in a son of man, in whom there is no salvation.

⁴ When his breath departs, he returns to the earth;

on that very day his plans perish.

⁵ Blessed is he whose help is the God of Jacob,

whose hope is in the LORD his God,

⁶ who made heaven and earth,

the sea, and all that is in them,

who keeps faith forever;

⁷ who executes justice for the oppressed,

who gives food to the hungry.

The LORD sets the prisoners free;

⁸ the LORD opens the eyes of the blind.

The LORD lifts up those who are bowed down;

the LORD loves the righteous.

⁹ The LORD watches over the sojourners;

he upholds the widow and the fatherless,
but the way of the wicked he brings to ruin.

¹⁰The LORD will reign forever,
your God, O Zion, to all generations.
Praise the LORD!

“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).

The structure of Psalm 146 exhibits the usual two-part pattern of the hymn. Psalm 113 is a good example of that pattern, with a *call to praise* (1-4) followed by *reasons* for praising (5-9). Psalm 146 begins with a *call to praise* (1-2) and supplies a number of *reasons* for praising (5-9). Verses 3 and 4 insert some words of *instruction* (3-4). Verse 10 consists of a confession of faith and a final call to "Praise the LORD."..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1469 **James Limburg** Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Hebrews 9:24-28; RCL, the same reading ()

"In our passage for study our writer makes a similar point to 9:11-14, except that here the emphasis is not on the worth of Christ's sacrifice, but on the uniqueness of his priestly offering - Christ needed to offer the sacrifice once only..." (Continued after the reading)

²⁴For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. ²⁵Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, ²⁶for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. ²⁷And just as it is appointed for man to die once, and after that comes judgment, ²⁸so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

“...The author continues to see Christ as the great high priest, and to contrast him with a high priest in the Temple. Heaven is the perfect, ideal “sanctuary” ([9:24](#)), while the Holy of Holies is a “mere copy” of the divine one. Christ did not enter the Holy of Holies but rather “heaven itself” to “make intercession” ([7:25](#)) for us “in the presence of God” ([9:24](#)). Unlike the Temple high priest who entered the sanctuary annually to offer animal blood for the redemption of certain sins of the people, Christ sacrificed himself “once for all” ([9:26](#)), for all people, permanently abolishing sin – when release from sin previously only lasted a year. He came “at the end of the age” of the first covenant, of the pre-Christian era. God has appointed that humans “die once” ([9:27](#)) and later be judged (at the end of the current era); likewise Christ sacrificed himself once and will later return. But his second coming will be to complete and finalize the salvation of his followers. By taking our sin on himself, he has already taken it away....”

- <http://www.lectionarystudies.com/sunday32be.html> Pumpkin Cottage Ministry Resources

“...On the altar of Dietrich Bonhoeffer’s small seminary in Finkenwalde concentration camp there was the single word hapax (once). Forms of that word appear several times in Hebrews to assert the absolute significance of Jesus’ death. In the midst of a concentration camp, symbol of human evil, the altar word staked a claim. All reality was changed in the moment of Christ’s death. The absolute occurred in that time and space. All the rest of human history was made relative to that event... This world is God’s, and ought to reflect that because the cross dignified all of life. Nevertheless, the standard of God’s will can never be found in the present world...”

- http://wordandworld.luthersem.edu/content/pdfs/5-4_Gender/5-4_Olson.pdf Stanley N. Olson Luther Northwestern Theological Seminary, St. Paul, Minnesota

+++++

“Our Epistle reading today from the Book of Hebrews talks about a high priest entering into holy places made with hands. It talks about this high priest entering these holy places every year with blood not his own. And when we hear these kinds of references, which are all over the place in the Book of Hebrews, we may be asking ourselves, “What is all this ‘high priest’ business? Where are these ‘holy places’? And what does this have to do with me?” Well, hang on, we’ll explain these things and what they have to do with us, because the point that Hebrews is making is that “Christ Is Our High Priest.” ...” Read the rest of Pastor Henrickson’s sermon at:

- <https://steadfastlutherans.org/2015/11/christ-is-our-high-priest-sermon-on-hebrews-924-28-by-pr-charles-henrickson/>

Mark 12:38-44; RCL, the same reading ()

“I remember seeing the inspiring movie at the visitors' center at the Alamo in San Antonio. The noble young commander William Travis draws the line in the dirt with his boot and invites all who will stay and fight with him to cross it. I'm afraid I might have been one foot over, one foot back, getting out my iPhone to check my calendar, saying something like, "I'll see if I

can stay. I think I may have a conflict and may need to leave for a while, but I might be able to come back tomorrow, if you really need me."

Are We "All In," Like the Widow Who Gave Everything?

(continued after the reading)

The Holy Gospel according to St. Mark the 12th Chapter”

Beware of the Scribes

³⁸ And in his teaching he said, *“Beware of the scribes, who like to walk around in long robes and like greetings in the marketplaces ³⁹ and have the best seats in the synagogues and the places of honor at feasts, ⁴⁰ who devour widows' houses and for a pretense make long prayers. They will receive the greater condemnation.”*

The Widow's Offering

⁴¹ And he sat down opposite the treasury and watched the people putting money into the offering box. Many rich people put in large sums. ⁴² And a poor widow came and put in two small copper coins, which make a penny. ^[a] ⁴³ And he called his disciples to him and said to them, *“Truly, I say to you, this poor widow has put in more than all those who are contributing to the offering box. ⁴⁴ For they all contributed out of their abundance, but she out of her poverty has put in everything she had, all she had to live on.”*

- a. [Mark 12:42](#) Greek two *lepta*, which make a *kodrantes*; a *kodrantes* (Latin *quadrans*) was a Roman copper coin worth about 1/64 of a *denarius* (which was a day's wage for a laborer)

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

“Over the past several weeks, the texts from Mark have featured varying levels of commitment or lack thereof. In response to Jesus' ministry, some people were all in, some were all out, and others were almost all in.

The rich man in Mark 10:22 went away grieving for he had many possessions (10:22). He was all out.

James and John (10:35-45) are willing to be all in if Jesus will promote them to the corner office. They're all in if their conditions are met.

Bartimaeus (10:46-52), like our poor widow, is all in. Had I been playing his role I would have draped my cloak over my arm and taken it with me as I felt my way toward Jesus through the crowd. Just in case . . . just in case Jesus couldn't heal me, I'd have a fall-back plan. I'd have my money, my shelter, my bed—all of which the first-century beggar's cloak represented. (a reference to the Revised Common Lectionary reading for Proper 25, October 28)

If I'd been playing the role of the poor widow, I'd have put in one coin and kept the other. But that's not how she does things. In 12:38-40, Jesus denounces scribes who are all

about their own prestige and wealth. Then, by contrast, he praises the widow who gives to the max. She is all in.

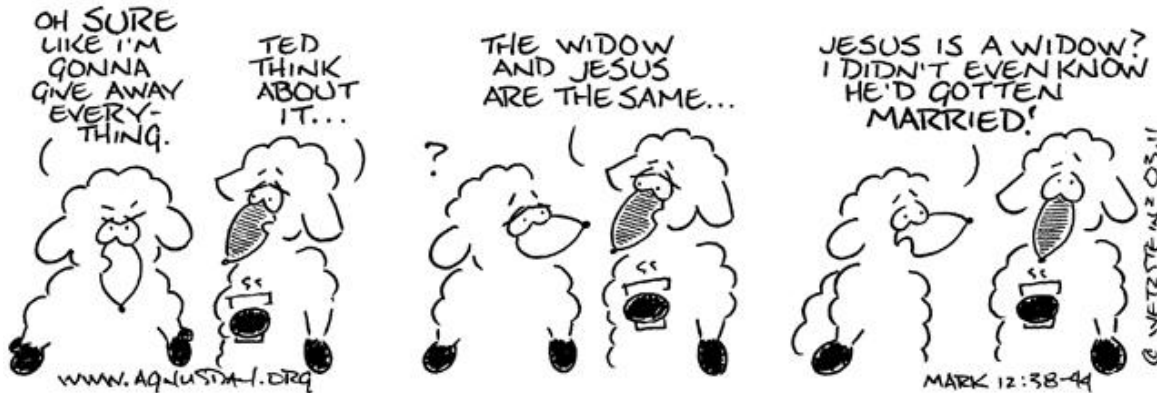
The scribe in the passage just before this one (12:28-34) is on the brink of being all in. Jesus tells him, "You are not far from the kingdom of God" (12:34). All it will take for him to enter is to love the Lord with all his heart, all his soul, all his mind, all his strength and to love his neighbor as himself (12:30-32). The word "all" appears an awful lot of times in that short text. Apparently, all it will take is all he's got!...

"The poor widow who offers her whole living to God contrasts markedly with the hypocritical and avaricious leaders of Judaism, and affords a superb example of complete loyalty and devotion to God's call. The evangelist is addressing the disciples. Discipleship involves absolute surrender to and trust in the God to whose will and purpose Jesus is about to commit himself absolutely in his passion" (Anderson 286-7), Hugh Anderson, *The New Century Bible Commentary on Mark* (Marshall, Morgan and Scott, 1987).

- <https://www.patheos.com/Progressive-Christian/All-In-Alyce-McKenzie-11-05-2012.html> Dr. Alyce M. McKenzie United Methodist

Pastor Glenn Monson, senior pastor at Our Savior's Lutheran Church Rochester, Minnesota, trombonist now preacher, has a Law Gospel approach to this reading. He starts with the question, "How does the Word function in the text?" followed by "How does the Word *not* function in the text?" If his methods sound interesting, read more at:

- <http://gluthermanson.blogspot.com/2015/10/priceless-or-worthless.html>



Agnus Day appears with the permission of <https://www.agnusday.org/>

"Grandpa gave little Emma a quarter. For Grandpa, that was nothing. He had many quarters. But it was for Emma. She was only four years old. That quarter was all the money that Emma had in the whole world..."

Read the story about Emma at: <https://kimberlinglutheran.com/2012/11/14/mark-1238-44-the-widows-coins-and-true-stewardship/>