



RED HILL LUTHERAN

CHURCH & SCHOOL

8:00 a.m. & 11:00 a.m.

Time after Pentecost

Rev. Tom Brashears, Senior Pastor

Rev. Seth Britton, Associate Pastor

September 6, 2009

PRELUDE

Beach Spring
The Prayer Perfect

Haan
Thygerson

CONFESSION & FORGIVENESS *please stand*

Leader: In the name of the Father and of the Son and of the Holy Spirit.

People: Amen

Leader: Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name, through Jesus Christ our Lord.

People: Amen

Leader: If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God who is faithful and just will forgive our sins and cleanse us from all unrighteousness.

Silence is kept for reflection. Congregation kneels/sits

Leader: Most merciful God,

People: we confess that we are in bondage to sin and cannot free ourselves. We have sinned against you in thought, word, and deed, by what we have done and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. For the sake of your Son, Jesus Christ, have mercy on us. Forgive us, renew us, and lead us, so that we may delight in your will and walk in your ways, to the glory of your holy name. Amen.

Leader: In the mercy of almighty God, Jesus Christ was given to die for us, and for his sake God forgives us all our sins. By the authority of Jesus Christ, I therefore declare to you the entire forgiveness of all your sins, in the name of the Father, and of the Son, and of the Holy Spirit.

People: Amen.

GATHERING SONG

We Come to You For Healing Lord

Red Hymnal #617 (back of book)

APOSTOLIC GREETING & KYRIE

Red hymnal page 203 (front of book)

HYMN OF PRAISE

Come, Let Us Join Our Cheerful Song

Red hymnal page 205 (front of book)

PRAYER OF THE DAY

Leader: The Lord be with you.

People: And also with you.

Leader: Gracious God, throughout the ages you transform sickness into health and death into life. Open us to the power of your presence, and make us a people ready to proclaim your promises to the whole world, through Jesus Christ, our healer and Lord.

People: Amen.

FIRST READING

NIV pew Bible page

Isaiah 35:4-7

“Be strong, do not fear; your God will come, he will come with vengeance; with divine retribution he will come to save you.”

⁵ Then will the eyes of the blind be opened and the ears of the deaf unstopped. ⁶ Then will the lame leap like a deer, and the mute tongue shout for joy. Water will gush forth in the wilderness and streams in the desert. ⁷ The burning sand will become a pool, the thirsty ground bubbling springs. In the haunts where jackals once lay, grass and reeds and papyrus will grow.

SECOND READING

NIV pew Bible page

James 2:1-17

My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. ² Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. ³ If you show special attention to the man wearing fine clothes and say, “Here's a good seat for you,” but say to the poor man, “You stand there” or “Sit on the floor by my feet,” ⁴ have you not discriminated among yourselves and become judges with evil thoughts?

⁵ Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him? ⁶ But you have insulted the poor. Is it not the rich who are exploiting you? Are they not the ones who are dragging you into court? ⁷ Are they not the ones who are slandering the noble name of him to whom you belong?

⁸ If you really keep the royal law found in Scripture, “Love your neighbor as yourself,” you are doing right. ⁹ But if you show favoritism, you sin and are convicted by the law as lawbreakers. ¹⁰ For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it. ¹¹ For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do commit murder, you have become a lawbreaker.

¹² Speak and act as those who are going to be judged by the law that gives freedom, ¹³ because judgment without mercy will be shown to anyone who has not been merciful. Mercy triumphs over judgment!

¹⁴ What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? ¹⁵ Suppose a brother or sister is without clothes and daily food. ¹⁶ If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what good is it? ¹⁷ In the same way, faith by itself, if it is not accompanied by action, is dead.

Reader: Here end the readings

People: **Thanks be to God.**

GOSPEL ACCLAMATION *please stand*

Red hymnal page 205 (front of book)

GOSPEL ANNOUNCEMENT

Leader: The Holy Gospel according to _____.

People: **Glory to you, O Lord.**

HOLY GOSPEL

NIV Pew Bible page

Mark 7:24-37

Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵ In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet. ²⁶ The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter.

²⁷ “First let the children eat all they want,” he told her, “for it is not right to take the children's bread and toss it to their dogs.”

²⁸ “Yes, Lord,” she replied, “but even the dogs under the table eat the children's crumbs.”

²⁹ Then he told her, “For such a reply, you may go; the demon has left your daughter.”

³⁰ She went home and found her child lying on the bed, and the demon gone.

³¹ Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. ³² There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man.

³³ After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. ³⁴ He looked up to heaven and with a deep sigh said to him, “Ephphatha!” (which means, “Be opened!”).

³⁵At this, the man's ears were opened, his tongue was loosened and he began to speak plainly.

³⁶Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. ³⁷People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

GOSPEL RESPONSE

Leader: The Gospel of our Lord.

People: **Praise to you, O Christ.**

MUSIC MINISTRY (11:00)

O Jesus, I Have Promised
Chancel Choir

traditional hymn

MORNING MESSAGE

Pastor Seth Britton

For an outline of this morning's sermon, please consult the "Brick"

APOSTLES' CREED

I believe in God, the Father almighty,
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended into hell.
On the third day he rose again.
He ascended into heaven,
and is seated at the right hand of the Father.
He will come again to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

PRAYERS OF INTERCESSION

PEACE

The congregation shares the peace of Christ.

Pastor: The Peace of the +Lord be with you.

People: **And also with you.**

GATHERING OF TITHES AND OFFERINGS

Please complete your worship response card and place it in the offering plate.

OFFERTORY

Antiphon on "Wareham"

Sinzheimer

OFFERING PRAYER

Leader: God of majesty, in your might you have created all things, and you entrust to our care what you have made. Receive our offerings, and make them a sign of dedication to provide for the needs of all people and creatures, in the name of the one who sustains all things by his word, Jesus Christ our Lord.

People: Amen

THE GREAT THANKSGIVING

Red hymnal page 206 (front of book)

COMMUNION

*In our church, all believing and baptized Christians are invited to receive communion. Please join us.
Although we use wine, a chalice of white grape juice is also available.*

LAMB OF GOD

BLESSING

SENDING SONG

O Christ, Your Heart, Compassionate

Red Hymnal #722 (back of book)

POSTLUDE

Syncopated Fanfare

Krouse

Readers

8:00 Laura Hendricks **9:30** Carol Moore **11:00** Patricia Trillwood

Altar Guild

8:00 Donna Anderson **9:30** Celia Young **11:00** Sue Bodenschatz

Acolytes

8:00 Hunter Grahn & Cameron Missakian

11:00 Nicholas Robertson & Jacob Bullock

Ushers

8:00 Jessie Hernandez Group **9:30** Buddy Bullock Group

11:00 Frank Schaefer Group

Greeters

8:00 Karen Caballero and Ann Hernandez **9:30** Mike Portune

11:00 Sally Scalzo and Jerry Spangler

Communion Servers

8:00 Keeton & Alice Kreitzer

9:30 Michael & Sue Portune, Paul Granell & Melinda Olmedo

11:00 Rollo & Nadene Pickford

Welcome Table

8:00 Lois Landouw **9:30** Terri Holte

Worship Leaders

Worship Assistant Deborah Alg

Director of Liturgical Arts James M. Schaefer

Director of Music Jason Harney

Organist Dennis Siebenaler

Praise Leaders Isaiah Coughran



RED HILL LUTHERAN CHURCH & SCHOOL

THE WEEKLY BRICK

September 6, 2009.

As you come to him, the living Stone-rejected by men but chosen by God and precious to him-you also, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. - 1 Peter 2:4-5

“The Test”

Mark 7:24-30

Mark 7:6-8

He replied, “Isaiah was right when he prophesied about you hypocrites; as it is written:

“These people honor me with their lips,
but their hearts are far from me.

⁷They worship me in vain;

their teachings are but rules taught by men.⁸You have let go of the commands of God and are holding on to the traditions of men.”

I. _____ TEST.

Mark 7:24-25 Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. ²⁵In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil^[b] spirit came and fell at his feet.

II. _____ TEST.

Mark 7:26-28 *The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. ²⁷“First let the children eat all they want,” he told her, “for it is not right to take the children’s bread and toss it to their dogs.” ²⁸“Yes, Lord,” she replied, “but even the dogs under the table eat the children’s crumbs.” ²⁹Then he told her, “For such a reply, you may go; the demon has left your daughter.” ³⁰She went home and found her child lying on the bed, and the demon gone.*

The Grade: _____ !

Mark 7:29-30 *Then he told her, “For such a reply, you may go; the demon has left your daughter.” ³⁰She went home and found her child lying on the bed, and the demon gone.*

Matthew 15:28 *Then Jesus answered, “Woman, you have great faith! Your request is granted.” And her daughter was healed from that very hour.*

(Answers: I. Love. II. Endurance. Great Faith)

WEEKLY BIBLE STUDY

Monday, September, 7th Read Mark 7:24.

This is the first of three events Mark recorded from Jesus' third excursion beyond the borders of Galilee (for the three excursions see Mark 4:35; 5:20; 6:32-52; 7:24-8:10). On this journey He actually went out of Palestine, apparently for the only time. These events in Gentile territory are an appropriate sequel to Jesus' teaching in verses 1-23 and a fitting preview of the proclamation of the gospel to the Gentile world (See also Mark 13:10; 14:9).

In verse 24, Jesus leaves (likely Capernaum) and went to the vicinity of Tyre, a Mediterranean seaport city in Phoenicia (modern Lebanon) about 40 miles northwest of Capernaum. Because of excellent, early Greek manuscript support, the words "and Sidon" (usually in the NIV margin) should be included. Jesus went there not to minister publicly to the people but to secure privacy, previously interrupted (see Mark 6:32-34, 53-56), in order to instruct His disciples. This is the reason that Jesus did not want the crowds to know where He was. However, He could not conceal His presence since news of His healing power had preceded Him (See Mark 3:8). Mark records three miracles that Jesus performed as He ministered to the Gentiles in the region of Tyre and Sidon. Ultimately allowing the crowds to come to Him, Jesus was "practicing" what He "preached:" there is no difference between Jews and Gentiles, for all are sinners and need a Savior.

Reflection Question: For what would you walk 100 miles out of your way to get from Jesus?

Tuesday, September, 8th Read Mark 7:25-26

An unnamed woman, whose little daughter was demon-possessed, came *immediately* (immediately is a favorite word used by Mark. It is the Greek word, "*euthys*." See 1:10). The woman fell at Jesus' feet, an expression of deep respect as well as personal grief over her daughter's condition (See Mark 9:17-18, 20-22, 26). She kept asking Jesus to drive the demon out of her daughter. Mark stressed the woman's non-Jewish identity: she was a Syrophenician, part of the province of Syria. Matthew called her a "Canaanite woman" (Matthew 15:22). Notice that there was much against her as she came to Jesus: her nationality was against her; she was a woman, and society in that day was dominated by the men. Satan was against her, for one of his demons had taken control in her daughter's life. The disciples were against her (see Matthew 15:23). Likewise, for a while, it looked as though even Jesus was against her! It was not an easy situation, and yet she triumphed because of her great faith. This is one key element of this story: the woman's persistence and confidence in Jesus.

Reflection Question: If, like the woman, Jesus' "delays" are not always "denials," what does this mean for the "delays" in your life?

Wednesday, September, 9th Read Mark 7:27-28

Jesus' reply was appropriate to His purpose for being there. It was cast in figurative language. Jesus was telling the woman that His first priority in being there was to instruct His disciples. Some commentators believe that Jesus was probably quoting a popular proverb, and was therefore not being as harsh as it sounds. In any case, the emphasis is on the first part of the sentence. While Jesus was on earth, his mission was in the first place to Israel (Matthew 15:24). After the cross, the time of the Gentiles would come, in the universal mission so central to Mark and the Apostle Paul's writings. The woman's faith was great and so was her persistence, for her need was great. She accepted good-humouredly that she had no right at this stage to claim God's grace but simply threw herself on Jesus' mercy, turning Jesus' parable back in his direction. Was Jesus only testing her, to see if her faith was great enough? I believe so. Such faith was and is rewarded. It is a miracle of grace that Gentiles share in all the promises of God made to Israel (See Romans 11:18).

The woman accepted Jesus' statement with the words, "Yes, Lord" ("Lord, in Greek, could also be translated "Sir," a title of respect). She realized He had the right to refuse her request. However, feeling no insult in the

analogy Jesus used, the woman pressed Jesus a little further. “Even the little dogs eat the little crumbs.” Her point was that even the little dogs get a little food, even as the children receive the main meal. Again, I think her interaction with Jesus (and Jesus’ actions as well) are playful. In fact, she becomes a living parable for the disciples (the children) about the universal nature of His messianic work.

It is significant that the two times in the Gospel record, when Jesus commended “great faith,” He was responding to the faith of Gentiles and not Jews: this Syrophenician woman and the Roman centurion (See Matthew 8:5–13). It is also worth understanding that in both situations, Jesus healed *at a distance*, possibly suggesting the spiritual distance between Jews and Gentiles at that time (See Ephesians 2:11–22). Finally, the people of Tyre and Sidon were not known for their faith (Matthew 11:21–22), yet this woman dared to believe that Jesus could deliver her daughter.

Thursday, September, 10th *Read Mark 7:29-32*

Because of the woman’s reply, and her persistence, which demonstrated her humility and faith, Jesus told her to go home and assured her that her daughter was healed and the demon had left her daughter. The words “has left” (perfect tense in the Greek) indicates the cure was already complete. When the woman returned home, she in fact found that her child was resting peacefully and the demon had left her. This is the only miracle recorded in Mark that Jesus performed at a distance without giving any vocal command. Importantly, the woman had no assurance that her daughter was healed; she literally stepped forward in faith and obeyed Jesus even before she had any “proof” of healing. Great faith is faith that takes God at His Word and will not let go until God meets the need. Great faith can lay hold of even the slightest encouragement and turn it into a fulfilled promise. “Lord, increase our faith.”

Starting in verse 31, Jesus leaves the region of Tyre. The region of Decapolis (“ten cities”) was also Gentile territory, but before Jesus left the region, the people were glorifying the God of Israel (See also Matthew 15:30–31). The man they brought to Jesus was handicapped both by deafness and an impediment in his speech, and Jesus healed him. This miracle is recorded only by Mark and would be especially appreciated by his Roman readers, since the “ten cities” region was like a “Rome away from Rome.” This passage also concludes a Marcan “narrative cycle” (Mark 6:32-7:37) with the people’s confession about Jesus (Mark 7:37). This event prefigured the opening of the disciples’ “ears” (See Mark 8:18, 27-30). A second narrative cycle begins in Mark 8:1 and climaxes in the disciples’ confession (Mark 8:27-30). Jesus leaves the Gentile territories and went north about 20 miles through Sidon, a coastal city, and then turned southeastward, avoiding Galilee, to a place on the eastern side of the Sea of Galilee within the region of the Decapolis (See Mark 5:20). Some people there begged Jesus to place His hand on a man who was deaf and could hardly talk (Greek: “*mogilalon*,” “speaking with difficulty”). This rare Greek word occurs only here and in the Septuagint (Greek translation of the Old Testament) of Isaiah 35:6, a passage promising the coming of God’s rule on earth.

Reflection Question: How do you think Jesus increases your faith?

Friday, September, 11th *Read Mark 7:33-35*

In healing this man, Jesus used sign language and symbolic acts (which Mark did not explain) that uniquely suited the man’s needs and caused him to exercise his faith. Jesus took the man away privately for the purpose of communicating with this man one-to-one. By touching the man’s ears and tongue, spitting on the ground and looking up to heaven, Jesus conveyed what He was going to do. Also, by taking the man away from the crowd, Jesus was insuring that the healing would be private and the man would not become a public attraction. Since the man was deaf, he could not hear Jesus’ words, but he could feel Jesus’ fingers in his ear and the touch on his tongue; this would encourage the man’s faith. Jesus’ “deep sigh” may have reflected Jesus’ compassion for the man but it was likely Jesus’ strong emotion as He battled the satanic powers that enslaved this suffering man and others. This sigh, the inward groan of Jesus, was also a prayer to the Father on behalf of the deaf and mute

man. The same word is used in connection with prayer in Romans 8:23, and the noun in Romans 8:26. Jesus then gave the Aramaic command “*Ephphatha!*” meaning “Be opened!” (Literally, “be completely opened”).

This word could easily be lip-read by a deaf person. This Aramaic word may indicate that the man was not a Gentile. Immediately (Mark’s favorite word again, “*euthys,*”) at Jesus’ command the man’s ears were opened, his tongue was loosened, and he could speak clearly. Defective speech usually results from defective hearing, both physically and spiritually. As one commentator has described this event, the man did not hear Jesus speak, but the creation has heard the command of the Creator and the man was healed.

Reflection Question: What would you like Jesus to help you hear or say?

Saturday, September, 12th *Read Mark 7:36-37*

In spite of our Lord’s strict command for the people to keep quiet about the miracles, they told the news everywhere (See Mark 1:34, 44; 3:12; 5:43); and this resulted in a large crowd gathering and bringing people who were sick in body and soul. If we remember the beginning of this passage, even though Jesus was trying to enjoy some rest, He took time to heal all those who came to Him. What was the result? These Gentiles “glorified the God of Israel” (See also Matthew 15:31). It is interesting that the more Jesus commanded (literally in the Greek, “kept commanding”) the people to be silent, the more they kept talking about Jesus and what He could do! (See Mark 1:44-45; 5:20, 43). One reason is that Jesus wanted to minister in the Decapolis region without being regarded as a popular “Miracle-worker.” Jesus’ miracle left the people “overwhelmed with amazement” (Greek: “*exoplēssonto;*” “struck out, overwhelmed”; See also Mark 1:22; 6:2; 10:26; 11:18). The crowd’s climactic confession is a general statement about their understanding of Jesus, based on previous reports (Mark 3:8; 5:20). The words “the deaf and the mute” are plural in Greek, viewing them as two classes of people. Mark possibly intended an allusion to Isaiah 35:3-6 in the crowd’s confession.

Reflection Question: How has your understanding of Jesus changed over the years?

