

ILCW Year-C Lessons for the Third Sunday after Pentecost

OLD TESTAMENT I Kings 17:17-24 NIV

Some time later the son of the woman who owned the house became ill. He grew worse and worse, and finally stopped breathing. 18 She said to Elijah, "What do you have against me, man of God? Did you come to remind me of my sin and kill my son?" 19 "Give me your son," Elijah replied. He took him from her arms, carried him to the upper room where he was staying, and laid him on his bed. 20 Then he cried out to the LORD, "O LORD my God, have you brought tragedy also upon this widow I am staying with, by causing her son to die?" 21 Then he stretched himself out on the boy three times and cried to the LORD, "O LORD my God, let this boy's life return to him!" 22 The LORD heard Elijah's cry, and the boy's life returned to him, and he lived. 23 Elijah picked up the child and carried him down from the room into the house. He gave him to his mother and said, "Look, your son is alive!" 24 Then the woman said to Elijah, "Now I know that you are a man of God and that the word of the LORD from your mouth is the truth."


Epistle


Galatians 1:11-24 I want you to know, brothers, that the gospel I preached is not something that man made up. 12 I did not receive it from any man, nor was I taught it; rather, I received it by revelation from Jesus Christ. 13 For you have heard of my previous way of life in Judaism, how intensely I persecuted the church of God and tried to destroy it. 14 I was advancing in Judaism beyond many Jews of my own age and was extremely zealous for the traditions of my fathers. 15 But when God, who set me apart from birth and called me by his grace, was pleased 16 to reveal his Son in me so that I might preach him among the Gentiles, I did not consult any man, 17 nor did I go up to Jerusalem to see those who were apostles before I was, but I went immediately into Arabia and later returned to Damascus. 18 Then after three years, I went up to Jerusalem to get acquainted with Peter and stayed with him fifteen days. 19 I saw none of the other apostles - only James, the Lord's brother. 20 I assure you before God that what I am writing you is no lie. 21 Later I went to Syria and Cilicia. 22 I was personally unknown to the churches of Judea that are in Christ. 23 They only heard the report: "The man who formerly persecuted us is now preaching the faith he once tried to destroy." 24 And they praised God because of me.

Gospel

Luke 7:11-17 Soon afterward, Jesus went to a town called Nain, and his disciples and a large crowd went along with him. 12 As he approached the town gate, a dead person was being carried out - the only son of his mother, and she was a widow. And a large crowd from the town was with her. 13 When the Lord saw her, his heart went out to her and he said, "Don't cry." 14 Then he went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!" 15 The dead man sat up and began to talk, and Jesus gave him back to his mother. 16 They were all filled with awe and praised God. "A great prophet has appeared among us," they said. "God has come to help his people." 17 This news about Jesus spread throughout Judea and the surrounding country.

Our Savior Lutheran Church  Lakeland, FL, USA

3rd Sunday of Pentecost(C)  *Life Meets Death*

June 9th 2013  9:30am



Woodcut illustration from a 1695 Bible – Luke 7 - The Resurrection at Nain. Jesus raises the widow's son from the dead at Nain.

Courtesy of the Digital Image Archive, Pitts Theology Library, Candler School of Theology, Emory University

<http://www.pitts.emory.edu/dia/detail.cfm?ID=2575>

OUR SAVIOR LUTHERAN CHURCH

Evangelical Lutheran Synod

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BIBLE CLASS 8:30 AM WORSHIP 9:30 AM FELLOWSHIP 10:30 AM

Pastor Andrew Burmeister (863) 430-5859

Organist: Janice Thomas (813) 650-9198

June 9th, 2013 Pentecost-3(C) *Life over Death*

WELCOME to Our Savior! We are happy to have you worship with us today. If you are visiting us for the first time, we ask that that you please fill out a visitor card found in the pew cardholder and place it in the offering plate. If you are seeking a church home, our pastor would be glad to share information about our church with you and discuss membership at your convenience. Come and worship with us again! Thank you.

ORDER OF SERVICE *(See insert.)*

PLEASE NOTE: The service folder insert has been written so that it may be used more than once. If you prefer to use the hymnal, see **page 5**. Please leave the service folder insert with an usher or on table after the service. Thank you. May the Lord bless your worship!

Service		
Opening Hymn	201 (5v)	Jesus Lives! The Victory's Won
Hymn of Day	522 (7v)	When in the Hour of Utmost Need
Sermon	Luke 7:11-17	<i>(On Life's Road) "LIFE Meets DEATH"</i>
Offering Hymn	441; v1-2 (4)	We Give Thee But Thine Own
Sending Hymn	651 (4v)	Be Still My Soul the Lord Is On My Side
Closing Hymn	552; v1-2,7-8	Abide With Me, Fast Falls Eventide

PROPERs for (TRINITY2=)THIRD SUNDAY of PENTECOST-C **JUNE 9**

INTROIT: The Lord was my Support. He brought me out into a broad place. He delivered me, because He delighted in me. I will love You, O Lord, my Strength. The Lord is my Rock and my Fortress. ...from **Psalm 18**

COLLECT: O Lord, You never fail to help and govern those whom You bring up in Your steadfast fear and love: Make us ever revere and adore Your holy Name; through Jesus Christ, Your Son, who lives and reigns with You and the Holy Spirit, one true God, now and forever. **C:** ♪ **A--men.**

GRADUAL: In my distress I cried to the Lord, and He heard me. Deliver my soul, O Lord, from lying lips and from a deceitful tongue. Alleluia! Alleluia! God judges the righteous and God is angry with the wicked every day. Alleluia! ...from **Psalm 7**

SCRIPTURE LESSONS: *(printed on the outside back page of the bulletin)*

I Kings 17:17-24 Jehovah raises the Zarephath widow's son through Elijah.
Galatians 1:11-24 Paul retells his spiritual death to Life, his conversion.
Luke 7:11-17 Jesus shows his power over death in Nain widow's son.

SERMON Text: Luke 7:11-17 **THEME:** (A BATTLE, A MATTER OF) "**LIFE & DEATH**"

PRAYER REQUESTS:

Madeline Beck	Patty & Buster Brewbaker
Richard Birkenmeier	Delores (Dee) Kurczewski
Jonathan Jumper (grandson of Elaine Jones)	Jeanette Kubly
Tyler Kirby (nephew of Andrea Sawyer)	Mariah Sawyer
George Wendt (brother of Steve Wendt)	Ann Wentz

Volunteers	This week	Next week
Greeter	John & Orpha Weber	Barb Wolkens
Usher	(Volunteer)	(Volunteer)
Treats	Elma Hendricks & Robin Dux	(Volunteer)

COFFEE will be served in the Fellowship Hall following the service. Everyone is invited to stay! We thank our volunteers for serving today. We are IN NEED OF SERVERS for future Sundays. If you can help, PLEASE SIGN UP. Thanks!

Statistics	Last week	Year to date (average)
Sunday Worship	39!	38
Communion Attendance	32	30
Sunday Bible Class	12	9
Thursday Bible Class	10	9
Sunday Offering	\$	(YTD total) \$

Calendar of Events		
Sunday, 6/9	8:30 am 9:30 am 10:30 ff...	Bible Study Divine Worship at Our Savior Church Fellowship time: <i>Treats and Drinks</i>
Tuesday, 6/11	6:00 pm	Catechism Class with Prescott
Thursday, 6/13	6:30 pm	Bible Study at Madeline Beck's
Saturday, 6/15	1:30 pm	Catechism Class with Sawyers
Sunday, 6/16	8:30 am	Bible Study
<i>Next Sunday is:</i>	9:30 am	Worship (with Holy Communion)
<i>Father's Day</i>	11:00 ff...	Fellowship time: <i>Happy Father's Day!</i>

Congregational Notes

Please contact our Elders with any concerns about church matters: **Jim Vanesky** 644-7807, **John Weber** 853-5458 & **Don Wienke** 863-815-8892.

Schedule Notes - Month of June

June 16th (Next Sunday is) **Father's Day.**

On **June 16th** also Pastor will leave to be **away for two weeks** (June 16 – July 1) to attend the www.ELS.name ELS 2013 Synod Convention and to visit family. During this time, members can contact Elders at the numbers shown above. Also, Pastor Andy will still be contactable via email: anderuu@gmail.com and on his cell phone: **863 430-5859**.

(TRI.2)PENT.3 Luke 7:11-17 "WHEN LIFE AND DEATH CONTEND" 06.09.13

In the name of the Father, and of the Son and of the Holy Spirit. Amen.

Grace and mercy are yours from God the Father through Jesus Christ, our Lord and Savior. Dear Christian friends, peace be with you.

INTRODUCTION **DEATH!** (DEFINITIONS, ETC.) Webster's: 1. 2. 3. 4. **Legal Definition: Theological: Clinical Death: Biological Death: even, www.deathclock.com Sat. 3 Nov. 2035 ... 887,141,444 seconds for me!**

(In our Gospel lesson) Jesus is walking with His disciples and a large crowd of other followers into the city of Nain. As they come near the gate of the city, however, they meet up with a large group of people carrying out the casket of a young man, the only son of his widowed mother. **A procession of life comes face to face with a procession of death.** It is almost as if two enemy armies are coming together on the battlefield. Life and Death are about to contend. Jesus and the grave are about to clash. Today, let us then consider:

LIFE AND DEATH CONTEND ... IN A BATTLE OF LIFE AND DEATH.

In order to do battle well, you must **know your enemy**. So it is that Luke here describes this son of the widow as a "dead man." No beating around the bush. No euphemisms to cover anything up. Just the hard truth – inside that coffin was **a dead man**. We would do well to learn from that not to avoid or ignore the realities of this enemy, **death**, that we face. We can cover up the truth with embalming and heavy make-up and play syrupy music in the background. We can use green artificial turf and flowers to cover up the gaping presence of a grave. Cremation may help some deny the realities of physical death. We can work out and eat right and take our vitamins and pills. But death is still there on the battlefield waiting to devour and destroy us.

Jesus here does **not retreat or dodge death or ignore** it. No, He meets this enemy **head on**. And He does so out of great **love** for His people, for you. It is written here, "When the Lord saw (the widow), He had compassion on her and said to her, '**Do not weep.**'" This widow is walking into **confusion** and **uncertainty**. She had felt the pain of losing her husband; now she has lost her only son, the last one to provide for her and take care of her. What would she do now? The large crowd that followed the widow demonstrated the community's sympathy with her plight. Everyone came out for this funeral.

But Jesus saw her and had compassion on her. The Greek verb in v.13 (εσπλαγγνισθη "es plag kniz thay") there means that He was deeply **stirred** and **moved**, that **His insides, His heart was poured out toward her**. That is the kind of God and Lord we have, one who is moved to help us in our need, who cares and **empathizes** with us in our fallen condition, who even goes so far as to **become a flesh and blood Man, our human Brother**, and fight against death for us to save us. He doesn't offer the widow any empty words of comfort, "*Oh, it will be OK; everything will work out.*" <- No. He

simply says, "*Do not weep.*" "Don't cry. I've come to **conquer everything that saddens** you and makes you feel alone and cut off and hurt and helpless. I am here to **wipe away every tear** from your eyes."

Then Jesus comes and touches the open coffin, and those carrying the dead man **stand still**. Jesus **stops the procession of death** "dead in its tracks." He engages death hand to hand. ... But that's not all. Not only does Jesus touch and receive this man's death, **He also transfers to the young man His own life in exchange**, to make the young man clean and whole. The only Son of the Father, Jesus, also became a dead man, to save this young man ...**and all of us as well**.

On the Cross **Jesus "touched your casket."** He absorbed your death into His own Body to save you from it. Outside the gate of the city at Nain and later outside the gate of the city at Jerusalem, Jesus allowed death to pass from you to Him so that you would be **restored** to life, **cleansed** and **made whole**. Because the Savior has shared our griefs and sorrows, He has **redeemed** them. Because the Savior has shared in **our** death, He has **redeemed us from death** and gives us now a *full* share in His **bodily** Resurrection to Life.

"Young man, I say to you, arise!" Jesus' words **accomplish** what they say. They are the words of **the Creator who brings life out of nothing**. The one who was dead sat up and began to speak. Jesus presented the young man to His mother. Just as this son was **a gift of God in birth**, so now Jesus gives this son again to his mother with **the gift of renewed life**.

It is sort of reminiscent of Baptism, isn't it? (Hint, hint) Not only is it a gift of God that children are born to fathers and mothers, but now Jesus presents them to Christian parents **born again** to new life by **water** and the **Word**. Remember, all who are baptized **die with Christ**. It's as if you **lose** your child there, and then **gain him or her back forever**. We are crucified with Christ in order that we might also **rise with Him to live a new and holy life**. Baptized children, then, are given to you parents by God "twice over" so that, like the widow, you may rejoice with them in the everlasting life Christ bestows.

Even as **Elijah** stretched himself out three times over the **Zarephath woman's son**, God stretched Himself out over you in the threefold application of His name at the Baptismal font. He breathed His Spirit into you, granting you a **sure** and **certain hope** which transcends all grief and sorrow. Yes, we must live now by faith, still under the shadow of our physical death which we must yet experience. But the life of Christ will be ours by sight in the age to come. For **Romans 6** says, "**If we have been united with Him in His death, we will certainly also be united with Him in His resurrection.**"

On the day (on **the second**, in fact) of **our bodily death**, our souls will be received into the blessedness of heaven. And on **the Last Day** our bodies themselves will be raised from the dead, rejoined with the soul to live in Christ's glory. Jesus said of us, "**I have come that they may have life, and have it abundantly. Because I live, you will live also. Whoever hears my**

Word and believes Him who sent me has eternal life and will not be condemned; he has crossed over from death to life." No longer are we dead in our trespasses and sins. **God has made us alive in Christ by the forgiveness** of our sins. In the midst of our dying condition, our Lord gives Himself to us in the Holy Supper, that we may partake of His life-giving body and blood. The risen Jesus is with us and in us. **HE WILL NEVER FORSAKE US.**



In response to this miracle, **holy fear** came upon the people, and they glorified God, saying, "*A great Prophet has risen up among us,*" and "*God has visited His people.*" Indeed, God has visited His people **in Christ**, the greatest of all prophets, the **very Son of God** raised up from the dead to bring life and immortality to all who take refuge in Him. **Even today He visits us in His Word/s and Sacraments.** He raises us up and creates the faith we need to rely on Him to see us through all our earthly losses.

CONCLUSION: And all this He does simply because of **His mercy**, because His heart goes out **to you** in compassion. Remember, the widow **never says a word here.** She makes no request. You might say she "doesn't have a prayer." And yet **with Jesus, she does.** For He will not ignore her. Our Lord acts not based on anything in us, but because of His own grace and goodness. It is written, "**God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.**" If that is how God treated us when we were **yet His enemies**, how much more should we have confidence in Him now that we are reconciled to Him **as His children!** What a comfort to know that in Jesus, God has rescued us from our sin and death even before we could utter any prayer. And now He hears and answers our prayers through Jesus, even the prayers of our heart that words cannot express.

How fitting, then, are the words of the **Benedictus** (which **Zechariah** spoke) near the time of Jesus' birth: "*Blessed be the Lord God of Israel, for He has visited and redeemed His people.*" And He will visit us yet again at His Return. He will come to the caskets of all who believe and are baptized, and He will say to you, "**My sister, my brother, I say to you, . . . ARISE!!!!**"

Death, then... We can define it, we can study it, we can "count" it, and count **on it**, but we **never need fear it. Jesus has conquered it forever! Amen.**
SDG

And now, the peace of God which passes all understanding, keep your hearts and minds through Christ Jesus to all eternity in the Resurrection.

Our Savior Lutheran Church  Lakeland, FL, USA
3rd Sunday of Pentecost(C)  "*Life Meets Death*"
June 9th, 2013 9:30 am

(ALTERNATE) INTRODUCTION It's a dramatic scene when you think about it - a funeral procession halted and the trip to the cemetery interrupted. Of course it was not anything like our (modern) scene - a black Cadillac hearse, followed by one or more black Cadillac limousines, followed perhaps by several cars, lights on, concerned not to lose their place in the line in traffic.

No, this scene was both more primitive and personal. No city traffic to contend with in this procession. No indifferent motorists disturbed that they were delayed a few minutes for the funeral. No, this is a village scene, people on foot, following the widowed mother who is following the professional mourners with their cymbals, flutes and high-pitched shrieking and wailing.

It is a **Palestinian village scene in Nain**, just a short distance from Nazareth (Jesus' hometown), and a day's walk from Capernaum (Jesus' new, adopted town). The pallbearers are carrying the body of a young man in a long wicker basket covered by a shroud for burial outside the city. Except for very important people, ancient Jews buried their dead outside the city, usually on the day of death or the next day. Embalming was not practiced. For modern, indifferent eyes and basic people, the scene was dramatic enough by itself. Think of it: the dead man was the only son of his mother, and she was a widow. In a patriarchal society **orphans**, such as this young man, and **widows**, like his mother, were regarded as **vulnerable, weak** and without much opportunity for economic support. Nonetheless, a great crowd followed the procession, indicating sympathy and support at least for the time being.

That's drama enough - a large crowd of caring people - but now there is more. Jesus approaches, apparently coming from Capernaum where he just healed the Roman Centurion's slave. He saw the widowed, desolate mother, had compassion for her.

"Do not weep," he told her. Her tears for her son no doubt now intermingling with the endless salty tears shed for her husband. And in the continuing drama risking ceremonial impurity, he reached out, touched the crude casket, and the **procession halted.**

Can you see the modern setting - someone halting the hearse, opening the door of the limousine, telling the widowed mother in black not to weep, and then saying beside the coffin, "**Young man, I say to you, arise.**" Startling indeed, and startling enough in first century Palestine which had a history and tradition of miracles of great prophets like Elijah and Elisha raising widows' sons from the dead (OT reading today). And the young man sat up and began to speak, and like Elijah and Elisha before Jesus, the New Great Prophet **gave the son back to his mother.**