

FAITH COMES BY HEARING THE WORD OF GOD 6.27.2021

Let's look at the Bible readings for Sunday, June 27, to prepare for on-line, drive-in, and in-person worship (at 9:00 am) with Abounding Joy.

1ST READING: Lamentations 3:22-33 God's steadfast love for His people

²²THE STEADFAST LOVE OF THE LORD never ceases; his mercies never come to an end; ²³they are new every morning; great is your faithfulness. ²⁴"The Lord is my portion," says my soul, "therefore I will **hope** in him." ²⁵The Lord is good to those who wait for him, to the soul who seeks him. ²⁶It is good that one should wait quietly for the salvation of the Lord. ²⁷It is good for a man that he bear the yoke in his youth. ²⁸Let

him sit alone in silence when it is laid on him; ²⁹let him put his mouth in the dust — there may yet be **hope**; ³⁰let him give his cheek to the one who strikes, and let him be filled with insults. ³¹For the Lord will not cast off forever, ³²but, though he cause grief, he will have compassion according to the abundance of **HIS STEADFAST LOVE**; ³³for he does not afflict from his heart or grieve the children of men.

SOME QUESTIONS TO PONDER RELATED TO LAMENTATIONS, CHAPTER 3

1. The Hebrew word "hesed" is translated here twice as "steadfast love." God's love for us is stubborn, persistent, and long-suffering. What persons have demonstrated that love for you?
2. What does it mean to say that God's mercies are new every morning (vs. 23)?
3. Vs. 24 says that "the Lord is my portion." To understand this (it's related to an inheritance) look up and read Deuteronomy 10:9. Eleven of the twelve tribes of Israel were given a portion of the promised land by God. The Levites received no land, but instead were given a different kind of portion. What was it? So, what does "the Lord is my portion" mean?
4. See vss. 25 & 26; are we good at waiting? What's the value of waiting for something?
5. In vss. 27-33, how is the action of the Lord described here not unlike the way a good coach deals with his or her players?
6. How do you reconcile the seemingly contradictory statements in vss. 32 and 33 about the cause of grief (trouble) in our lives?

2ND READING: 2 Corinthians 8:1-9, 13-15 Generously blessed to be a generous blessing

¹We want you to know, brothers, about the **grace** of God that has been given among the churches of Macedonia, ²for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. ³For they gave according to their means, as I can testify, and beyond their means, of their own accord, ⁴begging us earnestly for the favor of taking part in the relief of the saints — ⁵and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us. ⁶Accordingly, we urged Titus that as he had started, so he should complete among you this **act of grace**. ⁷But as you excel in everything — in faith, in speech, in knowledge, in all earnestness, and in our love for you — see

that you excel in this **act of grace** also. ⁸I say this not as a command, but to prove by the earnestness of others that your love also is genuine. ⁹For you know the **grace** of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich.

¹³For I do not mean that others should be eased and you burdened, but that as a matter of fairness ¹⁴your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness. ¹⁵As it is written, "Whoever gathered much had nothing left over, and whoever gathered little had no lack."

SOME QUESTIONS TO PONDER RELATED TO SECOND CORINTHIANS, CHAPTER 8:

1. The context of this passage is that there was great poverty among the Christians in Jerusalem. The believers in Macedonia graciously responded to an appeal to help. What's the connection between joy and generosity in vs. 2?
2. What does it mean to give according to our means (and beyond), as mentioned in vs. 3?
3. In vs. 9, what is meant by the phrase, "that you by his poverty might become rich"?
4. Vs. 15 is a quote from Exodus 16:18. What event is being referenced here?

THE GOSPEL: Mark 5:21-43 A story within a story: being made well by Jesus

²¹When Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea. ²²Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet ²³and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." ²⁴And he went with him.

And a great crowd followed him and thronged about him. ²⁵And there was a woman who had had a discharge of blood for twelve years, ²⁶and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. ²⁷She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. ²⁸For she said, "If I touch even his garments, I will be made well." ²⁹And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. ³⁰And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my garments?" ³¹And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" ³²And he looked around to see who had done it. ³³But the woman, knowing what had happened to her, came in fear and trembling

and fell down before him and told him the whole truth. ³⁴And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

³⁵While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?" ³⁶But overhearing what they said, Jesus said to the ruler of the synagogue, "DO NOT FEAR, ONLY BELIEVE." ³⁷And he allowed no one to follow him except Peter and James and John the brother of James. ³⁸They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. ³⁹And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping." ⁴⁰And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. ⁴¹Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." ⁴²And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. ⁴³And he strictly charged them that no one should know this, and told them to give her something to eat.

SOME QUESTIONS TO PONDER RELATED TO MARK, CHAPTER 5:

1. How is touch a part of both stories here? How does Jesus get in touch with us today?
2. In Greek the word for salvation includes both spiritual and physical well-being. This woman and this child are both made well by Jesus. The flow of blood rendered the woman ritually unclean (she could not participate in society or religious rituals). In what ways was her life now changed?
3. What's the relationship between faith and fear? (vs. 36)
4. Do you think there's any significance to the mention of the number 12 in both vs. 25 and vs. 42?
5. Why did the people laugh at Jesus in vs. 40? What about Jesus seems crazy/unbelievable to you?
6. In vs. 43 Jesus tells them to keep quiet about this miracle. This is described by some as the "Messianic Secret." Google that phrase to learn more about what it means.