



SUNDAY, AUGUST 7–13

TIME AFTER PENTECOST — LECTIONARY 19

FIRST READING: 1 Kings 19:9-18

A reading from First Kings.

⁹At ⁹Horeb, the mount of God,
⁹Elijah came to a cave and spent the night there.

Then the word of the LORD came to him, saying,
“What are you doing here, Elijah?”

¹⁰He answered, “I have been very zealous for the LORD, the God of hosts,
for the Israelites have forsaken your covenant, thrown down your altars,
and killed your prophets with the sword.
I alone am left, and they are seeking my life, to take it away.”

¹¹He said, “Go out and stand on the mountain before the LORD,
for the LORD is about to pass by.”
Now there was a great wind, so strong that it was splitting mountains
and breaking rocks in pieces before the LORD,
but the LORD was not in the wind,
and after the wind an earthquake,
but the LORD was not in the earthquake,
¹²and after the earthquake a fire,
but the LORD was not in the fire,
and after the fire a sound of sheer silence.

¹³When Elijah heard it, he wrapped his face in his mantle
and went out and stood at the entrance of the cave.
Then there came a voice to him that said,
“What are you doing here, Elijah?”

¹⁴He answered, “I have been very zealous for the LORD, the God of hosts,
for the Israelites have forsaken your covenant, thrown down your altars,
and killed your prophets with the sword.
I alone am left, and they are seeking my life, to take it away.”

¹⁵Then the LORD said to him,
“Go, return on your way to the wilderness of Damascus;
when you arrive, you shall anoint Hazael as king over Aram.

FIRST READING *Horeb = HO-reb Hazael = HAY-zuh-el Aram = EHR-um Jehu = JEE-hoo
Nimshi = NIM-shee Shaphat = SHAH-fut Abel-meholah = ay-bul-muh-HO-luh Baal = BAY-ul*
There are several names and places whose pronunciation requires careful attention. The secret to
successfully reading these names aloud is simple: Practice, repeatedly! Read the entire text over
and over again until the pronunciations come with ease. Elijah’s discouragement is met by God’s
overwhelming presence in the silence after the storm. God’s definitive instructions to the prophet
signal both God’s power and continuing presence among God’s people. A very long pause following
verse 12 (several seconds even!) will help the assembly “hear the silence.” Elijah’s voice is surely a
weary one. God’s voice is confident and authoritative.

¹⁶Also you shall anoint Jehu son of Nimshi as king over Israel, and you shall anoint Elisha son of Shaphat of Abel-meholah as prophet in your place.

¹⁷Whoever escapes from the sword of Hazael, Jehu shall kill, and whoever escapes from the sword of Jehu, Elisha shall kill.

¹⁸Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him.”

Word of God, word of life. or The word of the Lord.

PSALMODY: Psalm 85:8-13

SECOND READING: Romans 10:5-15

A reading from Romans.

⁵Moses writes concerning the righteousness that comes from the law, that “the person who does these things will live by them.”

⁶But the righteousness that comes from faith says,
“Do not say in your heart, ‘Who will ascend into heaven?’ ”
(that is, to bring Christ down)

⁷“or ‘Who will descend into the abyss?’ ”
(that is, to bring Christ up from the dead).

⁸But what does it say?

“The word is near you,
in your mouth and in your heart”
(that is, the word of faith that we proclaim),

⁹because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.

¹⁰For one believes with the heart, leading to righteousness, and one confesses with the mouth, leading to salvation.

¹¹The scripture says, “No one who believes in him will be put to shame.”

¹²For there is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him.

¹³For “everyone who calls on the name of the Lord shall be saved.”

¹⁴But how are they to call on one in whom they have not believed?
And how are they to believe in one of whom they have never heard? ►

SECOND READING

On the surface the text looks confusing. Paul is working with Moses’ words in Deuteronomy 30:11-14 (look them up!) and is saying that if one desires to achieve righteousness by the law, one needs to live by the law. But the righteousness that comes by faith is far easier to acquire since the word has come near to us in the person of Jesus. Finally, the author salutes those who bring the name of Jesus to our hearing. (And that, dear reader, is you!) The reading deserves a joyful and confident tone.

And how are they to hear without someone to proclaim him?

¹⁵And how are they to proclaim him unless they are sent?

As it is written,

“How beautiful are the feet of those who bring good news!”

Word of God, word of life. *or* The word of the Lord.

GOSPEL: Matthew 14:22-33

The holy gospel according to Matthew.

²²“Jesus” made the disciples get into a boat
and go on ahead to the other side “of the Sea of Galilee,”
while he dismissed the crowds.

²³And after he had dismissed the crowds,
he went up the mountain by himself to pray.

When evening came, he was there alone,

²⁴but by this time the boat, battered by the waves,
was far from the land, for the wind was against them.

²⁵And early in the morning he came walking toward them on the sea.

²⁶But when the disciples saw him walking on the sea,
they were terrified, saying, “It is a ghost!”
And they cried out in fear.

²⁷But immediately Jesus spoke to them and said,
“Take heart, it is I; do not be afraid.”

²⁸Peter answered him,

“Lord, if it is you, command me to come to you on the water.”

²⁹He said, “Come.”

So Peter got out of the boat, started walking on the water,
and came toward Jesus.

³⁰But when he noticed the strong wind, he became frightened,
and, beginning to sink, he cried out, “Lord, save me!”

³¹Jesus immediately reached out his hand and caught him, saying to him,
“You of little faith, why did you doubt?”

³²When they got into the boat, the wind ceased.

³³And those in the boat worshiped him, saying,
“Truly you are the Son of God.”

The gospel of the Lord.

GOSPEL

Take time in preparing the reading to visualize the action—all the action—in detail. Attempt to recapture that vision in the voicing of the text. (If you have ever considered memorizing a text for the assembly, this might be the one!) Savor the story. Allow the assembly sufficient time to see the gospel as well as to hear it.