



Fairmont Presbyterian Church
Kettering, Ohio
July 11, 2021

FAIRMONT PRESBYTERIAN CHURCH

Order of Service for the Worship of God

Fairmont Presbyterian Church nurtures and guides people to live inspired lives.

July 11, 2021

10:30am

7th Sunday after Pentecost

WELCOME BACK TO FAIRMONT

To Care for the Body of Christ:

1. We INVITE everyone who wishes to wear a face mask to do so. Masks are available at each entrance.
2. We DO NOT REQUIRE fully vaccinated individuals to wear masks.
3. We REQUEST individuals who are not fully vaccinated wear masks.
4. Please observe pew closures and appropriate social distancing.
5. Please wear a nametag.
6. Please love and care for each other.

Welcome and Announcements

Rev. Brian Maguire

Prelude

O Worship the King

Michael Burkhardt

Call to Worship (Psalm 116)

Leader: I love the Lord, who has heard my voice and my supplications.

People: Because the Lord attended to me, therefore I will call on the Lord as long as I live.

Leader: The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish.

People: Then I called on the name of the Lord: "O Lord, I pray, save my life!"

Leader: Gracious is the Lord, and righteous; our God is merciful. For you have delivered my soul from death, my eyes from tears, and my feet from stumbling. I walk before the Lord in the land of the living. Come and let us worship our God who saves.

Hymn 41

O Worship the King, All Glorious Above!

Lyons

1 O worship the King,
all glorious above!
O gratefully sing
God's power and God's love:
our shield and defender,
the Ancient of Days,
pavilioned in splendor

and girded with praise.

2 O tell of God's might;
O sing of God's grace,
whose robe is the light,
whose canopy space,
whose chariots of wrath
the deep thunderclouds form;
and bright is God's path
on the wings of the storm.

3 The earth with its store
of wonders untold,
Almighty, your power
has founded of old;
established it fast
by a changeless decree,
and round it has cast,
like a mantle, the sea.

4 Your bountiful care
what tongue can recite?
It breathes in the air;
it shines in the light;
it streams from the hills;
it descends to the plain,
and sweetly distills
in the dew and the rain.

5 Frail children of dust,
and feeble as frail,
in you do we trust,
nor find you to fail;
your mercies, how tender,
how firm to the end,
our Maker, Defender,
Redeemer, and Friend.

Prayer of Confession (in unison)

Rev. Kelley Shin

Saving God, we spend our lives trying to avoid hard demands and harder questions. We prefer our own comforts over your call. We dare not look too deeply into ourselves to see who we truly are and we are afraid to look too deeply into you to behold the full measure of your height and depth. We prefer instead to recast your identity as our caregiver and your mission as our satisfaction. Forgive us our ignorance and self-centeredness. Forgive us our sin. Open our perception to the full breadth of your work and claim. Place our minds inside our hearts to begin to perceive your truth radiating through even us...*(silent confession)*...Amen.

Assurance of Pardon

Congregational Response #581

Glory Be to the Father

Gloria Patri

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen, amen.

Passing of Christ's Peace

We ask you to remain in place and share Christ's peace through your words and your eyes, not your hands and hugs.

Leader: The peace of Christ be with you.

People: **And also with you.**

Time with Our Children

Loralei Harding

Children will remain seated in the pews for the Children's Time.

Anthem

Teach Me Thy Song, O Lord
Aaron Gouge, bass

Craig Courtney

Prayer for Illumination

Scripture Reading

Mark 8:27-38

Jesus went on with his disciples to the villages of Caesarea Philippi; and on the way he asked his disciples, "Who do people say that I am?" And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." He asked them, "But who do you say that I am?" Peter answered him, "You are the Messiah." And he sternly ordered them not to tell anyone about him.

Then he began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again. He said all this quite openly. And Peter took him aside and began to rebuke him. But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

Leader: The Word of the Lord.

People: **Thanks be to God.**

Sermon

The Only Answer That Matters

Rev. Brian Maguire

Hymn 220

Go to Dark Gethsemane

Redhead 76

1 Go to dark Gethsemane,
all who feel the tempter's power;
your Redeemer's conflict see;
watch with him one bitter hour;
turn not from his griefs away;
learn from Jesus Christ to pray.

2 Follow to the judgment hall;
view the Lord of life arraigned;
O the wormwood and the gall!
O the pangs his soul sustained!
Shun not suffering, shame, or loss;
learn from him to bear the cross.

3 Calvary's mournful mountain climb;
there, adoring at his feet,
mark that miracle of time,
God's own sacrifice complete;
"It is finished!" hear him cry;
learn from Jesus Christ to die.

4 Early hasten to the tomb
where they laid his breathless clay:
all is solitude and gloom.
Who has taken him away?
Christ is risen! He meets our eyes.
Savior, teach us so to rise.

Affirmation of Faith

The Apostles' Creed

I believe in God, the Father almighty, Maker of heaven and earth, and in Jesus Christ his only son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

Pastoral Prayer (concluding with the Lord's Prayer)

Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Doxology *Praise God, from whom all blessings flow; Praise God, all creatures here below;
Praise God above, Ye heavenly host; Praise Father, Son and Holy Ghost. Amen.*

Invitation and Prayer of Discipleship

Hymn 718

Take Up Your Cross, the Savior Said

Bourbon

1 Take up your cross, the Savior said,
if you would my disciple be;
take up your cross with willing heart,
and humbly follow after me.

2 Take up your cross; let not its weight
fill your weak spirit with alarm;
Christ's strength shall bear your spirit up
and brace your heart and nerve your arm.

3 Take up your cross; heed not the shame,
and let your foolish pride be still;
the Lord for you accepted death
upon a cross, on Calvary's hill.

4 Take up your cross, then, in Christ's strength,
and calmly every danger brave:
it guides you to abundant life
and leads to victory o'er the grave.

Charge and Benediction

Postlude

Lasst uns Erfreuen

Donald Hustad

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Within the Fellowship

For prayer concerns or if you would like to be part of the Email Prayer Chain Team, please contact:
Rev. Kelley Shin at kshin@fairmontchurch.org.

For emergencies, contact Rev. Brian Maguire at (937) 269-2864 or Rev. Kelley Shin at (937) 751-0752.

Announcements

Join us today to Celebrate Jerry Mahn

Jerry Mahn will be departing from Fairmont at the end of July to begin a new chapter in his ministry as a chaplain and teacher in California. While we are sad to see Jerry depart, we celebrate with gratitude his ministry at Fairmont and the ways God is working through his life and ministry. Join us today at 9:30 a.m. in the Fellowship Hall for a special reception to celebrate Jerry and wish him well.

Special treats will be provided. If you would like to contribute to a farewell gift to Jerry, contributions to the purse may be made by marking contributions with the word "Jerry" and either putting them in the offering basket or the church office. We will also collect cards with your own words of gratitude and blessings for Jerry.

Thursday Evening Bible Study: Join us every Thursday night for Bible Study at 7:30 p.m. on Zoom. Each week we will be examining the Bible text for the following Sunday. This Thursday we will be exploring Mark 9:33-37. Watch for Fairmont's weekly Beside Still Waters email for the link or here:

Bible Study: Thursday, 7:30pm

Zoom Meeting Link: <https://us02web.zoom.us/j/86422990477>

Zoom Meeting ID: 864 2299 047

Friday, August 6th Cookout at the Valley Vineyards: Join us for a cookout at Valley Vineyards August 6th at 6:00pm. This is a cook your own entrée, share a bottle of wine or craft beer, wine tasting of 2-3 different wines before you choose what you want. Dinner buffet includes salad, sides of green beans, rice pilaf, baked potato and hopefully corn if the farmers can get into the fields. The enormous grills are outside and you will grill your own steak, salmon or shrimp and put on any seasoning you might want. There will be a poster to sign up in the Fellowship Hall. Prices are \$37.45 for singles and \$74.90 a couple. Payments are to be made out to the church. Reservations are reserved for 50 and have until July 30th to sign up and pay. We had so much fun before and this is in response to so many requests. We will carpool from church and it takes approximately 45 minutes to get there. Located in Morrow, Ohio. Please contact Carolyn Wimer at (937) 705-6451 or Jennifer in the church office for more information.

Worship Staff

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Associate Pastor

Children's Ministry Coordinator

Director of Music

Praise and Worship Leader

Church Organist

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SERMON NOTES

A. **Pericope Boundaries:** The boundaries of this pericope are clearly delineated by transitions in setting (Bethsaida to Caesarea Philippi and then to the Mount of transfiguration, perhaps Tabor or Hermon) and lapses of time presumably spent travelling (an undefined period from Bethsaida to Caesarea Philippi and six days travelling to the mountain of transfiguration). Moreover, the transition to the region of Caesarea Philippi locates the setting of this text outside the political boundaries of Galilee within the separate Tetrarchy of Phillip. The literary form of question, answer, and explanatory teaching also reinforces the boundaries of this pericope as a distinct and unified whole.

B. Textual Issues:

1. Vaticanus, Sinaiticus, and Alexandrinus all use ἐλθεῖν instead of the more frequent ἀκολουθεῖν in verse 8:34. This appears to be an assimilation of Matthew 16:24.
2. ἐμοῦ καὶ in verse 8:35 is absent from Chester Beatty and Bezae manuscripts. This is likely the result of harmonization with Matthew and Luke.
3. Textual variants within verse 8:38 cause no substantive changes to the text. First, manuscript traditions vary on the inclusion of λόγους. At stake is whether the shame is for Jesus and his words or Jesus and his followers. The deletion of the term is probably a scribal omission.
4. Substitution of καὶ instead of μετὰ in verse 8:38 appears to be the result of scribal assimilation to the parallel in Luke 9:26. An interesting textual question is whether the Christological proclamation itself, “Σὺ εἶ ὁ Χριστός,” is drawn from an early liturgical confessional statement.
5. The content of verse 9:1 has produced endless debates over its authenticity. I find that its poor reflection on Jesus’ predictive powers demonstrates its authenticity.

C. Translation Issues and Key Words:

1. In verse 8:29, the common homiletic emphasis, “who do *YOU* say that I am,” captures the emphasis of the superfluous personal pronoun Ὑμεῖς.
2. Whether and how one translates Χριστός in verse 8:29 is of the essence of the passage and perhaps one’s faith. Transliteration (Christ), translation (*משיח*), formal substitution (anointed one), and dynamic substitution (king?) all present interesting possibilities. This is the first appearance of title since 1:1.
3. In verse 8:30 “sternly ordered” (NRSV) is a rather limp rendering of ἐπετιμήσεν especially when compared with verse 33. Jesus’ injunction makes sense in light of the pre-existing understanding of the messiah as political liberator which makes Peter’s utterance in close proximity to a Tetrarch’s headquarters particularly dangerous.
4. In verse 8:31, ἤρξατο διδάσκειν αὐτούς suggests that what follows will be the beginning or first part of an extended teaching.
5. The δεῖ clause in 8:31 suggests divine necessity and perhaps agency, rather than Palestinian politics, without hinting at the reasons for it. Alas, one cannot read an atonement theology back into a single word.
6. The meanings and possible translations of τὸν υἱὸν τοῦ ἀνθρώπου in verse 8:31 pose enormous questions. Is it an Aramaic self-reference? Should it merely be rendered, “I?” Reference to Daniel 7: 13-14 and I Enoch merely complicates matters. If the term is a messianic title, then it is the most common such title used in Mark. The term is used almost exclusively by Jesus and its application to a notion of a suffering messiah appears to be unprecedented.

7. Verse 8:31's predicted chronology, "μετά τρεῖς ἡμέρας," is unique to Mark. It may simply mean the day after tomorrow. There may be conflict in the passion chronology between Mark and other sources.
 8. In verse 8:31 and in all three passion predictions, Mark uses the active verb ἀνίστημι rather than the passive εγείρω used more commonly in the other Gospels and especially by Paul. Does this suggest a different notion of divine agency in and through the resurrection?
 9. In verse 32, the pedagogical note, "καὶ παρορησῖα" further distances Jesus' teaching from Peter's misunderstanding.
 10. Σατανᾶ in verse 8:33 seems to retain its Hebrew sense of adversary. The antagonistic use of the term for a human is unparalleled and suggests that Peter's lack of comprehension is more than a pedagogical issue.
 11. Jesus' directions for discipleship in verse 8:34 are all fleshing out ἀκολουθεῖν. The first two directions, ἀπαρνησάσθω and ἀράτω, are written in the aorist imperative starting an action that has not yet commenced. The final action, ἀκολουθεῖτω μοι, is in the present imperative suggesting one should continue doing what one has already started. This contrast suggests that Jesus is using the first two commands to now define the disciples' understanding of following, i.e. discipleship.
 12. Switching audiences, starting in 8:34 Jesus directs his teachings not merely to the disciples but to the characteristic Markan ὄχλον.
 13. Ψυχὴν in verses 8:35-37 connotes both biological life and, metaphysically, "real life." Like ψῆ English translators are forced to make certain theological and anthropological choices whether to render it as "soul." Perhaps a closer translation would distinguish between earthly life and real life.
 14. In verse 8:38 τὸ γένεά refers not to a temporal generational cohort, but rather an ethically critical qualitative label used in the flood narratives.
 15. An interesting question for interpreters is whether verse 38 refers to a future parousia or a contemporary vindication in the manner of Daniel 7:13-14. Specifically, ἐλθῆ does not necessarily refer to the parousia but may refer to the assumption of kingship in the manner of Daniel 7:13.
 16. Verse 8:38 is the first time that God is identified as father of the Son of Man, although this relation is suggested in Mark 1:11.
 17. The perfect participle ἐληθῆσαν in verse 9:1 may indicate either that the Kingdom arrived prior to the completion of the main verb ἰδῶσιν or simultaneous with completion of the main verb. Grammatically, one cannot discern the timing of the coming of the Kingdom of God.
- D. **Use of Hebrew Scriptures:** This text is rich with echoes of Hebrew apocalyptic imagery from Daniel 7 and possibly 9:26, Psalms 22 and 69, the Deutero-Isaian servant songs especially Isaiah 53, Zechariah 9-14, and imagery of resurrection on the third day from Hosea 6:2. Here the "son of man" imagery of Daniel 7:13-14 appears to be used in a casual manner without further explanation suggesting familiarity by the audience while the use of divine necessity δεῖ suggests fulfillment of prophecy. While "son of man" imagery may have been an established (triumphal) trope of late second temple Judaism, conflation of that image with the suffering servant(s) of second Isaiah was unprecedented and likely abhorrent. Even more jarring might be the possible reference to the divine name (Ex. 3:14) as implied in Jesus' question over his identity in 8:29.

E. Use of Other Sources: This text thematically echoes, without actually quoting, the complex quilt of First Century Jewish apocalyptic expectations and understandings of Messiahship evidenced by 1 Enoch 37-71, 4 Ezra 14: 26, 45-46, the Psalms of Solomon (*especially 17*), the Qumran War Scroll (1QM), and various Targums.

F. Cultural Background:

1. The setting in the region around Caesarea Philippi is curious. Outside the Tetrarchy of Herod Antipas, this Hellenistic city was traditionally identified as the birthplace of the god Pan (Paniās) for whose cult it served as a pilgrimage site. As such, the setting further emphasizes the theme of theophany.
2. The description of the opponents of the “son of man” in verse 31 identifies: elders, chief priests, and scribes. This may relate to the temple establishment leadership structures. Pharisees are noticeably absent from the list.
3. While the cross mentioned in verse 34 was not a traditional Jewish punishment, Rome’s fondness for this particular means of execution would have been well familiar to Palestinian communities. Josephus recounts that as early as 4BC, Quintillus, Governor of Syria, crucified 2,000 rebels upon the death of Herod the Great.

G. Relationship to other New Testament Texts:

1. Luke’s parallel (9:18-27) softens Jesus’ words. In Luke there is no rebuke of Peter. In Luke, the command of discipleship is reduced to metaphorical daily cross bearing (9:23). Whether these Lukan verses represent a separate tradition of the intentional softening of Markan material is impossible to determine.
2. Matthew goes a step further as Jesus applauds Peter’s Christological identification and authorizes the binding and loosing of sins (Matthew 16:13-28). Jesus’ rebuke of Peter in Matthew as Σατανά is immediately qualified as merely a σκάνδαλον εἰ..
3. John appears to operate from independent material yet outlines many of the same themes in John 6: 66-71 although John lacks a passion prediction, rebuke of Peter, and the injunction to remain silent.

41 O Worship the King, All Glorious Above!

1 O wor - ship the King, all glo - rious a - bove!
 2 O tell of God's might; O sing of God's grace,
 3 The earth with its store of won - ders un - told,
 4 Your boun - ti - ful care what tongue can re - cite?
 5 Frail chil - dren of dust, and fee - ble as frail,

O grate - ful - ly sing God's power and God's love:
 whose robe is the light, whose can - o - py space,
 Al - might - y, your power has found - ed of old;
 It breathes in the air; it shines in the light;
 in you do we trust, nor find you to fail;

our shield and de - fend - er, the An - cient of Days,
 whose char - iots of wrath the deep thun - der - clouds form;
 es - tab - lished it fast by a change - less de - cree,
 it streams from the hills; it de - scends to the plain,
 your mer - cies, how ten - der, how firm to the end,

pa - vil - ioned in splen - dor and gird - ed with praise.
 and bright is God's path on the wings of the storm.
 and round it has cast, like a man - tle, the sea.
 and sweet - ly dis - tills in the dew and the rain.
 our Mak - er, De - fend - er, Re - deem - er, and Friend.

Addressing the first two stanzas to the singers of the hymn and the last three to God, this free paraphrase of Psalm 104 recasts the psalmist's imagery with baroque verve. Though it was first published in England, the tune has been more popular in North America than there.

220 Go to Dark Gethsemane

1 Go to dark Geth - sem - a - ne, all who feel the
 2 Fol - low to the judg - ment hall; view the Lord of
 3 Cal - vary's mourn - ful moun - tain climb; there, a - dor - ing
 4 Ear - ly has - ten to the tomb where they laid his

tempt - er's power; your Re - deem - er's con - flict see;
 life ar - raigned; O the worm - wood and the gall!
 at his feet, mark that mir - a - cle of time,
 breath - less clay: all is sol - i - tude and gloom.

watch with him one bit - ter hour; turn not from his
 O the pangs his soul sus - tained! Shun not suf - fering,
 God's own sac - ri - fice com - plete; "It is fin - ished!"
 Who has tak - en him a - way? Christ is risen! He

griefs a - way; learn from Je - sus Christ to pray.
 shame, or loss; learn from him to bear the cross.
 hear him cry; learn from Je - sus Christ to die.
 meets our eyes. Sav - ior, teach us so to rise.

The composer intended this tune for "Rock of Ages, Cleft for Me" (no. 438), but its solemn tone and small range make it an effective setting for this series of somber vignettes portraying what Christians can learn from Christ: to pray, to bear the cross, to die, and to rise.

Take Up Your Cross, the Savior Said 718

1 Take up your cross, the Sav - ior said, if
 2 Take up your cross; let not its weight fill
 3 Take up your cross; heed not the shame, and
 4 Take up your cross, then, in Christ's strength, and

you would my dis - ci - ple be; take up your cross with
 your weak spir - it with a - larm; Christ's strength shall bear your
 let your fool - ish pride be still; the Lord for you ac -
 calm - ly ev - ery dan - ger brave: it guides you to a -

will - ing heart, and hum - bly fol - low af - ter me.
 spir - it up and brace your heart and nerve your arm.
 cept - ed death up - on a cross, on Cal - vary's hill.
 bun - dant life and leads to vic - tory o'er the grave.

Written by a nineteen-year-old in Connecticut, this challenging text has been widely printed on both sides of the Atlantic. It is strengthened by its resolute repetition of the same four words at the beginning of each stanza and by the appropriately stark shape note tune.