

15<sup>TH</sup> Sunday after Pentecost, Proper 17 August 28, 2016

LUTHERAN

## LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.  
An opportunity to make the rhythms of the readings  
become a part of the rhythms of your life.

Available on line at:

[www.bethlehemplutheranchurchparma.com/biblestudies](http://www.bethlehemplutheranchurchparma.com/biblestudies)

or

through Facebook at either “Living the Lutheran Lectionary”,  
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”

August 25, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Also presented as a part of the bible study/worship midweek service at the home of Robert Russo, a Puritas Lutheran Church member. E-mail [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com) for details.)*



<https://www.christianglobe.com/pastoralresources/lectionaryPowerPoints.asp?theDate=9/2/2046>

### Hymn of the Day

Lutheran Service Book (LSB) 842 The Lutheran Hymnal (TLH) Not Listed

“Son of God, eternal Savior”

**“Somerset Corry Lowry,(author) M.A.,** son of James Corry Lowry, Q.C., of Rockdale, Dungannon, Ireland, b. in 1855, and educated at Repton and Trin. Hall, Camb., B.A. 1877, M.A. 1880. Ordained in 1879 to the Curacy of Doncaster. Subsequently Vicar of North Holmwood, Surrey, 1891-1900, and of St. Augustin's, Bournemouth, from 1900. He has published *The Work of the Holy Spirit*, 1894; *Convalescence*, 1897; *Lessons from the Passion*, 1899, &c. His hymns include:—

1. **Behold, Lord! how the nations rage**, [*In Time of War.*] Written "For Use during the War between Russia and Japan," in 1904... and printed as a leaflet by Jarvis & Co., Bournemouth.
  2. **Lord, while afar our brothers fight**. [*In Time of War.*] Written at Holmwood, Surrey, in 1899, after the reverse of Colenso, and extensively used during the S. African War. Given in the 1904 ed. of *Hymns Ancient & Modern*.
  3. **O Saviour, once again the ebbing year**. [*For a Memorial Service.*] Written at Holmwood, in 1898, for Queen Victoria's annual Service in memory of the Prince Consort. Included in *Hymns of the Christ. Centuries*, 1903.
  4. **O Son of God, enthroned above**. [*Advent*] Written at Holmwood, in 1892, and given in M. Woodward's *Children's Service Book*, 1897.
  5. **Pressing forward**. [*Processional.*] Also in Woodward's *Children's Service Book*, 1897. Written at Bournemouth, in 1888.
  6. **Son of God, Eternal Saviour**. [*For Unity.*] Written at Holmwood, in 1893 ; printed in Goodwill, Feb. 1894, and included in the 1904 ed. of *Hymns Ancient & Modern*.
  7. **We meet as we have never met before**. [*Burial.*] Written for use after a Child's Funeral, Holmwood, 1892, and given in Woodward's *Children's Service Book*, 1897.
- John Julian, *Dictionary of Hymnology, New Supplement* (1907)  
["http://www.hymnary.org/person/Lowry\\_S](http://www.hymnary.org/person/Lowry_S)

This week's hymn is the only one that made it into Lutheran hymnals.

<https://www.youtube.com/watch?v=qYmkDwiuwPA> Hymn prelude by Michael Burkhardt on the hymn tune In Babilone. [One LSB Hymn a Week](#)  
<https://www.youtube.com/watch?v=xXGzbHep0iU> To a different melody  
<https://www.youtube.com/watch?v=kpOoYImOlXw> And a third version

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by  
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**Proverbs 25:2-10; RCL, Jeremiah 2:4-13 or Psalm 81:1, 10-16 (Next Week:  
 Deuteronomy 30:15-20; RCL, Jeremiah 18:1-11 or Psalm 139:1-6, 13-18)**

- <sup>2</sup> It is the glory of God to conceal things,  
 but the glory of kings is to search things out.
- <sup>3</sup> As the heavens for height, and the earth for depth,  
 so the heart of kings is unsearchable.
- <sup>4</sup> Take away the dross from the silver,  
 and the smith has material for a vessel;
- <sup>5</sup> take away the wicked from the presence of the king,

and his throne will be established in righteousness.  
<sup>6</sup>Do not put yourself forward in the king's presence  
 or stand in the place of the great,  
<sup>7</sup>for it is better to be told, "Come up here,"  
 than to be put lower in the presence of a noble.

What your eyes have seen  
<sup>8</sup>do not hastily bring into court,  
 for<sup>[a]</sup> what will you do in the end,  
 when your neighbor puts you to shame?  
<sup>9</sup>Argue your case with your neighbor himself,  
 and do not reveal another's secret,  
<sup>10</sup>lest he who hears you bring shame upon you,  
 and your ill repute have no end.

a. [Proverbs 25:8](#) Hebrew *or else*

"The lectionary-driven preacher is rarely invited to deliver a sermon based on a text from Proverbs.

"Only a half dozen texts from that book appear in the Revised Common Lectionary. The Lutheran lectionary has even fewer, listing just three texts from Proverbs, including the one for today.

It's clear that this Proverbs 25 text has been chosen because of its link with the Gospel for the day, Luke 14:1, 7-14. But the task here is to put this Proverbs text front and center, to seek a word for our own situation. First, a few words about wisdom literature in fairly recent Old Testament scholarship, then about the Book of Proverbs in general, and finally some consideration of Proverbs 25:6-7 and few words from a contemporary example of wisdom literature..."

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2955](https://www.workingpreacher.org/preaching.aspx?commentary_id=2955)

[James Limburg](#), Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn. **Once again, retired Professor Limburg offers a straight forward article on the readings. This one includes a "Structure of the book of Proverbs" and some "Warnings against pride in the Bible". Worth reading the entire article.**

**Psalm 131; RCL, Sirach 10:12-18 or Proverbs 25:6-7 or Psalm 112 (*Psalm 1; RCL, Deuteronomy 30:15-20 or Psalm 1*)**

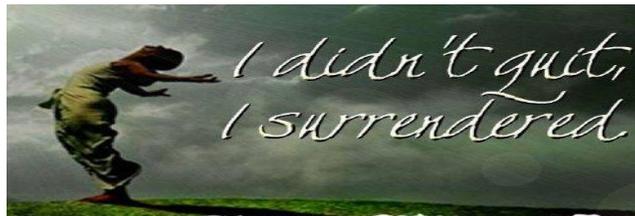
"It is both by David and of David: he is the author and the subject of it, and many incidents of his life may be employed to illustrate it. Comparing all the Psalms to gems, we should liken this to a pearl: how beautifully it will adorn the neck of patience. It is one of the shortest Psalms to read, but one of the longest to learn. It speaks of a young child, but it contains the experience of a man in Christ. Lowliness and humility are here seen in connection

with a sanctified heart, a will subdued to the mind of God, and a hope looking to the Lord alone happy is the man who can without falsehood use these words as his own; for he wears about him the likeness of his Lord, who said, "I am meek and lowly in heart." The Psalm is in advance of all the Songs of Degrees which have preceded it; for loveliness is one of the highest attainments in the divine life. There are also steps in this Song of Degrees: it is a short ladder, if we count the words; but yet it rises to a great height, reaching from deep humility to fixed confidence. Le Blanc thinks that this is a song of the Israelites who returned from Babylon with, humble hearts, weaned from their idols. At any rate, after any spiritual captivity let it be the expression of our hearts. I Have Calmed and Quieted My Soul."

<http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-131-1.html>

by

Charles H. Spurgeon



### A Song of Ascents. Of David.

131 O LORD, my heart is not lifted up;  
 my eyes are not raised too high;  
 I do not occupy myself with things  
 too great and too marvelous for me.  
<sup>2</sup> But I have calmed and quieted my soul,  
 like a weaned child with its mother;  
 like a weaned child is my soul within me.

<sup>3</sup> O Israel, hope in the LORD  
 from this time forth and forevermore.

"I was once conversing with a very excellent aged minister and while we were talking about our attitude and feelings, he made the following confession—he said, "When I read that passage in the psalm, 'My soul is even as a weaned child,' I wish it were true of me, but I think I should have to make an alteration of one syllable, and then it would exactly describe me at times—'My soul is even as a *weaning* rather than a weaned child,' for," said he, "with the infirmities of old age, I fear I get fretful and peevish and anxious. And when the day is over, I do not feel that I have been in so calm, resigned, and trustful a frame of mind as I could desire." I suppose, dear brethren, that frequently we have to make the same confession. We wish we were like a weaned child, but we find ourselves neglecting to walk by faith and getting into the way of walking by the sight of our eyes... It is a very happy condition of heart which is here indicated, and I shall speak about it with a desire to promote the increase of such a state of heart among believers, with the hope that many of us may reach it, and that all of us who *have* reached it may continue to say still, "My soul is even as a weaned child..."

<http://www.spurgeongems.org/vols19-21/chs1210.pdf> Read the complete sermon (#1210) by Spurgeon at this site.

The reading from Sirach 10 is from the apocrypha books. It is not included in the ESV, English Standard Version, with the exception of the Oxford University edition. "It contains the 2007 edition of the ESV, with the new Oxford 2009 ESV Apocrypha. The new translation of the Apocrypha (Deuterocanonicals) is really an updating of the older RSV Expanded Apocrypha." <https://www.amazon.com/English-Standard-Version-Bible-Apocrypha/dp/0195289102>

**Hebrews 13:1-17; RCL, Hebrews 13:1-8, 15-16 (Philemon 1-21) This is the final reading from Hebrews.**

"Hebrews 13 can read like a list of rules -- do this and don't do that -- but it also includes some vital and enduring theological truths.

The instructions and the grounds for those instructions combine to create a template for ethics, a picture of how this community might live until they finish the race of faith (Hebrews 12:1) and enter God's heavenly city (Hebrews 12:22-24)..." (continued after reading)

### **Sacrifices Pleasing to God**

13 Let brotherly love continue. <sup>2</sup> Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. <sup>3</sup> Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. <sup>4</sup> Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. <sup>5</sup> Keep your life free from love of money, and be content with what you have, for he has said, "I will never leave you nor forsake you." <sup>6</sup> So we can confidently say,

"The Lord is my helper;  
I will not fear;  
what can man do to me?"

<sup>7</sup> Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday and today and forever. <sup>9</sup> Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. <sup>10</sup> We have an altar from which those who serve the tent have no right to eat. <sup>11</sup> For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. <sup>12</sup> So Jesus also suffered outside the gate in order to sanctify the people through his own blood. <sup>13</sup> Therefore let us go to him outside the camp and bear the reproach he endured. <sup>14</sup> For here we have no lasting city, but we seek the city that is to come. <sup>15</sup> Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.

<sup>16</sup> Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

<sup>17</sup> Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

“At the close of chapter 12, the author left his audience with the intense quote from Deuteronomy, “Our God is a consuming fire” (Hebrews 12:29). He must have taken a deep breath there, or maybe even resumed his sermon series the next week, for the beginning of chapter 13 switches tone abruptly. He issues six basic instructions for those who are members of Christ (Hebrews 3:1,14).

First, they should love their brothers and sisters...

Second, they should not become an insular community focused only on themselves...

Third, they have an intimate responsibility to remember those who are in prison and those who are being mistreated...

Fourth, with little fanfare or explanation, the author asserted that marriage should be honored and sexuality in marriage should be undefiled. ..

Fifth, a place should exist in their lives for contentment, literally an “anti-love of money” (*aphilarguros*). ..

Sixth, and finally, he urges them to remember their leaders...

Toward the end of these instructions the author makes three theological comments, two from the Scriptures of Israel, and one about Jesus Christ. They provide a rationale for both the immediate instruction, but also a foundation for his entire letter...

After the author reflects again about the power of Jesus’ sacrifice (Hebrews 13:9-14), he instructs the audience to offer sacrifices of their own: praise, good deeds, and fellowship. By this point of the letter, they know who God is and what God has done on their behalf. They also know specific ways they should live, but the image of a sacrifice through all times (Hebrews 13:15) captures the ongoing application of Christian theology in Christian life. Praising God, doing good, and caring, in other words, a right relationship with God, self, and others will please the God who will sustain them forever.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2946](https://www.workingpreacher.org/preaching.aspx?commentary_id=2946) *Amy L.B. Peeler*  
*Associate Professor of New Testament, Wheaton College, Wheaton, Ill.*

“Outwardly, the pericope for this Sunday seems to be offering just wise advice.  
Do X and you will profit. It would be simple to read the text as good table manners for living wisely.

Luke, however, gives us some reasons to believe that he does not want us to read the text quite in this way. We begin with the setting. In Luke 14:1 we learn that the teaching in our text is given in the context of a Sabbath meal in the home of a Pharisee. The fact that they were “watching him closely” sounds odd, but makes more sense in light of their suspicion of Jesus earlier in the Lukan narrative (6:7, 11:53-54) and the fact that this text takes place in the context of Jesus’ long cruciform journey to Jerusalem beginning with 9:51. The cross casts its shadow even here...” (continued after reading)

## “The Holy Gospel according to St. Luke, the 14th Chapter

### “Glory to You, O Lord”

**Luke 14:1-14; RCL, 14:1, 7-14** (*Luke 14:25-35, RCL, Luke 14:25-33*)

#### **Healing of a Man on the Sabbath**

14 One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. <sup>2</sup> And behold, there was a man before him who had dropsy. <sup>3</sup> And Jesus responded to the lawyers and Pharisees, saying, “**Is it lawful to heal on the Sabbath, or not?**” <sup>4</sup> But they remained silent. Then he took him and healed him and sent him away. <sup>5</sup> And he said to them, “**Which of you, having a son<sup>[a]</sup> or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?**” <sup>6</sup> And they could not reply to these things.

#### **The Parable of the Wedding Feast**

<sup>7</sup> Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, <sup>8</sup> “**When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him,** <sup>9</sup> and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place. <sup>10</sup> But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

#### **The Parable of the Great Banquet**

<sup>12</sup> He said also to the man who had invited him, “**When you give a dinner or a banquet, do not invite your friends or your brothers<sup>[b]</sup> or your relatives or rich neighbors, lest they also invite you in return and you be repaid. <sup>13</sup> But when you give a feast, invite the poor, the crippled, the lame, the blind, <sup>14</sup> and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.”**

a. [Luke 14:5](#) Some manuscripts *a donkey*

- b. [Luke 14:12](#) Or *your brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to *brothers* or to *brothers and sisters*

“...When we press deeper into the text, however, we discover even more. It is true that the advice Jesus gives about choosing a low place in the hope of being (publicly) directed to a more favorable one sounds pretty shrewd. This point does not require theological insight, but does presuppose some social savvy. But lurking behind the mundane, everyday choices made at a public banquet is perhaps something of a more theological nature. When Jesus notices the guests at the Pharisee’s house choosing “places,” Jesus tells his hearers a parable (Luke 14:7). As fascinating as Lukan parables are (the Good Samaritan or the Prodigal Son), this particular one in 14:8-10 seems rather every-day and not extraordinary at all...Two features condition the way we should read Jesus’ “parabolic” advice. First, the language of parable typically frames a story which helps us understand God’s reign.... In our table manners we may see poking through not just our real selves revealed for what we are, but God’s true table purposes. We may be thinking short term; God views it all within the arc of the divine long-term perspective of eschatology, which includes divine judgment, too. Imagine that: what starts off secular becomes a revealing place of God’s purposes “in, with, and under!”

With the second half of our pericope in Luke 14:12-14, Jesus’ words are directed to the hosts and not just the other guests Here Jesus launches immediately into what appears counter-intuitive advice! If you (the second-person singular language continues here in the Greek) are celebrating a meal, do not think in terms of the typical guest list. All they will do is repay you and then the circle is complete. There is something more at stake with inviting those who cannot repay: “the poor, the crippled, the lame, and the blind” (Luke 14:13b)... This is not mere wise advice, but something profoundly prophetic, even theological.

The question becomes what you do with it. Frankly, a sermon on manners does not sound attractive. We may not always agree on what the core of the gospel message is, but few of us would equate gospel with books on etiquette or directives on manners. There is also a further theological danger: that we turn the sage advice into a way to manage God -- what must I/we do to secure God’s good graces and the right heavenly payback? Apparently, we should be strategic about seating charts!..

Theologically, we will have discovered that the tables have been turned: turned in humility, welcome, and above all, grace.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2957](https://www.workingpreacher.org/preaching.aspx?commentary_id=2957) **David Schnasa Jacobsen** Professor of the Practice of Homiletics and Director of the Homiletical Theology Project, Boston University School of Theology, Boston, Mass.



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