

18<sup>TH</sup> Sunday after Pentecost, Proper 20 September 18, 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.

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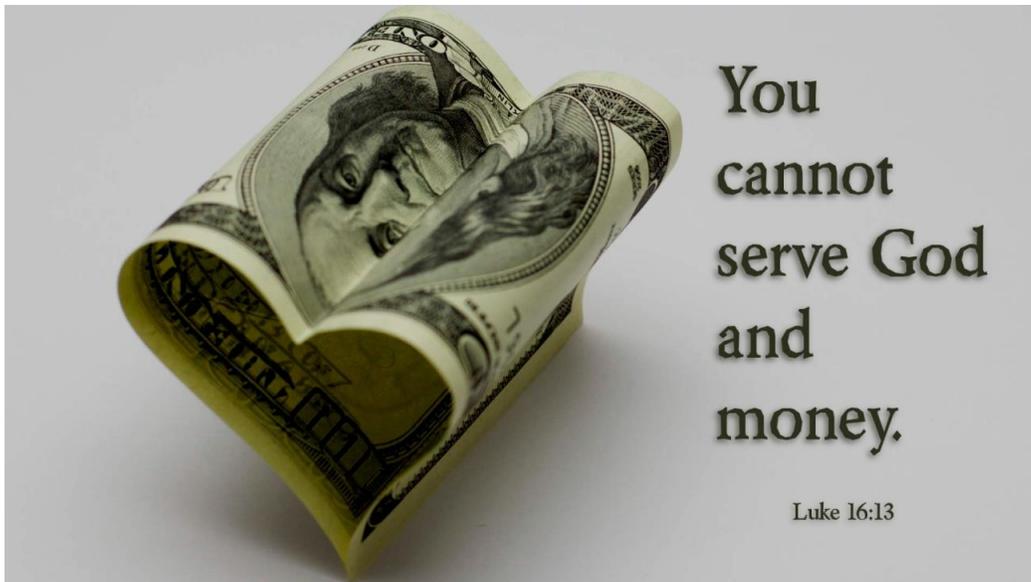
or

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

September 15, 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 (currently on Fridays at 7:00pm) at the home of Robert Russo, a Puritas Lutheran Church member. E-mail [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com) for details.)*



[www.carolinanalc.org](http://www.carolinanalc.org)

### Hymn of the Day

**Lutheran Service Book (LSB) 557   The Lutheran Hymnal (TLH) 383**

“Seek where you may to find a way”

Found in Christian Worship: a Lutheran hymnal (CW), Evangelical Lutheran Hymnary (ELH), the Lutheran Service Book (LSB), Lutheran Worship (LW) and The Lutheran Hymnal (TLH).

Guess this is a Lutheran hymn and it will give you an opportunity to study more Lutheran initials.

Weissel was one of the most important of the earlier hymn-writers of Prussia. His hymns, about 20 in all, are good in style, moderate in length, and varied in metre. The earliest seem to have been written for use at the consecration of the Altrossgart church on the 2nd Sunday in Advent, 1623. The majority are for the greater festivals of the Christian year.  
[http://www.hymnary.org/person/Weissel\\_Georg](http://www.hymnary.org/person/Weissel_Georg)

<https://www.youtube.com/watch?v=vkUG4VOHllw> Improvised introduction on Such, war da will by Mark Peters. One LSB Hymn a Week

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

**Amos 8:4-7; RCL Jeremiah 8:18-9:1 or Psalm 79:1-9** (*Next Week: Amos 6:1-7; RCL, (Jeremiah 32:1-3a, 6-15 or Psalm 91:1-6, 14-16)*)

<sup>4</sup> Hear this, you who trample on the needy  
 and bring the poor of the land to an end,  
<sup>5</sup> saying, “When will the new moon be over,  
 that we may sell grain?  
 And the Sabbath,  
 that we may offer wheat for sale,  
 that we may make the ephah small and the shekel<sup>[a]</sup> great  
 and deal deceitfully with false balances,  
<sup>6</sup> that we may buy the poor for silver  
 and the needy for a pair of sandals  
 and sell the chaff of the wheat?”

<sup>7</sup> The LORD has sworn by the pride of Jacob:  
 “Surely I will never forget any of their deeds.

- a. [Amos 8:5](#) An *ephah* was about 3/5 bushel or 22 liters; a *shekel* was about 2/5 ounce or 11 grams

“This week's Old Testament lesson from the prophet Amos offers a chance for preachers to explore with congregations the concept of justice... Thank you. That was the most lucid, balanced, and Lutheran overview of justice I have ever read.”

*Intrigued?. Read the full article at  
[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=752](https://www.workingpreacher.org/preaching.aspx?commentary_id=752) Rolf Jacobson  
 Professor of Old Testament, Luther Seminary, Saint Paul, Minn.*

**Psalm 113; RCL, Amos 8:4-7 or Psalm 113 (Psalm 146; RCL, Amos 6:1a, 4-7 or Psalm 146)**

*“Psalm 113 is the third psalm in a group of psalms in Book Five known as the hallelujah psalms (Psalms 111-118).*

*It also the first of a collection of six psalms (Psalms 113-118) that are known as “the Egyptian Hallel” and are used in the celebration of Passover. In modern Jewish life, Psalms 113-114 are recited before the Passover meal, and Psalms 115-118 are recited at its conclusion. Psalm 113, classified as a community hymn of praise, is sung at the blessing of the first Passover cup of wine. Calling its hearers to praise the name of the Lord for all of the Lord’s goodness to the people, it is an apt introduction to the Passover story, which is then recounted in the following psalm, Psalm 114...” (continued after Psalm)*

### **Who Is like the LORD Our God?**

#### **113 Praise the LORD!**

Praise, O servants of the LORD,  
 praise the name of the LORD!

<sup>2</sup> Blessed be the name of the LORD  
 from this time forth and forevermore!

<sup>3</sup> From the rising of the sun to its setting,  
 the name of the LORD is to be praised!

<sup>4</sup> The LORD is high above all nations,  
 and his glory above the heavens!

<sup>5</sup> Who is like the LORD our God,  
 who is seated on high,  
<sup>6</sup> who looks far down

on the heavens and the earth?

<sup>7</sup> He raises the poor from the dust  
 and lifts the needy from the ash heap,

<sup>8</sup> to make them sit with princes,  
 with the princes of his people.

<sup>9</sup> He gives the barren woman a home,  
 making her the joyous mother of children.

**Praise the LORD!**

**“Psalm 113 ends with the same word with which it begins -- hallelujah -- forming a frame of praise around the words of the psalm.** Psalm 113 is a hymn calling a community of believers to praise a transcendent God who cares enough for humankind to look down, reach down, and raise up the poor and needy of the earth. The answer to the question, “Who is like the Lord our God?” can be nothing more and nothing less than, “No one.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1765](https://www.workingpreacher.org/preaching.aspx?commentary_id=1765)[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1765](https://www.workingpreacher.org/preaching.aspx?commentary_id=1765) **Nancy deClaissé-Walford** Professor of Old Testament and Biblical Languages, McAfee School of Theology, Mercer University, Atlanta, GA

**I Timothy 2:1-15; RCL, 1 Timothy 2:1-7** (*I Timothy 3:1-13 or 6:6-19; RCL 1 Timothy 6:6-19*) *Readings from Timothy will continue each week until Reformation Day, October 30/31.*

*“All four texts assigned for this Sunday are rich with possibilities for preaching. The word about “a quiet and peaceable life” in 1 Tim 2:1-2 is especially appropriate as we think about the coming elections....There is more. (The psalm spoke) of a God who is high and exalted, but who also stoops down to care for people. This is the God who sent Christ Jesus, a ransom for all (1 Tim 2:6). [http://wordandworld.luthersem.edu/content/pdfs/12-3\\_Music/12-3\\_Limburg.pdf](http://wordandworld.luthersem.edu/content/pdfs/12-3_Music/12-3_Limburg.pdf) James Limburg*

### **Pray for All People**

2 First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, <sup>2</sup> for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way. <sup>3</sup> This is good, and it is pleasing in the sight of God our Savior, <sup>4</sup> who desires all people to be saved and to come to the knowledge of the truth. <sup>5</sup> For there is one God, and there is one mediator between God and men, the man<sup>[a]</sup> Christ Jesus, <sup>6</sup> who gave himself as a ransom for all, which is the testimony given at the proper time. <sup>7</sup> For this I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the Gentiles in faith and truth.

<sup>8</sup> I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; <sup>9</sup> likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, <sup>10</sup> but with what is proper for women who profess godliness—with good works. <sup>11</sup> Let a woman learn quietly with all submissiveness. <sup>12</sup> I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. <sup>13</sup> For Adam was formed first, then Eve; <sup>14</sup> and Adam was not deceived, but the woman was deceived and became a transgressor. <sup>15</sup> Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control.

- a. [1 Timothy 2:5](#) *men* and *man* render the same Greek word that is translated *people* in verses [1](#) and [4](#)

The Station and Calling of Christian Women. 1 Tim. 2,9-15.

“... In the first part of the chapter the apostle had discussed the form of public worship with special reference to the participation of men. This is also a part of the divine charge which Paul gave, not only to the women of Ephesus and of the other Christian congregations, but to the Christian women of all times. He shows them what conduct, what behavior the Lord expects of them at all times, but particularly in public worship. The mantle or dress in which they appear in public, and especially in church services, should be decent, modest, in no way suggest the specific female characteristics nor call attention to the sex of the wearer. This is further emphasized by the words: modesty and moderation... The apostle names plaited hair, the braided, waved, and curled coiffure which was affected by the super-stylish women of those days and particularly by the loose women. Another characteristic of that class of women was the extravagant use of gold and pearls, of jewelry of every description, a feature which always becomes prominent in the same ratio as morals decline... By unselfish service of others a Christian girl or woman will be clothed with the finest garment, Col. 3, 12; her good works will be her most splendid jewels, Prov. 31, 10.

Having spoken of the appearance of women in public services, the apostle now adds a definite prohibition, forbidding women to be public teachers of a Christian congregation... She was not to interrupt the sermons or doctrinal discussions in public services by questions or remarks of her own, she was in no way to interfere with, or take part in, the public teaching of the congregation as such... The highest excellence of a Christian woman is that of following her calling in the quiet seclusion of the home...” Read the complete commentary at <http://www.kretzmannproject.org/>

### **Men and Women in Worship**

“How are men and women to behave and relate to one another in the church? This question and this particular passage have been on the minds of many in recent times. For many, the passage before us has been regarded as a major hill to be taken in an interpretive battle. But the teaching of 2:11-15 is just one piece in a larger puzzle, and by itself it is incapable of providing a complete answer. Specific circumstances required Paul to answer the question asked above in specific ways. The concern here will not be to generalize those specifics but rather to set out the issues that Paul addressed and those that we must consider in the church today.

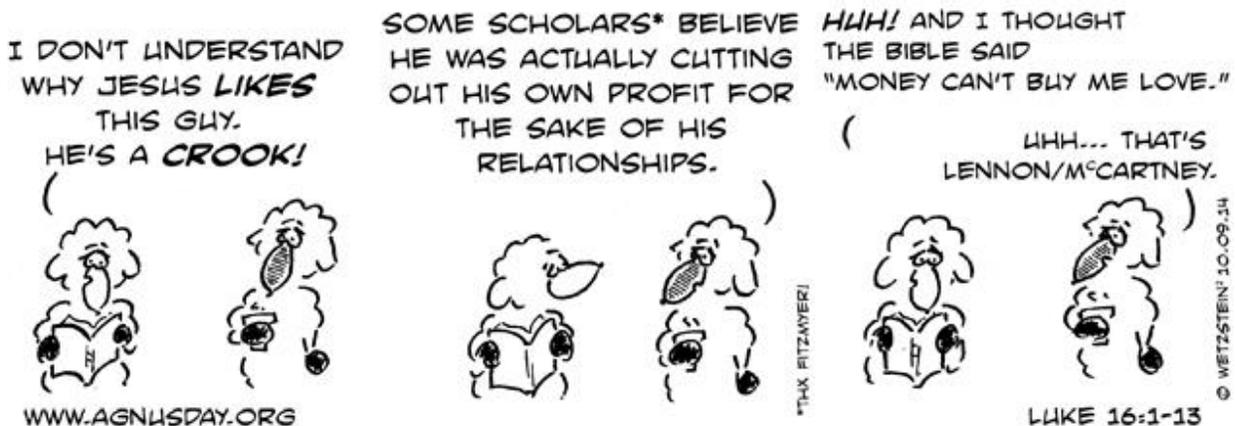
When Paul instructed men and women (some think husbands and wives were specifically in view) in his churches (see also 1 Cor 11:2-16; 14:33-35), the immediate problem was disturbances in the worship service. On the one hand, changing attitudes about the man-woman relationship led women to assert themselves in the worship service in ways that threatened unity and perhaps also reflected a disregard for biblical and cultural distinctions between men and women. Disruptions by women included inquiring about the meaning of prophecies (1 Cor 14:33-35) and teaching men (1 Tim 2:11-12). But the present passage also reveals that the anger and arguments of some men were contributing to the disruption of the church's worship service. As pointed out above (see on 2:1), Paul drew upon certain material in such cases in order to restore peace to the community by encouraging appropriate behavior. In this his concern both for biblical patterns and for the perceptions of those outside of the church is evident...

**Appropriate adornment (2:9-10).** One source of the disruption being caused by women was their dress. Paul addresses this by drawing from the church's accepted teaching about the adornment of women (compare 1 Pet 3:3-5). He prescribes a manner of dress with three very similar terms stressing modesty and discretion (NIV *modestly, with decency and propriety*)... adornment mentioned (*braided hair . . . gold . . . pearls . . . expensive clothes*) all belonged to that culture's critical caricature of wealthy women.

While today this manner of dress is not nearly as exclusive as it was in Paul's day, nor indeed restricted to women, its effects can be the same. I am reminded of a visit to a large, upper-middle-class church in Dallas (it could have been any large city or suburb). When I entered the sanctuary, the first thing that struck me was the glitter of jewelry, the expensive clothing and the fashionable hairstyles. The craning necks as people sized one another up gave the impression that for many the purpose of gathering together that Sunday morning was to display economic status. A newcomer of modest economic means could not help but feel a sense of exclusion.

According to Paul's instruction, what is to be noticeable about Christian women (and men) is not showy apparel, which sends an unsettling message (even to outsiders), but the power of God in spiritual deeds. ...”

<https://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Men-Women-Worship> This extensive commentary is worth reading next to the Kretzman references. It presents a broader view of the text, but still maintains a Scriptural perspective.



## “The Holy Gospel according to St. Luke, the 16th Chapter

### “Glory to You, O Lord”

**Luke 16:1-15; RCL, verses 1-13 only** (*Luke 16:19-31, RCL, same reading!*)

### The Parable of the Dishonest Manager (NIV, NRSV calls him “Shrewd”)

16 He also said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. <sup>2</sup> And he called him and said to him, ‘What is this that I hear about you? Turn in the

account of your management, for you can no longer be manager.’<sup>3</sup> And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg.’<sup>4</sup> I have decided what to do, so that when I am removed from management, people may receive me into their houses.’<sup>5</sup> So, summoning his master's debtors one by one, he said to the first, ‘How much do you owe my master?’<sup>6</sup> He said, ‘A hundred measures<sup>[a]</sup> of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’<sup>7</sup> Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures<sup>[b]</sup> of wheat.’ He said to him, ‘Take your bill, and write eighty.’<sup>8</sup> The master commended the dishonest manager for his shrewdness. For the sons of this world<sup>[c]</sup> are more shrewd in dealing with their own generation than the sons of light.<sup>9</sup> And I tell you, make friends for yourselves by means of unrighteous wealth,<sup>[d]</sup> so that when it fails they may receive you into the eternal dwellings.

<sup>10</sup>“One who is faithful in a very little is also faithful in much, and one who is dishonest in a very little is also dishonest in much. <sup>11</sup> If then you have not been faithful in the unrighteous wealth, who will entrust to you the true riches? <sup>12</sup> And if you have not been faithful in that which is another's, who will give you that which is your own? <sup>13</sup> No servant can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.”

### The Law and the Kingdom of God

<sup>14</sup>The Pharisees, who were lovers of money, heard all these things, and they ridiculed him. <sup>15</sup> And he said to them, “**You are those who justify yourselves before men, but God knows your hearts. For what is exalted among men is an abomination in the sight of God.**

- a. [Luke 16:6](#) About 875 gallons or 3,200 liters
- b. [Luke 16:7](#) Between 1,000 and 1,200 bushels or 37,000 to 45,000 liters
- c. [Luke 16:8](#) Greek *age*
- d. [Luke 16:9](#) Greek *mammon*, a Semitic word for money or possessions; also verse [11](#); rendered *money* in verse [13](#)

***“This is the Gospel of the Lord”    “Praise to You, O Christ***

“Any commentator will tell you that this is a difficult text.

The story itself sounds quite contemporary. A dishonest manager is about to lose his job because he has misspent his employer’s assets. Because he doesn’t want to do manual labor or receive charity, he goes around to all the people who owe his employer money and reduces their debts. He does this so that they will be hospitable to him after he loses his job. To our surprise, the employer commends the dishonest manager for his shrewdness. Why is he commended? And, why does Luke include this story in his Gospel?

To begin to answer these questions, we can note that this parable serves as a bridge between the stories of the Prodigal Son (15:11-32) and the Rich Man and Lazarus (16:19-31). Like the prodigal in the preceding story, our dishonest manager has “squandered” what was entrusted to him (15:13; 16:1). And, like the story that follows, this parable begins with the phrase, “There was a rich man” (16:1, 19).

Although our dishonest manager does not repent (like the prodigal) or act virtuously (like Lazarus), he nonetheless does something with the rich man’s wealth that reverses the existing order of things. In Luke, reversals of status are at the heart of what happens when Jesus and the kingdom of God appear...

But why does the employer commend the dishonest manager for being shrewd? Of course, his commendation could be ironic. But if it’s not ironic, then why is the manager being commended? Some commentators have suggested that the manager has reduced his own commission in the debts owed and that this is what is being commended. Yet others have suggested more generally that the employer is simply commending the manager for responding shrewdly to a difficult circumstance. The word for “shrewd” here (*phronimos*) can also be translated as “prudent” or “wise” (16:8).

The text itself provides **four interpretations** of the employer’s commendation. **First**, “the children of this age are more shrewd in dealing with their own generation than are the children of light” (16:8). In other words, Jesus’ disciples -- often referred to as “children of light” (see John 12:36) -- could learn something about acting prudently from the “children of this age.” **Second**, what they could learn from the “children of this age” has to do with “making friends for themselves” by means of “dishonest wealth” so that those new friends might “welcome them into the eternal homes” (16:9). Instead of using “dishonest wealth” to exploit others (as the rich do), disciples are to use wealth to “make friends for themselves.”... **Third**, there’s a connection between being faithful (or dishonest) with “very little” and “very much.” How one deals with “dishonest wealth” and “what belongs to another” says much about how one will deal with “true riches” and “what is your own” (16:10-12

**Finally**, the capstone to all this is that “no slave can serve two masters ... you cannot serve God and wealth” (16:13). This reiterates a central theme in Luke. The kingdom of God entails giving up all other commitments, including the commitment to economic security (14:33; 18:18-25). As noted, Luke places great emphasis on how the reign of God reverses the status of the rich and the poor (1:51-53; 6:20)...

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1783](https://www.workingpreacher.org/preaching.aspx?commentary_id=1783)

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