

19<sup>TH</sup> Sunday after Pentecost, Proper 21 September 25, 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”**

September 22, 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.)*



<http://thinktheology.org/2013/11/10/its-not-about-hell-deconstructing-the-parable-of-the-rich-man-lazarus/> Follow the link to a 48 minute audio lesson. Do you agree with him?

### Hymn of the Day

**Lutheran Service Book (LSB) 708    The Lutheran Hymnal (TLH) 429**

“Lord, Thee I love with all my heart ”

As with last week's hymn, this one is very Lutheran. Seven of the nine hymnals that publish this one are Lutheran. The remaining two are [The Cyber Hymnal](#), an on line resource, and [Small Church Music](#), an Australian hymnal.

<https://www.youtube.com/watch?v=VMehxY2-> Join the congregation of St. Lorenz Lutheran Church in Frankenmuth, MI.

<https://www.youtube.com/watch?v=S41YhH58eXM> A CPH recording for men's voices.

<https://www.youtube.com/watch?v=GK6TdX7QME4> Another CPH recording from the "Heirs of the Reformation" CD. Instrumental accompaniment. Join the triumphal final verse at the 5 minute mark.

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

**Amos 6:1-7; RCL, Jeremiah 32:1-3a, 6-15 or Psalm 91:1-6, 14-16 (Next Week: Habakkuk 1:1-4; 2:1-4; RCL, Lamentations 1:1-6 or 3:19-26)**

### **Woe to Those at Ease (Complacent) in Zion**

6 "Woe to those who are at ease in Zion,  
and to those who feel secure on the mountain of Samaria,  
the notable men of the first of the nations,  
to whom the house of Israel comes!  
2 Pass over to Calneh, and see,  
and from there go to Hamath the great;  
then go down to Gath of the Philistines.  
Are you better than these kingdoms?  
Or is their territory greater than your territory,  
3 O you who put far away the day of disaster  
and bring near the seat of violence?  
4 "Woe to those who lie on beds of ivory  
and stretch themselves out on their couches,  
and eat lambs from the flock  
and calves from the midst of the stall,  
5 who sing idle songs to the sound of the harp  
and like David invent for themselves instruments of music,  
6 who drink wine in bowls  
and anoint themselves with the finest oils,  
but are not grieved over the ruin of Joseph!  
7 Therefore they shall now be the first of those who go into exile,  
and the revelry of those who stretch themselves out shall pass away."

"This prophet is often interpreted as a manifesto for social justice, political activism, and economic change. But Dr. Lessing expounds Amos as a book that proclaims God's Law and his

Gospel in Jesus Christ. The prophet condemns propensities that all sinners have. He preaches justification by grace alone, and righteousness through faith alone... The rhetorical method of this commentary highlights that Amos is a master at Hebrew poetry—radical, subversive, affrontive.... <https://www.cph.org/p-696-Amos-Concordia-Commentary.aspx>

."...Amos is a shepherd and a horticulturalist (a "herdsman and dresser of sycamore trees," Amos 7:14), not a member of the prophetic families or guilds of Israel. There is, then, a disconnect, a jarring power and potential in his message delivered to the elite of the Northern kingdom...

Amos 5 ends with a warning that Israel will be taken "beyond Damascus" into exile (5:27), and this warning is declared by "the Lord, whose name is the God of hosts." The partial reading for our lectionary of Amos 6 which follows (6:1a, 4-7) ends just before a similar oath is made by God. ...

In our own time we are, it seems to me, rich in targets for our sighting of Amos 6. We might point our homiletical fingers at the rich (the 1 percent), or at political figures or activist groups who betray themselves, or even at denominational institutions that sometimes fall prey to their humanness and fail to live up to our expectations and their own statements. But perhaps, in our own contexts as we seek to live out the calling to which God has called us, we ought first to invite those who hear us preach and teach this week to apply this text first to ourselves. Where do we live too much at ease, where do we miss the opportunity to meet the needs of a ruined or ruining "Joseph," how might we live into right relationship with our neighbor and our world in the name of the God who has sworn to us by a Son?"

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1869](https://www.workingpreacher.org/preaching.aspx?commentary_id=1869)  
[Karl Jacobson](#), Associate Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn.

**Psalm 146; RCL, Amos 6:1a, 4-7 or Psalm 146 (*Psalm 62;RCL, Habakkuk 1:1-4; 2:1-4 or Psalm 37:1-9*)**

### **A Closing Quintet: Psalms 146-50**

Psalms 138-145 make up the final collection of psalms marked "Of David" in the Psalter. The collection concludes with the promise, "My mouth will speak the praise of the LORD..." (145:21). Psalms 146-150 then express that praise, each psalm beginning and ending with "Praise the LORD!" (in Hebrew, "Hallelujah!"). This quintet closes the entire Book of Psalms.

The circle of those invited to praise in this closing quintet is continually expanding. First, the individual calls himself or herself to praise ("O my soul") and resolves to do so (146:1-2). Then the call goes out to the people of Jerusalem (147:12) or Israel (149:2) to praise. Finally, the quintet closes with an invitation to "everything that breathes" to join in the praising (150:6).

The structure of Psalm 146 exhibits the usual two-part pattern of the hymn. Psalm 113 is a good example of that pattern, with a call to praise (1-4) followed by reasons for praising (5-9). Psalm 146 begins with a call to praise (1-2) and supplies a number of reasons for praising (5-9). Verses 3 and 4 insert some words of instruction (3-4). Verse 10 consists of a confession of faith and a final call to "Praise the LORD."

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1469](https://www.workingpreacher.org/preaching.aspx?commentary_id=1469) [James Limburg](#),  
Professor Emeritus of Old Testament, **Luther Seminary, Saint Paul, Minn.**

## **Put Not Your Trust in Princes**

146 Praise the LORD! (Hallelujah)

Praise the LORD, O my soul!

<sup>2</sup> I will praise the LORD as long as I live;

I will sing praises to my God while I have my being.

<sup>3</sup> Put not your trust in princes,

in a son of man, in whom there is no salvation.

<sup>4</sup> When his breath departs, he returns to the earth;

on that very day his plans perish.

<sup>5</sup> Blessed is he whose help is the God of Jacob,  
whose hope is in the LORD his God,

<sup>6</sup> who made heaven and earth,  
the sea, and all that is in them,

who keeps faith forever;

<sup>7</sup> who executes justice for the oppressed,  
who gives food to the hungry.

The LORD sets the prisoners free;

<sup>8</sup> the LORD opens the eyes of the blind.

The LORD lifts up those who are bowed down;  
the LORD loves the righteous.

<sup>9</sup> The LORD watches over the sojourners;

he upholds the widow and the fatherless,  
but the way of the wicked he brings to ruin.

<sup>10</sup> The LORD will reign forever,

your God, O Zion, to all generations.

Praise the LORD! (Hallelujah)

**I Timothy 3:1-13 or 6:6-19; RCL 1 Timothy 6:6-19 (2 Timothy 1:1-14; RCL, Same)**  
*Readings from Timothy will continue each week until Reformation Day, October 30/31.*

## **Qualifications for Overseers**

<sup>3</sup> The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. <sup>2</sup> Therefore an overseer<sup>[a]</sup> must be above reproach, the husband of one wife,<sup>[b]</sup> sober-minded, self-controlled, respectable, hospitable, able to teach,

<sup>3</sup> not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. <sup>4</sup> He must manage his own household well, with all dignity keeping his children submissive, <sup>5</sup> for if someone does not know how to manage his own household, how will he care for God's church? <sup>6</sup> He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. <sup>7</sup> Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

### Qualifications for Deacons

<sup>8</sup> Deacons likewise must be dignified, not double-tongued,<sup>[c]</sup> not addicted to much wine, not greedy for dishonest gain. <sup>9</sup> They must hold the mystery of the faith with a clear conscience. <sup>10</sup> And let them also be tested first; then let them serve as deacons if they prove themselves blameless. <sup>11</sup> Their wives likewise must<sup>[d]</sup> be dignified, not slanderers, but sober-minded, faithful in all things. <sup>12</sup> Let deacons each be the husband of one wife, managing their children and their own households well. <sup>13</sup> For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

- a. [1 Timothy 3:2](#) Or *bishop*; Greek *episkopos*; a similar term occurs in verse [1](#)
- b. [1 Timothy 3:2](#) Or *a man of one woman*; also verse [12](#)
- c. [1 Timothy 3:8](#) Or *devious in speech*
- d. [1 Timothy 3:11](#) Or *Wives, likewise, must, or Women, likewise, must*

<https://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Leadership-Qualifications> has a good commentary on this reading.

### OR

<sup>6</sup> But godliness with contentment is great gain, <sup>7</sup> for we brought nothing into the world, and<sup>[a]</sup> we cannot take anything out of the world. <sup>8</sup> But if we have food and clothing, with these we will be content. <sup>9</sup> But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. <sup>10</sup> For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

### Fight the Good Fight of Faith

<sup>11</sup> But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. <sup>12</sup> Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. <sup>13</sup> I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before<sup>[b]</sup> Pontius Pilate made the good confession, <sup>14</sup> to keep the

commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, <sup>15</sup> which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup> who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

<sup>17</sup> As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. <sup>18</sup> They are to do good, to be rich in good works, to be generous and ready to share, <sup>19</sup> thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

- a. [1 Timothy 6:7](#) Greek *for*; some manuscripts insert [it is] *certain* [that]
- b. [1 Timothy 6:13](#) Or *in the time of*

The passage 1 Timothy 6:6-19 deals with true riches. It consists of two main paragraphs: First, the author describes behavior that provides contentment and mentions things that lead to temptation. Second, he gives further ethical advice, which he labels “the good fight of faith” (6:12)...

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1770](https://www.workingpreacher.org/preaching.aspx?commentary_id=1770) [Christian A. Eberhart](#) Professor of Religious Studies, University of Houston, Houston, Texas

Section of Luke 16 skipped after last week's reading:

### *The Law and the Kingdom of God*

<sup>16</sup> “The Law and the Prophets were until John; since then the good news of the kingdom of God is preached, and everyone forces his way into it.<sup>[e]</sup> <sup>17</sup> But it is easier for heaven and earth to pass away than for one dot of the Law to become void.

### *Divorce and Remarriage*

<sup>18</sup> “Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery.



*“In the parable we have chosen today we have the only occasion when our Lord drew aside the veil between this world and the next and allowed us to see what is beyond, and to see the intimate relationship between the here and the hereafter. This is a very important matter. ..This parable of our Lord, found in Luke 16, grows out of the reaction of the Pharisees to his story of the dishonest steward.*

<http://www.raystedman.org/thematic-studies/treasures-of-the-parables/the-main-thing>

*This article by Ray Stedman has many bits of background for the reading. One example, why is the rich man called Dives by some?*

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

### “Glory to You, O Lord”

**Luke 16:19-31, RCL, same reading! (Luke 17:1-10; Luke 17: 5-10)**

#### **The Rich Man and Lazarus**

<sup>19</sup>“There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. <sup>20</sup>And at his gate was laid a poor man named Lazarus, covered with sores, <sup>21</sup>who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. <sup>22</sup>The poor man died and was carried by the angels to Abraham's side.<sup>[a]</sup> The rich man also died and was buried, <sup>23</sup>and in Hades, being in torment, he lifted up his eyes and saw Abraham far off and Lazarus at his side. <sup>24</sup>And he called out, ‘Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.’ <sup>25</sup>But Abraham said, ‘Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. <sup>26</sup>And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.’ <sup>27</sup>And he said, ‘Then I beg you, father, to send him to my father's house— <sup>28</sup>for I have five brothers<sup>[b]</sup>—so that he may warn them, lest they also come into this place of torment.’ <sup>29</sup>But Abraham said, ‘They have Moses and the Prophets; let them hear them.’ <sup>30</sup>And he said, ‘No, father Abraham, but if someone goes to them from the dead, they will repent.’ <sup>31</sup>He said to him, ‘If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.’”

- a. [Luke 16:22](#) Greek *bosom*; also verse [23](#)
- b. [Luke 16:28](#) Or *brothers and sisters*

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

“...Martin Luther once said about temptations, **“You can’t keep birds from flying over your head, but you can keep them from building a nest in your hair.”** Temptations are all around us, and sometimes come from within us. But we can say, “no” to them; we can chase those birds away. But what if our arms start getting tired? What if that temptation whatever is all we think about, even though we’re praying not to think about it? Whenever this happens, we may have a whole new flock of temptations to chase off ... **The parable of the rich man and poor Lazarus is Jesus’** straight answer. 1. The consequences of how we live are real. 2. But the faith and strength God’s Word gives is also real...

...Even though this is a parable, I think a lot of what’s described is the way it really is. It’s hard to be sure, because it’s hard to describe heaven and hell in human language. Yet this point is clear. Hell is a place of fire that’s completely void of God’s blessings, even a drop of water. Hell is what all sin merits, and hell is where every sinner will go unless he/she is brought to faith in the Lord Jesus, because of the consequences of how we live are real...

In this life we will always, only, walk by faith and the end of our temptations won’t come until we’re in heaven. And so, don’t give up on the Word. We read, **“‘No, father Abraham, he said, ‘but if someone from the dead goes to them, they will repent.’ He said to him, ‘if they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.’”** Many would like to see proof that God’s Word is true or least experience here and now a total release from their demons. Again, in heaven we will, but for now, this is the proof that God’s Word is true. One did rise from the dead. Because Jesus lives, we too shall awake in our bodies to live on the new earth in the new universe He will create. Finally with this to look forward to, let’s feel sorry for anyone, whose only comfort is worldly wealth, which doesn’t last. And so let’s use whatever time, energy and resources God allows us to proclaim Moses and the Prophets, Jesus and the Apostles, because the consequences of sin are real, and the faith and strength God’s Word gives is also real. Amen.”

<http://www.newhopelutheran.net/Lazarus.php> A Sermon by Pastor Dale Raether, WELS  
[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=679](https://www.workingpreacher.org/preaching.aspx?commentary_id=679)



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