

23rd Sunday after Pentecost, Proper 25 October 23, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

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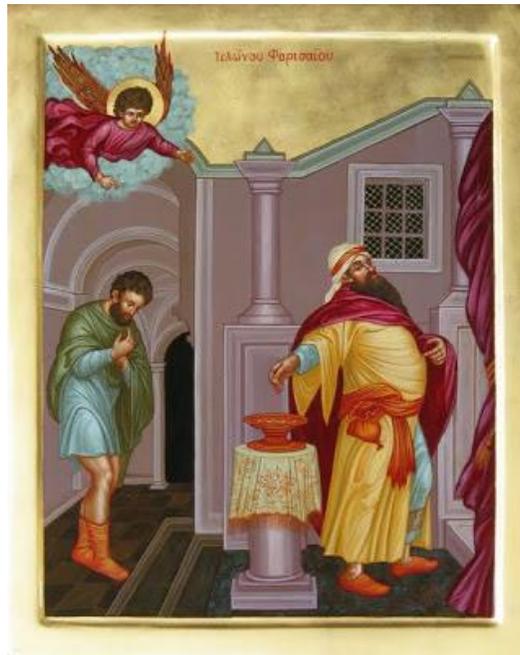
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October 20, 2016 (Thursdays at 10:00 AM)

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) in a house church setting. E-mail puritaspastor@hotmail.com for details of this week's location.



<http://revfrheinzb.blogspot.com/2010/10/two-men-went-up-to-temple-homily-on.html>

Hymn of the Day

Lutheran Service Book (LSB) 745 The Lutheran Hymnal (TLH) 526

“In God, my faithful God”

“Weingärtner, Sigismund. Very little is known of this author. His name appears as "Sigismund Weingart" in the Index of Authors prefixed to the 766 *Geistliche Psalmen, &c*, published at Nürnberg in 1607, but no biographical particulars are there given. He is generally said to have been a preacher in or near Heilbronn. But *Koch*, ii. 300, says that no preacher of that name ever held office in or near Heilbronn on the Neckar; and conjectures that he may have been of Heilsbronn in Bavaria. As to Heilsbronn, Dr. Zahn, now of Neuendettelsau in Bavaria, informs me that there was no preacher of that name near Heilsbronn, and that he has been unable anywhere to trace this writer. Goedeke, in his *Grundriss*, vol. ii., 1884, p. 198, says, "he seems to have been of Basel," but for this also there is no clear evidence...

2. **In God my faithful God.** This is a good and full tr. from the 1607, by Miss Winkworth, in her *Chorale Book for England*, 1863, No. 147, slightly altered in her *Christian Singers*, 1869, p. 156. Repeated, omitting stanza iv., in the *Ohio Lutheran Hymnal*, 1850. -- Excerpts from John Julian, *Dictionary of Hymnology* (1907)" http://www.hymnary.org/person/Weingartner_S

<https://www.youtube.com/watch?v=QPb8GNCqMd0> “Chorale prelude for Auf meinen lieben Gott by Johann Nicholas Hanff ...Mark Peters playing the Wilson Residence Organ at Lake Leelanau RV Park, Lake Leelanau, MI” [One LSB Hymn a Week](#)

<https://www.youtube.com/watch?v=qt9J4WLAGeE> A piano solo to sing along with.

<https://www.youtube.com/watch?v=t5EtrNhNtF4> Sing along with the 7th grade student. CPH (Concordia Publishing House)

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

Genesis 4:1-15; RCL, Joel 2:23-32 or Psalm 65 (Next Week: Reformation Day and or All Saints: Revelation 14:6-7, RCL, Daniel 7:1-3, 15-18, Psalm 149)

“The story of Cain and Abel is one of the most popular stories in the Bible. I think I have heard it preached about more times than any other Old Testament story. Usually, the sermon is about the question Cain asks the Lord, “Am I my brother’s keeper?” I have never heard the question analyzed for its sarcasm or its open disrespect for God. It is always answered in the light of the social ministry commitments that we have toward those among us who are in need. The answer to Cain’s question is invariably “YES!”

But Cain’s question actually insults his brother – the brother whose sacrifice was pleasing to God while Cain’s own was not. “Am I my brother’s keeper?” The question also dismisses God as though He were a household servant of no importance. It is like those times when we dismiss someone by saying “It is not my day to watch him,” when someone asks us where a neighbor or troublesome relative has gone. Most pointedly, however, it is part of Cain’s answer to the challenge of evil which God encouraged him to resist and master. Cain failed.

But the challenge of the temptation stands before every one of us daily. It is, in the words of our sermon title today, "The choice we must face..."

<http://lcmssermons.com/?sn=4268> [Pastor Robin Fish](#), Shaped by the Cross Lutheran Church, Laurie, MO

Cain and Abel

4 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, "I have gotten^[a] a man with the help of the LORD." ² And again, she bore his brother Abel. Now Abel was a keeper of sheep, and Cain a worker of the ground. ³ In the course of time Cain brought to the LORD an offering of the fruit of the ground, ⁴ and Abel also brought of the firstborn of his flock and of their fat portions. And the LORD had regard for Abel and his offering, ⁵ but for Cain and his offering he had no regard. So Cain was very angry, and his face fell. ⁶ The LORD said to Cain, "Why are you angry, and why has your face fallen? ⁷ If you do well, will you not be accepted?^[b] And if you do not do well, sin is crouching at the door. Its desire is contrary to^[c] you, but you must rule over it."

⁸ Cain spoke to Abel his brother.^[d] And when they were in the field, Cain rose up against his brother Abel and killed him. ⁹ Then the LORD said to Cain, "Where is Abel your brother?" He said, "I do not know; am I my brother's keeper?" ¹⁰ And the LORD said, "What have you done? The voice of your brother's blood is crying to me from the ground. ¹¹ And now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. ¹² When you work the ground, it shall no longer yield to you its strength. You shall be a fugitive and a wanderer on the earth." ¹³ Cain said to the LORD, "My punishment is greater than I can bear.^[e] ¹⁴ Behold, you have driven me today away from the ground, and from your face I shall be hidden. I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me." ¹⁵ Then the LORD said to him, "Not so! If anyone kills Cain, vengeance shall be taken on him sevenfold." And the LORD put a mark on Cain, lest any who found him should attack him.

- a. [Genesis 4:1](#) Cain sounds like the Hebrew for gotten
- b. [Genesis 4:7](#) Hebrew will there not be a lifting up [of your face]?
- c. [Genesis 4:7](#) Or is toward
- d. [Genesis 4:8](#) Hebrew; Samaritan, Septuagint, Syriac, Vulgate add *Let us go out to the field*
- e. [Genesis 4:13](#) Or My guilt is too great to bear

"Do you remember the TV show *The Incredible Hulk*?¹ The main character was a scientist named Dr. David Banner. Banner was basically a very friendly man. But whenever he got angry, his eyes would turn green and he would be transformed into this big, green, hulking monster (played by former professional bodybuilder, Lou Ferrigno). If you were a person in need, he would save you. But God help you if you were the one he was mad at because he would pick you up and throw you to the other side of the room like you were a rag doll. Dr. Banner didn't

like what anger did to him. In fact, the whole show is built around Dr. Banner's desire to find a cure so this won't happen to him anymore.

The lesson that I learn from *The Incredible Hulk* is: If you don't learn to deal with your temper, it will turn you into a monster of a person. It can change you into someone you don't want to be. This is what happened to Cain in [Genesis 4](#). He had a bad temper to start with, but he didn't deal with it. Eventually, it turned him into this other person...an evil person.² However, Cain's problem was not an anger problem; his problem was a worship problem! The expression of inappropriate anger was a sin that was symptomatic of a greater problem. In [Genesis 4:1-26](#), we will learn from the account of Cain how to worship God on His terms...

...The New Testament authors inform us that God regarded Abel because he had faith ([Heb 11:4](#)) while Cain did not ([Jude 11-13](#) and [1 John 3:11-12](#)). Therefore, it seems clear that Abel was in relationship with God and Cain was separated from God. A very important principle is this: "God always inspects the giver and the worshipper before He inspects the gift, service, or worship."¹³ This means it is critical that you are in relationship with God before you seek to worship or serve Him. Otherwise, your worship is unacceptable...

...The Butterball Company set up a Thanksgiving hotline to answer questions about cooking turkeys. One woman asked if she could use a turkey that had been in the bottom of her freezer for 23 years. The Butterball expert—how's that for a job title—told her it would probably be safe if the freezer had been below zero the entire time. But the expert warned her that even if the turkey was safe to eat, the flavor would likely have deteriorated and wouldn't be worth eating. The woman said, "That's what I thought. We'll give the turkey to our church."¹⁶ While this is an amusing story, it does hit a bit close to home for some Christians. Sin first shows itself in what you give God..." <https://bible.org/seriespage/8-raising-cain-genesis-41-26> [Keith Krell](#) "Keith is the senior pastor of Fourth Memorial Church in Spokane, WA and associate professor of biblical exposition at Moody Bible Institute—Spokane."

Psalm 5; RCL, Jeremiah 14:7-10, 19-22 or Psalm 84:1-7 (Psalm 46; RCL, None)

"Title. "To the Chief Musician upon Nehiloth, a Psalm of David." The Hebrew word Nehiloth is taken from another word, signifying "to perforate;" "to bore through," whence it comes to mean a pipe or a flute; so that this song was probably intended to be sung with an accompaniment of wind instruments, such as the horn, the trumpet, flute, or cornet. However, it is proper to remark that we are not sure of the interpretation of these ancient titles, for the Septuagint translates it, "For him who shall obtain inheritance," and Aben Ezra thinks it denotes some old and well known melody to which this Psalm was to be played. The best scholars confess that great darkness hangs over the precise interpretation of the title; nor is this much to be regretted, for it furnishes an internal evidence of the great antiquity of the Book..." <http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-5-1.html>

David Spurgeon

Lead Me in Your Righteousness

To the choirmaster: for the flutes. A Psalm of David.

5 Give ear to my words, O LORD;
consider my groaning.

² Give attention to the sound of my cry,
my King and my God,
for to you do I pray.

³ O LORD, in the morning you hear my voice;
in the morning I prepare a sacrifice for you^[a] and watch.

⁴ For you are not a God who delights in wickedness;
evil may not dwell with you.

⁵ The boastful shall not stand before your eyes;
you hate all evildoers.

⁶ You destroy those who speak lies;
the LORD abhors the bloodthirsty and deceitful man.

⁷ But I, through the abundance of your steadfast love,
will enter your house.

I will bow down toward your holy temple
in the fear of you.

⁸ Lead me, O LORD, in your righteousness
because of my enemies;
make your way straight before me.

⁹ For there is no truth in their mouth;
their inmost self is destruction;
their throat is an open grave;
they flatter with their tongue.

¹⁰ Make them bear their guilt, O God;
let them fall by their own counsels;
because of the abundance of their transgressions cast them out,
for they have rebelled against you.

¹¹ But let all who take refuge in you rejoice;
let them ever sing for joy,
and spread your protection over them,
that those who love your name may exult in you.

¹² For you bless the righteous, O LORD;
you cover him with favor as with a shield.

a. [Psalm 5:3](#) *Or I direct my prayer to you*

"...Verse 12. "As with a shield." Luther, when making his way into the presence of Cardinal Cajetan, who had summoned him to answer for his heretical opinions at Augsburg, was asked by one of the Cardinal's minions, where he should find a shelter, if his patron, the Elector of Saxony, should desert him? "Under the shield of heaven!" was the reply. The silenced minion turned round, and went his way." <http://www.romans45.org/spurgeon/treasury/ps005.htm>

Read David Spurgeon's "Hints to the Village Preacher" about this Psalm at the same website.

2 Timothy 4:6-8, 16-18; RCL, the same reading (Romans 3:19-28; RCL, Ephesians 1:11-23)

"What we have here recorded is Paul's own farewell discourse.

Whether authentically recorded or invented really makes little difference. (For rhetorical clarity, I will refer to the author of these verses as "Paul" through this commentary.) What, however, is important is the function and the character of the verses. With these verses, the admonitions to faithful translation of the Gospel, new in every situation, are sealed by the very witness and pending martyrdom of Paul. The community to whom the letter is addressed, and finally our own community, is included, drawn into the same way, the same race, the same martyrdom, and Paul's own journey of faith..."
[Dirk G. Lange](#) Associate Dean; Fredrik A. Schiotz Chair of Missions and Professor of Worship, Luther Seminary, Saint Paul, Minn.

⁶For I am already being poured out as a drink offering, and the time of my departure has come. ⁷I have fought the good fight, I have finished the race, I have kept the faith. ⁸Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.

Personal Instructions

⁹Do your best to come to me soon. ¹⁰For Demas, in love with this present world, has deserted me and gone to Thessalonica. Crescens has gone to Galatia,^[a] Titus to Dalmatia. ¹¹Luke alone is with me. Get Mark and bring him with you, for he is very useful to me for ministry. ¹²Tychicus I have sent to Ephesus. ¹³When you come, bring the cloak that I left with Carpus at Troas, also the books, and above all the parchments. ¹⁴Alexander the coppersmith did me great harm; the Lord will repay him according to his deeds. ¹⁵Beware of him yourself, for he strongly opposed our message. ¹⁶At my first defense no one came to stand by me, but all deserted me. May it not be charged against them! ¹⁷But the Lord stood by me and strengthened me, so that through me the message might be fully proclaimed and all the Gentiles might hear it. So I was rescued from the lion's mouth. ¹⁸The Lord will rescue me from every evil deed and bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

- a. [2 Timothy 4:10](#) Some manuscripts *Gaul*

“Payback -- it’s one of the dominant themes in art and narrative.

It springs from some place deep in our social sensibilities. The consequences of certain kinds of behavior, we believe, are fully warranted. Some actions deserve reward, while others bring retribution. Payback is part of how we comprehend justice, whether actual or poetic.

Many of us have been trained to understand the gospel of Jesus Christ as a state of affairs in which the rules of payback are obliterated or turned on their head. But much of the Bible doesn’t see it quite that way.

“The Lord” of the Ending

Consider the ending of Second Timothy, which refers to payback in connection to God’s final reckoning:

- Paul’s life nears its end. As that life is being poured out like a sacrificial drink offering to God (see Philippians 2:17 as well as Genesis 35:14; 2 Samuel 23:16; Jeremiah 7:18; and practices in Greco-Roman religion), and as he dies as one who has “kept the faith,” Paul awaits “the crown of righteousness.” (2 Timothy 4:6-8)
- Others, too, await this crown, others “who have longed for [Jesus’] appearing [*epiphaneia*; see also 1:10; 4:1],” not the first appearance (epiphany) in Galilee and Judea but the coming one. (4:8)
- Trouble awaits Alexander the coppersmith, who did bad things to Paul. (4:14)
- Paul worries about those who deserted him during his prosecution, that they might not finally be held accountable for their failure to stand with him. (4:16)
- Even the Lord can expect some payback, in a sense. The One who has brought Paul safe thus far deserves the ascription of “the glory forever and ever.” (4:18)

Admittedly, some of the above information does not appear in this Sunday’s lection, since verses 9-15 have been left out. While these missing verses do not add much theological substance, they do contribute considerable flair to the pathos of Paul’s farewell words. They depict Paul’s final days, as he perseveres more or less isolated in the face of death, as no picnic. Being deserted as an imprisoned person in antiquity could result in more than shame and increased legal jeopardy; it made it difficult for the incarcerated to eat and sleep properly in a world where no “prison system” existed to provide for basic needs. Friends were supposed to do that.

Notice, too, the repeated attention to “the Lord” in these verses:

- The Lord will give Paul and other believers the crown of righteousness. This reward is not Paul’s to seize. He didn’t earn it, necessarily; but his faithful service buttresses his confidence that the Lord will prove faithful in providing it to all who faithfully await his appearance. A confidence about future rewards -- this is one more virtue commended to Timothy and others via Paul’s example.

- We assume Paul would credit the Lord for helping him complete the struggle and finish the race (2 Timothy 4:7; the focus is on completion, not “winning” either metaphorical “event”).
- The Lord will repay Alexander and perhaps the deserters.
- The Lord is the one who has accompanied, strengthened, and preserved Paul along the way.
- Finally, the glory belongs to the Lord.

Throughout the letter, Paul has been the example to imitate. But it has been the Lord who makes such faithfulness possible. The Lord makes perseverance a reality, let alone a desideratum. The people Timothy and Paul serve are not their own, but the Lord’s. The Lord possesses authority to issue rewards and punishments.

The ending of the letter therefore displays an interesting tension between, on one hand, its (or, Paul’s) desire to have friends rewarded and enemies penalized and, on the other hand, its convictions that the dispensing of payback belongs to God, by virtue of God’s power and right. The letter longs for faithful friends to receive benefits and for opponents and betrayers to get their due. But it cannot fully shed the understanding that any such recompense is God’s business alone...”

...Second Timothy directs our vision toward these kinds of circumstances and instructs us to see signs of the Lord in them. That’s theology, to name God’s presence in these and other places. And how we do theology matters: even the relentless confidence of this particular biblical book must finally admit that glory belongs to the Lord and that the Lord’s will -- not necessarily the letter writer’s will -- must be done. Such an admission commends humility and hope. That admission, finally, is the payback from us that God deserves, in our response to God’s slow yet certain faithfulness.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=1837
Matt Skinner Professor of New Testament, Luther Seminary, St. Paul, Minn.

“The Holy Gospel according to St. Luke, the 18th Chapter”

Luke 18:9-17; RCL, almost the same, just verses 9-14 (*John 8:31-36 or Matthew 11:12-19; RCL, Luke 6:20-31*)

The Pharisee and the Tax Collector

⁹He also told this parable to some who trusted in themselves that they were righteous, and treated others with contempt: ¹⁰“**Two men went up into the temple to pray, one a Pharisee and the other a tax collector.** ¹¹**The Pharisee, standing by himself, prayed^[a] thus: ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. ¹²I fast twice a week; I give tithes of all that I get.’ ¹³But the tax collector, standing far off, would**

not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’ ¹⁴ I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

Let the Children Come to Me

¹⁵ Now they were bringing even infants to him that he might touch them. And when the disciples saw it, they rebuked them. ¹⁶ But Jesus called them to him, saying, “Let the children come to me, and do not hinder them, for to such belongs the kingdom of God. ¹⁷ Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.”

- a. [Luke 18:11](#) Or standing, prayed to himself

“Glory to You, O Lord”

“In this reading, Jesus moves from the world of the imagination, where he tells a parable (vv. 9–14), to the world of his ministry, where he blesses children (vv. 15–17). Both of these worlds are joined by a common problem and a common theme.

The common problem is contempt for others, seen in the description of the audience of the parable (v. 9) and in the reaction of the disciples to those who brought infants to Jesus (v. 15).

The common theme is that Jesus reveals God’s gracious work in how he receives the humble, seen in the pronouncements Jesus makes at the end of each section (v. 14b and 17) and by the actions of Jesus: in Jesus, those who are despised, despairing, and devalued by others are the ones who receive mercy and blessing from God.

Such a theme corresponds to the way Jesus later describes his mission: “The Son of Man came to seek and to save the lost” (19:10)...”

<http://concordiatheology.org/2016/10/proper-25-%e2%80%a2-luke-189-17-%e2%80%a2-october-23-2016/> “ Dr. David R. Schmitt is the Gregg H. Benidt Memorial Professor of Homiletics and Literature. A Concordia Seminary, St. Louis faculty member since 1995, he is professor of practical theology.”

“Forbidden Bible Verses — Luke 18:15-17...”

Continuing a study of the passages from Luke’s Gospel which have been omitted from the three-year Lectionary for public worship, today’s post is part of my ongoing series [Forbidden Bible Verses](#), also [essential](#) to understanding Scripture.

The following Bible passages have been excluded from the three-year Lectionary used by many Catholic and Protestant churches around the world.

Do some clergy using the Lectionary really want us understand Holy Scripture in its entirety? You decide...

This passage might look familiar to my longstanding readers. I covered Mark's version of it in 2012: [Mark 10:13-16](#).

That post will help grieving parents who wonder what happens to their babies that die before they are baptised. John MacArthur and Matthew Henry offer several analyses as to why they are part of the kingdom of God.

Today's passage reinforces that reassuring message...

Commentaries by "John MacArthur and Matthew Henry offer several analyses as to why they are part of the kingdom of God" in the center of this blog. Details are given about the customs of the times concerning children. An extensive discussion is about the "uniqueness of Jesus welcome. It includes the observation that **"This is the only time our Lord ever spoke blessing on non-believers, only time. It therefore puts them in a very unique category...very unique category. Jesus never pronounces blessing on people outside His Kingdom because there is no blessing for them..."** Use the link below to read the entire blog.

Jesus concludes by pointing out that those who do not receive the kingdom of God like a child will not share it (verse 17).

What does this mean?

It's that same innocent pleasure toddlers show when we present them with a treat — a toy or sweets. Their faces light up instantly. They express their thanks with a beaming smile. Our Lord says that we, too, are called — perhaps summoned — to enjoy the promise of salvation in the same way, as Henry says: **with humility and thankfulness, not pretending to merit them** as the Pharisee did ...

May we express this same delight every day of our lives.

<https://churchmousec.wordpress.com/2014/09/27/forbidden-bible-verses-luke-1815-17/>

Churchmouse Campanologist supports orthodox Christianity in mainline Protestant churches. It also exposes falsehoods arising from outside influences such as progressivism and secularism.

<https://churchmousec.wordpress.com/about/>



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