

11th Sunday after Pentecost, August 20, 2017

10th Sunday after Trinity, Proper 15(20)

LUTHERAN

LIVING THE ^ LECTIONARY

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the
rhythms of the readings part of the rhythms of your life.*

Available on line at:

www.bethlehemplutheranchurchparma.com/biblestudies

or

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

August 17, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting, bi-weekly at an assisted living site and used by Lutherans in Africa.

E-mail puritaspastor@hotmail.com for details.

A Mother's Faith
Matthew 15:21-28



University Church of Christ

<http://slideplayer.com/slide/272518/>

Hymn of the Day

Lutheran Service Book (LSB) 653 The Lutheran Hymnal (TLH) Not listed

“In Christ there is no east or west”

So did John or William write this hymn? “The answer is John Oxenham is a pseudonym for William Arthur Dunkerley, and is used as the name authority by the Library of Congress.”

http://hymnary.org/person/Oxenham_J

<https://www.youtube.com/watch?v=RsEJOHXE8kg> All four verses in 1 minute!

<https://www.youtube.com/watch?v=qbPgCYB972o> “Beginning TTBB High School Choir singing In Christ there is No East or West arranged by Michael Williams, instrumentation by Michael Williams, conducted by Michael S. Williams”

or

Lutheran Service Book (LSB) 615 The Lutheran Hymnal (TLH) 522

“When in the hour of deepest (utmost) need”

“While returning home from study at the Gymnasium at Ansbach in 1523 because of the onset of a serious illness, Paul Eber was thrown from his steed and painfully towed for more than a mile, ultimately leaving him permanently crippled...” If that gets your attention about the author, read the complete story at <https://angelsportion.com/2012/05/07/a-brief-essay-on-when-in-the-hour-of-deepest-need-lutheran-service-book-615/>

<https://www.youtube.com/watch?v=EavXeYxdCdU> “Heirs of the Reformation: Treasures of the Singing Church”. Concordia Publishing House

<https://www.youtube.com/watch?v=8PGtdqYdd9I> “This is the Feast: Music of Richard Hillert (a Lutheran composer)

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

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

Isaiah 56:1, 6-8; RCL, Genesis 37:1-4, 12-28 or I Kings 19:9-18 (Next Week: Isaiah 51: 1-6; RCL, Exodus 1:8-2:10 or Isaiah 51:1-6)

“The foreigners who join themselves to the Lord” and “eunuchs who keep my [the Lord’s] Sabbaths...and hold fast my covenants” are the particular marks of the salvation and deliverance that God will perform and reveal.

The salvation and deliverance of God are near (NRSV translates “soon” and the NIV “close at hand.”) and the inclusion of eunuchs and foreigners are a constitutive part of God’s gathering of the outcasts of Israel. God, the primary agent in this lectionary unit, is characterized as a gatherer. God overcomes outcast-ness in whatever form it takes...”
(continued after the reading)

Salvation for Foreigners (“Others” in NIV)

56 Thus says the LORD:

“Keep justice, and do righteousness,
for soon my salvation will come,
and my righteousness be revealed.

² Blessed is the man who does this,
and the son of man who holds it fast,
who keeps the Sabbath, not profaning it,
and keeps his hand from doing any evil.”

³ Let not the foreigner who has joined himself to the LORD say,
“The LORD will surely separate me from his people”;
and let not the eunuch say,
“Behold, I am a dry tree.”

⁴ For thus says the LORD:
“To the eunuchs who keep my Sabbaths,
who choose the things that please me
and hold fast my covenant,

⁵ I will give in my house and within my walls
a monument and a name
better than sons and daughters;
I will give them an everlasting name
that shall not be cut off.

⁶ “And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,
everyone who keeps the Sabbath and does not profane it,
and holds fast my covenant—

⁷ these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples.”

⁸ The Lord GOD,
who gathers the outcasts of Israel, declares,
“I will gather yet others to him
besides those already gathered.”

“...In the exile, Israel was an outcast among nations, but God gathered the exilic outcasts. Exilic Israel had imagined that there was no future beyond their judgment (see 40:27 and 49:14). They were like children abandoned by a nursing mother (49:15ff), like prey in the hands of the mighty (49:24ff), like ones abandoned in divorce (50:1ff). Their self-perception was that of outcasts in every respect. Israel should hear its own alienated pleas in the words of the

foreigner: "The Lord will surely separate me from his people" (56:3). But gathering outcasts is characteristic of God and that characteristic created new life for Israel when it was exiled for its deathly disobedience. Compare St. Paul depiction of our condition in Romans 5:10 ("While we were enemies...").

The "gathering" that was the return from exile was a deep and unexpected future for exilic Israel. When God's grace breaks in, there is no limit. Boundaries, even once necessary boundaries, explode. Isaiah 56 is the Old Testament equivalent of Galatians 3:27-29: "As many of you as were baptized into Christ...there is no longer Jew or Greek...."

https://www.workingpreacher.org/preaching.aspx?commentary_id=126 [Richard W. Nysse](#)
Professor of Old Testament, Luther Seminary, St. Paul, MN

Psalm 67; RCL, Psalm 105:1-6, 16-22, 45b or Psalm 85:8-13 (Psalm 138: RCL, Psalm 124 or Psalm 138)

"This psalm is a favorite for several reasons.

Its repetitions and relative brevity make it memorable; its literary connections to other texts inform our biblical theology; and its aspirations for all nations and peoples to receive God's blessings encourage a holistic understanding of God's purposes on earth. Psalm 67 creatively integrates the priestly blessing of Israel and the ancestral promise of a blessing to the nations in order to project a renewed vision of the way things were meant to be from the beginning..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=2135 [James K. Mead](#)
Associate Professor of Religion, Northwestern College, Orange City, IA

Make Your Face Shine upon Us

To the choirmaster: with stringed instruments. A Psalm. A Song.

67 May God be gracious to us and bless us
and make his face to shine upon us, ***Selah***

² that your way may be known on earth,
your saving power among all nations.

³ **Let the peoples praise you, O God;
let all the peoples praise you!**

⁴ Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth. ***Selah***

⁵ **Let the peoples praise you, O God;
let all the peoples praise you!**

⁶ The earth has yielded its increase;
God, our God, shall bless us.

⁷ God shall bless us;
let all the ends of the earth fear him!

“...This is one of a quartet of psalms labeled “songs,” dedicated to the music director and expressing praise and thanksgiving (Psalms 65-68). Psalm 67 calls for a string orchestra to accompany the song. These psalms frequently mention *earth*, using the Hebrew word *‘aretz*, which occurs in the first verse of the Hebrew Bible. That word occurs in Psalms 65:5,9; 66:1,4; 67:2,6,7; 68:8. God has blessed the whole *earth*, with its blue rivers and seas, amber grain fields, green pastures, and forests (Psalm 65:9-13; *blessed* in v. 10). *All the peoples of the earth* (Psalm 66:1-4) are called to praise for God’s mighty acts among them. Psalm 67 prays for God to continue blessing inhabitants of *the whole earth* (vv. 2, 7) which means asking God to supply that which the *earth* produces (vv. 6-7)....”

https://www.workingpreacher.org/preaching.aspx?commentary_id=2847 **James Limburg**
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Romans 11:1-2a, 13-15, 28-32; RCL, Romans 11:1-2a, 29-32(*Romans 11:33-12:8; RCL, Romans 12:1-8*) *The readings from Romans will continue through September 17.*

“The lectionary does us no favors by splitting Romans 11 into an opening question followed by the tail end of an answer.

If this pericope is read aloud, most hearers will not know to whom “they” and “their” refer to in Romans 11:29-32. Nor should a worship leader expect hearers to be familiar with the convoluted route Paul follows in the twenty-eight omitted verses that move him from his question to his answer.

In those omitted verses, Paul starts with his own genealogy; winds through Elijah and Baal, the Exodus, prophets, and psalms. Then he turns onto a road with an overlook view of Israel’s stumbling and how that opened a door for Gentiles. That road merges into an extended metaphor of an olive tree with one root supporting both natural and grafted branches. He ends his journey with a warning to Gentile Christians not to think that because God granted them (Gentiles) salvation, God, therefore, has cut Jewish people out of salvation. In the end, God’s intent seems to be that no one is left behind...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=3374 **Frank L. Crouch**
Dean and Vice President, Moravian Theological Seminary, Bethlehem, Pennsylvania

The Remnant of Israel

11 I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham,^[a] a member of the tribe of Benjamin. ² God has not rejected his people whom he foreknew...

¹³ Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry ¹⁴ in order somehow to make my fellow Jews jealous, and thus save some of them. ¹⁵ For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?...

²⁸ As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. ²⁹ For the gifts and the calling of God are irrevocable. ³⁰ For just as you were at one time disobedient to God but now have received mercy because of their disobedience, ³¹ so they too have now been disobedient in order that by the mercy shown to you they also may now^[e] receive mercy. ³² For God has consigned all to disobedience, that he may have mercy on all...

- a. [Romans 11:1](#) Or *one of the offspring of Abraham*
- b. [Romans 11:12](#) Greek *their fullness*
- c. [Romans 11:17](#) Greek *root of richness*; some manuscripts *richness*
- d. [Romans 11:25](#) Or *brothers and sisters*
- e. [Romans 11:31](#) Some manuscripts omit *now*

Paul continues to draw upon the whole of scripture, the Law, the Prophets and the Psalms to show that his kindred by race have heard the gospel but remain unbelieving: "But I ask, have they never heard? Indeed they have; for 'Their voice has gone out to all the earth, and their words to the ends of the world'" (10:18 citing Ps 19:4).

Not only have they heard, but they have understood as Paul refers back to Moses in the Law: "Again I ask, did Israel not understand?..."

The anguish of Paul comes forth in a final citation from Isaiah: "But of Israel he (God) says, 'All day long I have held out my hands to a disobedient and contrary people'" (10:21 citing Isa 65:2)...

In light of God's purpose of salvation, Paul asks the rhetorical question: "Has God rejected his people? By no means!" (11:1a)

In the verses that follow, leading up to the continuation of our text in Ro 11:29, Paul brings forth several citations from scripture to show that God has not rejected Israel then and now. In Elijah's time God preserved a remnant that did not bow down to Baal (11:2b-4): "So too at the present time there is a remnant, chosen by grace" (11:5)...

Paul has worked his way through countless scriptures to unravel the mystery of God's election for the salvation of all people, Jew and Gentile. As he comes to the conclusion of his argument from scripture concerning the providence of God, Paul rests the mystery of election and salvation in the only way possible--a doxology of praise to God...

Paul follows with three rhetorical questions which uphold his doxological words of praise: "For who has known the mind of the Lord? Or who has been his counselor? Or who has given a gift to him, to receive a gift in return?" (11:34-35). Paul's questions proclaim the reality that indeed God is God in his dealings with Jew and Gentile alike.

The final words of these three remarkable chapters in Romans bring this section of the letter to a resounding conclusion that rings throughout the ages: "For from him and through him and to him are all things. To him be the glory forever. Amen" (11:36)..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=111 **Paul S. Berge**

Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

“The Holy Gospel according to St. Matthew, the 15th Chapter”

“Glory to You, O Lord”

Matthew 15:21-28; RCL, the same reading (Matthew 16:13-20; RCL, the same reading)

“Reversals and contrasts mark Matthew's wonderfully and intricately-woven story of a Canaanite woman's faith.

Unique to Matthew's narrative, Jesus in his preaching has challenged his hearers to learn the ways of God's mercy (see 9:13 and 12:7). Now in a favorite Matthean motif (see 14:13 and elsewhere), Jesus "withdraws" and enters territory in which the boundaries of God's mercy is tested.

Under Matthew's hand Mark's parallel story (7:24--30) has been completely transformed into a story of remarkable faith in an unexpected place. In Mark's story both the culminating reference to the faith of the woman and the disciples, who play so significant a role in this story, are completely absent. Here as characters and theme they join the central figures of Jesus and the Canaanite woman in an intense and weighty encounter...” (continued after the reading)

The Faith of a Canaanite Woman

²¹ And Jesus went away from there and withdrew to the district of Tyre and Sidon.

²² And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.” ²³ But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying out after us.” ²⁴ He answered, “” ²⁵ But she came and knelt before **I was sent only to the lost sheep of the house of Israel.**him, saying, “Lord, help me.” ²⁶ And he answered, **“It is not right to take the children's bread and throw it to the dogs.”** ²⁷ She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table.” ²⁸ Then Jesus answered her, **“O woman, great is your faith! Be it done for you as you desire.”** And her daughter was healed instantly. ^[a]

a. [Matthew 15:28](#) Greek from that hour

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

“...And what of us who hear this story? Can it be that its subtle reversals and surprises intend to work some transformation in our lives as well? To open us up to see the wondrously extravagant reaches of God's mercies? For surely this is the gospel's call for all Jesus' followers, constantly at risk as potential "unfaiths," not to assume the role of greedy bouncers at the door checking IDs, but to take our places on our knees as ones who cling for mercy with that same persistent faith that turns us around and plants us shoulder to shoulder with this woman, side by side with all the outcasts, the wounded, the hungry, the lonely, the homeless.

It seems hardly accidental that this story is placed within a framework of Jesus' Galilean ministry in Matthew that begins in 14:13-21 with the story of the feeding of the five thousand and is followed almost immediately by the story of the feeding of the four thousand (15:32-39). In these stories the compassionate mercy of God, the persistence of faith, and the gift of that bread which supplies our every need are all bound together. Elbow to elbow around the master's table, as we receive even a meager morsel, a few crumbs, by God's mercy they become for us the gift of finest wheat, a saving Word of hope and renewal and life..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=980 **James Boyce**
Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN

Question: "Why did Jesus call the Canaanite woman a dog?"

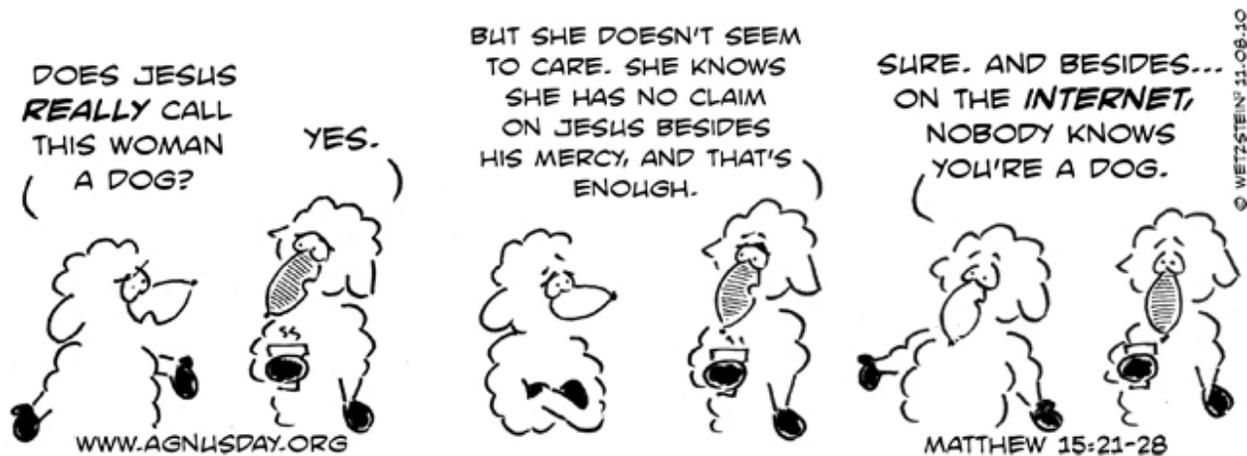
Answer: In Matthew 15:21–28, Jesus encounters a Canaanite woman who begs Him to cure her daughter. Jesus initially refuses her request by saying, "It is not right to take the children's bread and toss it to the dogs" (Matthew 15:26). Taken out of context, and especially in English, it's easy to mistake this for an insult. In the flow of the story, however, it's clear Jesus is creating a metaphor meant to explain the priorities of His ministry. He is also teaching an important lesson to His disciples.

Jews in Jesus' day sometimes referred to Gentiles as "dogs." In Greek, this word is *kuon*, meaning "wild cur" (Matthew 7:6; Luke 16:21; Philippians 3:2). Non-Jews were considered so unspiritual that even being in their presence could make a person ceremonially unclean (John 18:28)...

The exact word Jesus used here, in Greek, was *kunarium*, meaning "small dog" or "pet dog." This is a completely different word from the term *kuon*, used to refer to unspiritual people or to an "unclean" animal...

So, according to both the context and language involved, Jesus wasn't referring to the Canaanite woman as a "dog," either directly or indirectly. He wasn't using an epithet or racial slur but making a point about the priorities He'd been given by God. He was also testing the faith of the woman and teaching an important lesson to His disciples."

<https://www.gotquestions.org/Canaanite-woman-dog.html>



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