

18th Sunday after Pentecost, October 8, 2017

17th Sunday after Trinity, Proper 22(27)

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.*

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www.bethlehemlutheranchurchparma.com/biblestudies

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“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

October 5, 2017 (Thursdays at 10:00 AM)

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

Presented as a part of the bible study/worship at a weekday service (currently on Fridays at 7:00pm) in a house church setting, bi-weekly at an assisted living site, St. Philip Lutheran Church, Cleveland (First Sunday of the month at 11:00am) and used by Lutherans in Africa.



http://www.thischurch.com/christian_teaching/lectionary_bible_notes/lectionarybiblenotesyeara/ordinary27yeara.htm

Hymn of the Day

Lutheran Service Book (LSB) 544 The Lutheran Hymnal (TLH) Not listed

“O love, how deep, how broad, how high”

“Thomas of Kempen, commonly known as **Thomas à Kempis**, was born at Kempen, about fifteen miles northwest of Düsseldorf, in 1379 or 1380. His family name was Hammerken. His father was a peasant, whilst his mother kept a dame's school for the younger children of Kempen. When about twelve years old he became an inmate of the poor-scholars' house which was connected with a "Brother-House" of the Brethren of the Common Life at Deventer, where he was known as Thomas from Kempen, and hence his well-known name... There he remained for six years, and then, in 1398, he was received into the Brotherhood. A year later he entered the new religious house at Mount St. Agnes, near Zwolle. After due preparation he took the vows in 1407, was priested in 1413, became Subprior in 1425, and died according to some authorities on July 26. and others on Aug. 8, 1471...

We may add that Thomas's hymnwriting is not regarded as being of the highest standard, and that the modern use of his hymns in any form is very limited.

-- John Julian, *Dictionary of Hymnology* (1907)" https://hymnary.org/person/Kempis_T

“The [Book of Concord](#) is a wonderful devotional [book](#) as well as being the formal confession of faith for the Lutheran Church. To aid in using the Book of Concord for devotion I have provided a copy of the hymns I use for [teaching](#) the Book of Concord. In addition for the [Large Catechism](#), I have provided Psalms, as well as the classic Lutheran catechetical hymns, to aid in catechesis for these sections. The hymns are taken from the [Lutheran Service Book](#) (LSB), [The Lutheran Hymnal](#) (TLH), and “[The Hymns of Martin Luther](#)” by Peter Reske (THML)”:

AC (Augsburg Confession" [III/Apology to the AC III: The Son of God](#) [O Love, How Deep](#) (LSB 544)
<http://steadfastlutherans.org/2017/08/hymns-for-the-book-of-concord/>

This hymn can be sung to several tunes, “Deo Gracias”, also known as “Agincourt” is the one in the LSB.

<https://www.youtube.com/watch?v=lvUtpWgXmRM> “Rejoice in God’s gift of hymnody, taken from Higher Things (<https://www.youtube.com/user/htdtbl>) youth conference [#Crucified2014](#).”

<https://www.youtube.com/watch?v=tNQXxwjOp-A> A different melody.” Closing Hymn on the 2nd Sunday of Lent, March 16, 2014, at St. Bartholomew's, an Episcopal church in New York City.”

<https://www.youtube.com/watch?v=fLqQG7v4ujA> “Luca Massaglia (<http://www.lucamassaglia.com/>) plays “The Agincourt Hymn” by John Dunstable (c. 1390-1453)... To celebrate the great battle of Agincourt, this beautiful hymn of thanksgiving was written.”

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 5:1-7; Revised Common Lectionary (RCL), Exodus 20:1-4, 7-9, 12-20 or Isaiah 5:1-7 (Next Week: Isaiah 25:6-9; RCL, Exodus 32:1-14 or Isaiah 25:1-9)

“The speaker is Isaiah (“my”; 5:1, 9); the prophet speaks in the first person for the first time.

The “beloved,” the owner of the vineyard, is God and the “vineyard” is Israel (5:7). After speaking 5:1-2, Isaiah quotes God in 5:3-6 and then returns to speak the balance of the chapter. For Isaiah to refer to God as “my beloved” is to identify himself as a representative of God’s beloved people Israel.

The image of a vineyard for Israel is used elsewhere (see 3:14; 27:2-6; Psalm 80:8-19); it is sometimes associated with the image of a bride with her beloved. This association is evident in the

immediately prior book, where the loved one is likened to a vineyard (Song of Solomon 7:6-9; 8:11-12)...”
https://www.workingpreacher.org/preaching.aspx?commentary_id=1943 **Terence E. Fretheim**
 Elva B. Lovell Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn

The Vineyard of the LORD Destroyed

5 Let me sing for my beloved
 my love song concerning his vineyard:
 My beloved had a vineyard
 on a very fertile hill.

² He dug it and cleared it of stones,
 and planted it with choice vines;
 he built a watchtower in the midst of it,
 and hewed out a wine vat in it;
 and he looked for it to yield grapes,
 but it yielded wild grapes.

³ And now, O inhabitants of Jerusalem
 and men of Judah,
 judge between me and my vineyard.

⁴ What more was there to do for my vineyard,
 that I have not done in it?
 When I looked for it to yield grapes,
 why did it yield wild grapes?

⁵ And now I will tell you
 what I will do to my vineyard.
 I will remove its hedge,
 and it shall be devoured;^[a]
 I will break down its wall,
 and it shall be trampled down.

⁶ I will make it a waste;
 it shall not be pruned or hoed,
 and briars and thorns shall grow up;
 I will also command the clouds
 that they rain no rain upon it.

⁷ For the vineyard of the LORD of hosts
 is the house of Israel,
 and the men of Judah
 are his pleasant planting;
 and he looked for justice,
 but behold, bloodshed;^[b]
 for righteousness,
 but behold, an outcry!^[c]

- a. [Isaiah 5:5](#) Or *grazed over*; compare [Exodus 22:5](#)
- b. [Isaiah 5:7](#) The Hebrew words for *justice* and *bloodshed* sound alike
- c. [Isaiah 5:7](#) The Hebrew words for *righteous* and *outcry* sound alike

“...Although the identity of the vineyard receives the most emphasis in the poem, the representation of God as a vineyard owner is part of the rich, complex portrait of God in the book of Isaiah. The vintner’s careful cultivation of his vineyard is a beautiful picture of God’s care for God’s people. The poem also presents a deity capable of passion and emotion. We sense, and even sympathize with, divine disappointment over human injustice in the anguished questions of the farmer in Isaiah 5:4. The methodical vehemence with which the farmer destroys the vineyard is shocking.

Elsewhere, Isaiah compares God to other kinds of human laborers, such as a silversmith (Isaiah 1:22-25), a beekeeper (Isaiah 7:18-19), or a potter (Isaiah 29:15-16). These blue-collar metaphors suggest divine solidarity with one of the most basic realities of human experience, work. As such, they add depth to expressions of concern for the plight of oppressed workers in Isaiah. Such connections could make this text especially meaningful for members of rural or predominantly working-class congregations.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=2948 [Blake Couey](#)
Associate Professor of Religion, Gustavus Adolphus College, St. Peter, Minn.

Psalm 80:7-19; RCL, Psalm 19 or Psalm 80:7-15 (Psalm 23; RCL, Psalm 106:1-6, 19-23 or Psalm 23)

“When a psalm is divided up, like the one for this Sunday (verses 1-7, 17-19), the integrity of the psalm is lost.¹

Then the beautifully intertwined words of lament to God and praise of God are lost. First of all we need to respond to these concerns.

In the case of Psalm 80, the structure easily discerned as a common refrain is repeated after each of the three sections of the psalm:

*“Restore us, O God;
let your face shine, that we may be saved” (verses 3, 7, 19).*

The three sections of the psalm are thus defined as a cry to God to save (verses 1-3), followed by the identity of the plight of the northern kingdom (verses 4-7), and concluding with the familiar imagery of Israel as the vine planted by God (verses 8-19).

https://www.workingpreacher.org/preaching.aspx?commentary_id=3111 [Paul S. Berge](#)
Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

“Don’t be a lectionary basher; respect the brothers and sisters responsible for the lectionary for the hard choices they’ve made.

For unless we’re committed to reading the whole Bible every Sunday, someone has to decide what really good stuff to leave out...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=1906 [Henry Langknecht](#)
Associate Professor of Homiletics, Trinity Lutheran Seminary, Columbus, OH

Restore Us, O God

To the choirmaster: according to Lilies. A Testimony. Of Asaph, a Psalm.

- ⁷ Restore us, O God of hosts;
let your face shine, that we may be saved!
- ⁸ You brought a vine out of Egypt;
you drove out the nations and planted it.
- ⁹ You cleared the ground for it;
it took deep root and filled the land.
- ¹⁰ The mountains were covered with its shade,
the mighty cedars with its branches.
- ¹¹ It sent out its branches to the sea
and its shoots to the River. ^[b]
- ¹² Why then have you broken down its walls,
so that all who pass along the way pluck its fruit?
- ¹³ The boar from the forest ravages it,
and all that move in the field feed on it.
- ¹⁴ Turn again, O God of hosts!
Look down from heaven, and see;
have regard for this vine,
- ¹⁵ the stock that your right hand planted,
and for the son whom you made strong for yourself.
- ¹⁶ They have burned it with fire; they have cut it down;
may they perish at the rebuke of your face!
- ¹⁷ But let your hand be on the man of your right hand,
the son of man whom you have made strong for yourself!
- ¹⁸ Then we shall not turn back from you;
give us life, and we will call upon your name!
- ¹⁹ Restore us, O LORD God of hosts!
Let your face shine, that we may be saved!

a. [Psalm 80:3](#) Or *Turn us again*; also verses [7](#), [19](#)

b. [Psalm 80:11](#) That is, the Euphrates

“We’ve just heard three psalms that are appointed for this Advent season, [Psalms 80](#), [85](#), and [126](#). Did you happen to catch what they have in common? There was a connecting theme running through all three of these psalms. And here it is. It is the prayer, in one form or another, that goes something like this: “Restore Us, O God.”... And in [Psalm 80](#), did you notice the refrain running through the psalm? Verse 3: “Restore us, O God; let your face shine, that we may be saved!” Verse 7: “Restore us, O God of hosts; let your face shine, that we may be saved!” And verse 19: “Restore us, O LORD God of hosts! Let your face shine, that we may be saved!”

Dear friends, this plea of the psalmists is our prayer as well: “Restore us, O God!” Now let’s explore what that means.

These three psalms were all written in the wake of a historical devastation that befell the people of God...

But we have those promises made even more sure! How? Well, how has God acted since then? Listen again to this passage from [Psalm 80](#): “Turn again, O God of hosts! Look down from heaven, and see; have regard for this vine, the stock that your right hand planted, and for the son whom you made strong for yourself. . . . Let your hand be on the man of your right hand, the son of man whom you have made strong for yourself!”

Dear friends, who is this talking about? Who is this “man of your right hand, the son of man whom you have made strong”? This is a reference to the Messiah, the Davidic king whom the Lord would send to bring the deliverance from devastation, to bring the salvation and the promised restoration. Dear friends, this is a prophecy of our Lord and Savior Jesus Christ!...”
<http://steadfastlutherans.org/2014/12/restore-us-o-god-sermon-on-psalms-80-85-126-by-pr-charles-henrickson/>

Philippians 3:4b-14; RCL, the same reading (Philippians 4:4-13; RCL, Philippians 4:1-9)

“In chapter 3, he (Paul) rejects the faithless and human righteousness that is taught and held by the false apostles, and holds himself up as an example of one who had lived a glorious life in this righteousness, and yet thought nothing of it, because of the righteousness of Christ. For that other righteousness makes the belly its god, and makes enemies of the cross of Christ...” (continued after the reading)

⁴ ... If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law, ^[a] blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ. ⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— ¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, ¹¹ that by any means possible I may attain the resurrection from the dead.

Straining Toward the Goal

¹² Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. ¹³ Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴ I press on toward the goal for the prize of the upward call of God in Christ Jesus.

- a. [Philippians 3:6](#) Greek *in the law*

¹ “...Paul immeasurably extols the Philippians for having made a good beginning in the holy Gospel and for having acquitted themselves commendably, like men in earnest, as manifest by their fruits of faith. The reason he shows this sincere and strong concern for them is his desire that they remain steadfast, not being led astray by false teachers among the roaming Jews. For at that time many Jews went about with the intent of perverting Paul’s converts, pretending they taught something far better; while they drew the people away from Christ and back to the Law, for the purpose of establishing and extending their Jewish doctrines. Paul, contemplating with special interest and pleasure his Church of the Philipplans, is moved by parental care to admonish them lest they sometime be misled by such teachers to hold steadily to what they have received, not seeking anything else and not imagining, like self secure, besotted souls who allow themselves to be deceived by the devil not imagining themselves perfect and with complete understanding in all things...” <https://www.stepbible.org/?q=version=Luther|reference=Phili.3> Martin Luther; Preface to the book of Philippians and a sermon given for the Twenty-Third Sunday After Trinity Sunday.

Consider this commentary, written in 2014:

“During a recent tour of the Holy Land, Pope Francis was accompanied by Rabbi Abraham Skorka and Muslim leader Omar Abboud.

The three men embraced each other before the Wailing Wall (or *Kotel*, the remnant of the ancient wall that once surrounded the Herodian Temple). They had been working together to foster greater understanding between their religions. Their gesture at arguably the most sacred site of Judaism conveyed the message that peace between Jews, Christians, and Muslims is possible.

The message is much needed. We all know that tolerance or even friendship between different religions is not necessarily the norm today. That is why a text such as Philippians 3:4b–14, today’s lectionary passage, is no popular choice. It does not seem to display much respect toward Judaism. Indeed, too many people have too often read Paul’s words as an example of Christian superiority over Judaism. Yet this is no appropriate interpretation, as I will show...”

http://www.workingpreacher.org/preaching.aspx?commentary_id=2147 [Christian A. Eberhart](#) Professor of Religious Studies, University of Houston, Houston, Texas



“The Holy Gospel according to St. Matthew, the 21st Chapter”

“Glory to You, O Lord”

Matthew 21:33-46; RCL, the same reading (Matthew 22:1-14; RCL, the same reading)

“Jesus said to them “Listen to another parable” (Matthew 21:33-46, Parable of the Wicked Tenants, Proper 22A). He could have just said, “Get ready for another confrontation between the Pharisees and me.” Regardless of what you think about the Pharisees you’ve got to give them some credit today. They got it. They understood the parable. They heard Jesus. “They realized he was talking about them.” Jesus held before them a truth they didn’t like and they wanted to put a stop to it. They wanted to arrest him.

This is neither Jesus’ first nor his last confrontation with the Pharisees. We tend to avoid those with whom we have conflict and confrontation. But not Jesus. He just keeps on coming. At every turn he is offending, aggravating, and confronting the Pharisees. He eats with the wrong people. He won’t answer their questions. He taunts them by breaking the law and healing on the Sabbath. He calls them hypocrites and blind leaders. He escapes their traps. He leaves them speechless. He rattles off a string of “woes” against them. He compares them to a disobedient son who will not work in the vineyard. They just can’t catch a break with Jesus. He never lets up...”

<https://interruptingthesilence.com/2014/10/12/how-your-garden-growing-a-sermon-on-matthew-2133-46/>

Michael K. Marsh... a priest of the Episcopal Church (serving) St. Philip’s Episcopal Church – Uvalde, a parish in the Diocese of West Texas.

The Parable of the Tenants

³³ “Hear another parable. There was a master of a house who planted a vineyard and put a fence around it and dug a winepress in it and built a tower and leased it to tenants, and went into another country. ³⁴ When the season for fruit drew near, he sent his servants^[a] to the tenants to get his fruit. ³⁵ And the tenants took his servants and beat one, killed another, and stoned another. ³⁶ Again he sent other servants, more than the first. And they did the same to them. ³⁷ Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’ ³⁹ And they took him and threw him out of the vineyard and killed him. ⁴⁰ When therefore the owner of the vineyard comes, what will he do to those tenants?’ ⁴¹ They said to him, “He will put those wretches to a miserable death and let out the vineyard to other tenants who will give him the fruits in their seasons.”

⁴² Jesus said to them, “Have you never read in the Scriptures:

“The stone that the builders rejected
has become the cornerstone,^[b]
this was the Lord’s doing,
and it is marvelous in our eyes”?

[Acts 4:11; 1 Pet. 2:7; Cited from Ps. 118:22, 23](#)

⁴³ Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. ⁴⁴ And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him.”^[c]

⁴⁵ When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. ⁴⁶ And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

- a. [Matthew 21:34](#) Or *bondservants*; also verses [35](#), [36](#)
- b. [Matthew 21:42](#) Greek *the head of the corner*
- c. [Matthew 21:44](#) Some manuscripts omit verse [44](#)

“...Jesus used another parable with another landowner as one of the chief characters (cf. 10:25; 13:27, 52; 20:1, 11; 21:33; 24:43) who cared for another vineyard (cf. 20:1; 21:28) to make his point. Distinctive to this parable was Jesus’ clear allusion to Isaiah’s own parable about a love-song for a planted vineyard (cf. Isaiah 5). In Matthew’s narrative, Jesus tied together broader themes in order to critique the temple leadership responsible for proper care of the people of God, Israel.

This is the third response to the temple leadership’s query about the origins of Jesus’ authority for his temple activity (cf. 21:12-46). First, Jesus offered a counter-question on the authority of John’s baptism, which the leaders failed to answer directly because of their fear of John’s public reputation (cf. 21:23-27). Second, Jesus told a parable about “two sons,” an explanation that directly challenged this leadership’s understanding of God’s activity in the world (cf. 21:28-32). Third, Jesus recalled and re-interpreted Isaiah’s love-song about a vineyard (cf. 21:33-46).

In addition to Jesus’ parabolic twist on Isaiah’s vineyard, Jesus provided a citation from Psalm 118. His scriptural citation shifted the focus of the parable altogether, from a critique of the tenants/leadership (in the parable) to a statement about the son/stone (in the scripture citation). The story was no longer about the vineyard, the produce, or the tenant farmers. Now, Jesus turned attention toward the abused son: “they seized him, threw him out of the vineyard, and killed him” (21:39).

For Matthew, this twist was a Christological one in which the abused son became “the stone that the builders rejected” (21:42), which, in turn, determined who was in or out (cf. 21:44). The son who was sent (21:37) must be an allegory for God’s son, Jesus (cf. 3:17; 17:5). The tenant farmers, who represented the temple leadership, would be replaced by other tenants (21:41). And, what looked like a landowner’s naiveté was really God’s plan: “this was the Lord’s doing” (21:42)...

In Jesus’ teaching, there was a fundamental reminder that only the Creator owns everything and we, too, are simply tenants leasing out the talents God has granted to be used for the greater good in the kingdom.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=2159 [Emerson Powery](#)
Professor of Biblical Studies, Messiah College, Grantham, PA



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Try a commentary that has a specific agenda as it approaches the texts.

“These are some difficult texts to hear today. If you’ve been in church the last few weeks, you might remember that the vineyard has been our theme for a while. We had the workers in the vineyard all getting the same pay two weeks ago. Last week was the parable about the two sons who are asked to go work in the vineyard. But today’s parable about the evil tenants in the vineyard is very troubling, as is the reading from Isaiah and the Psalm. Because the Old Testament texts are about a vineyard gone bad. And Jesus’ parable is about the *caretakers* of the vineyard gone bad. No matter how you look at it, we seem to arrive at an unhappy ending where either the vineyard or the people end up in ruin.

These parables are especially poignant from an ecological perspective...”
<http://www.lutheransrestoringcreation.org/rebuilding-the-vineyard-a-sermon-by-leah-schade>
 “Lutherans Restoring Creation is a grassroots movement promoting care for creation in the Evangelical Lutheran Church in America. This is accomplished by cultivating a community of dedicated stewards of earth and neighbor who proclaim God’s promise of hope and healing for all.”

From this to this in two weeks:



[Learn more from Evangelist Okach Omot in Kenya on Facebook.](#)