

# 14th Sunday after Pentecost      September 15, 2019

Proper 19(24) or 13th Sunday after Trinity  
Year C – the Gospel of Luke

**Lutheran**

## **Living the ^ Lectionary**

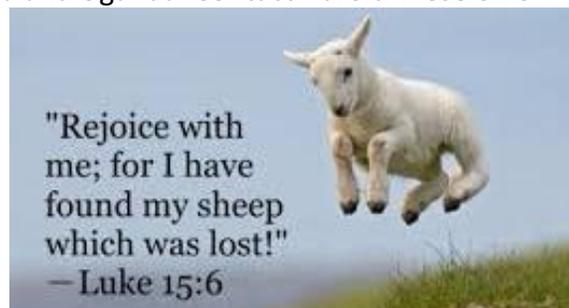
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://www.Facebook.com) at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

### Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com)
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://steadfastlutherans.org/2016/09/jesus-receives-rejoices-over-and-restores-sinners-sermon-on-luke-15-10-and-1-timothy-15-17-by-pr-charles-henrickson/>

### Hymn of the Day

**Lutheran Service Book (LSB) 609/974    The Lutheran Hymnal (TLH) 324**

**“Jesus sinners doth (will) receive”**

The text for this hymn, “*Jesus nimmt die Sunder an*”, was written by Erdman Heumeister, a German Lutheran pastor in the early 1700’s. All current Lutheran hymnals credit the translation back to the one prepared for TLH in 1941. The tune has a much more complex history. Johann Ulich writes the tune, “*Meinen Jesum Lass’ ich nicht*” which appears in TLH and as 974 in LSB. (974 is not found in the pew edition of LSB but is included in the Organists Edition) Darmstadt gets involved in LSB 609 which sounds like TLH but in a different key.

If you would like to go further down that rabbit hole add in “[Johann Sebastian Bach](#) based his chorale cantata [Meinen Jesum laß ich nicht, BWV 124](#) on the first melody by [Andreas Hammerschmidt](#), and [Max Reger](#) used a later melody by [Johann Ulich](#) for a chorale cantata in 1906.” [https://en.wikipedia.org/wiki/Meinen\\_Jesum\\_laß\\_ich\\_nicht](https://en.wikipedia.org/wiki/Meinen_Jesum_laß_ich_nicht). Matt Foreman has also written an updated variation found in the links below.

Pages 53-54 of “The Word in Song – Hymn of the Day Studies” by the LCMS is also a good source of information about this hymn. It includes this observation: “This hymn originally had eight stanzas. Lutheran Service Book has omitted the original fourth stanza. Why? The hymn text committee thought this stanza was weak, using ambiguous language like that used for the new Arminian false practice of altar calls. That stanza read:

Come, O sinners, one and all,  
Come, accept his invitation;  
Come, obey his gracious call,  
Come and take his free salvation!

Firmly in these words believe: Jesus sinners will receive.”

- <https://files.lcms.org/wl/?id=oZaEPS8BSjqPfug5fPQu6Gq2vgAxjyBo>
- <https://www.youtube.com/watch?v=7MlupmIlyPQ>  
TLH 324 on piano. [AndrewRemillard](#)
- <https://www.youtube.com/watch?v=iR5ehBRwSTs>  
LSB 609 on organ by Mark Peters.  
“The prelude...is from Six Hymn Improvisations, Set 8”.
- <https://www.youtube.com/watch?v=fXdVXJYDPNE>  
Music by Matt Foreman, 2010

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® Text Edition: 2016. Copyright © 2001  
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

**O.T.**– “Behold, **I, I** myself will search for my sheep...”

**Psalms** – “I have gone astray like a lost sheep; seek your servant...”

**Epistle** – “I thank ... Christ Jesus our Lord, because he judged me faithful...”

**Gospel** – “*and go after the one that is lost, until he finds it...*”

**Ezekiel 34:11-24; Revised Common Lectionary (RCL), Jeremiah 4:11-12, 22-28 or Exodus 32:7-14**  
 (Next week: Amos 8:4-7; RCL, Jeremiah 8:18- 9:1 or Amos 8:4-7)

*Finally! The devastating words of judgment have begun to fade. Jerusalem has fallen. The worst that can happen lies in the background.*

*Now God begins to restore. Now God offers hope. The first 32 chapters of Ezekiel have been dominated by words of judgment, primarily against Judah, but against the nations as well in 25-32. Chapter 33 begins the transition to oracles of hope, with the report of the conquest of Jerusalem in Ezekiel 33:21.*

*Did I say that the words of judgment had begun to fade? Not for the leaders! The first part of the chapter contains angry denunciations of the “shepherds” of Israel. (Even though the book of Ezekiel deals with the southern kingdom of Judah, “Israel” is a theological term for God’s people as a whole.) The first part of the chapter accuses the shepherds (leaders) of Israel of looking after themselves and ignoring the needs of the people.*

*That word of judgment against the leaders of Israel sets up God’s promise to act as the true shepherd of Israel, starting in Ezekiel 34:11. “Shepherd” served as a metaphor for king. Other Old Testament passages that refer to God as “shepherd” include Psalm 23 (of course), Psalm 80, Jeremiah 23:3, and Isaiah 40:11. Other passages that talk about God gathering the exiled people as would a shepherd include Micah 4:6 and 7:14.*

*The part of Ezekiel 34 that forms the reading for our purposes describes God’s actions in taking initiative and showing compassion. The people have been scattered in the exile. As Psalm 137 indicates, the deportation caused great suffering and humiliation.*

*Now God promises to act as a shepherd...”*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=3480](https://www.workingpreacher.org/preaching.aspx?commentary_id=3480) **Charles L. Aaron, Jr.**, Associate Professor of Supervised Ministry, Perkins School of Theology, Dallas, Texas

## **The Lord GOD Will Seek Them Out**

<sup>11</sup> “For thus says the Lord GOD: Behold, **I, I** myself will search for my sheep and will seek them out. <sup>12</sup> As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will **I** seek out my sheep, and **I** will rescue them from all places where they have been scattered on a day of clouds and thick darkness. <sup>13</sup> And **I** will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And **I** will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. <sup>14</sup> **I** will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. <sup>15</sup> **I** myself will be the shepherd of my sheep, and **I** myself will make them lie down, declares the Lord GOD. <sup>16</sup> **I** will seek the lost, and **I** will bring back the strayed, and **I** will bind up the injured, and **I** will strengthen the weak, and the fat and the strong **I** will destroy.<sup>[a]</sup> **I** will feed them in justice.

<sup>17</sup> “As for you, my flock, thus says the Lord GOD: Behold, **I** judge between sheep and sheep, between rams and male goats. <sup>18</sup> Is it not enough for you to

feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must muddy the rest of the water with your feet? <sup>19</sup> And must my sheep eat what you have trodden with your feet, and drink what you have muddied with your feet?

<sup>20</sup>“Therefore, thus says the Lord GOD to them: Behold, **I, I** myself will judge between the fat sheep and the lean sheep. <sup>21</sup> Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, <sup>22</sup> **I** will rescue<sup>[b]</sup> my flock; they shall no longer be a prey. And **I** will judge between sheep and sheep. <sup>23</sup> And **I** will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. <sup>24</sup> And **I**, the LORD, will be their God, and my servant David shall be prince among them. **I am the LORD; I have spoken.**

- a. [Ezekiel 34:16](#) Septuagint, Syriac, Vulgate *I will watch over*
- b. [Ezekiel 34:22](#) Or *save*

Ezekiel is often a tough nut to crack. If he is not imagining wheels within wheels (chapter 1), or chowing down on divinely offered scrolls (chapter 3), or using highly offensive female language metaphors to excoriate his own people (chapter 23), then he is viewing idolatrous creepy, crawly creatures in the heart of the Jerusalem temple just before YHWH offers a new and cleaner temple to him and the people (chapters 40-46). Yes, a modern psychiatrist would have a long series of sessions with this guy, searching for any number of well-known psychoses; she might even find one or two new ones.

But of course psychoanalyzing a Hebrew prophet is rather like reading a biology textbook for its literary style —wrong category, wrong approach. Ezekiel, however weird he sounds in our modern ears, is doing what all Israelite prophets are called to do, and that is to bring the word of YHWH into the world in which they live. And that always means that what they say, very few people are glad to hear. Ezekiel 34 is a parade example of ideas and themes that Israel's leaders are little likely to find pleasurable to their comfortable lives...

The treatment of flocks of sheep becomes a metaphor for the evil rulers of Israel, and Ezekiel says that YHWH, who is the only true shepherd of the flock, will once again exert divine authority over the flock, and at the same time will stop the so-called human shepherds from feeding on the flock rather than shepherding them...

But now, sometime in the exile in Babylon, between 597 B.C.E. (perhaps the year when Ezekiel was taken into foreign captivity) and 539 B.C.E. when Cyrus the Persian allowed the Israelite exiles to return to a wasted Jerusalem, Ezekiel announces that the role of shepherd has once again been resumed by YHWH. God will examine the flock of Israel and will act as shepherds should act. YHWH will "seek the scattered" will "rescue them," and lead them to "rich pastures on the mountains of Israel" (Ezek. 34:12,14). Not only that, but YHWH will also "strengthen the weak, but the fat and the strong I will destroy. I will feed them with justice" (Ezek. 34:16). In other words, YHWH is not only in the business of gathering and rescuing, binding and healing. YHWH is also bent on applying justice, that quintessential prophetic word, to the inequities and inequities of the land..."

<https://www.patheos.com/progressive-christian/on-recognizing-the-shepherd-john-c-holbert-10-13->

[2014.aspx?p=2](https://www.youtube.com/watch?v=JucbAy9NnvA) Pastor John Holbert, retired Lois Craddock Perkins Professor of Homiletics at Perkins School of Theology, Dallas, Texas

It's not Handel's version of "All we like sheep" (that comes later) but this contemporary one fits well here: <https://www.youtube.com/watch?v=JucbAy9NnvA>

**Psalm 119:169-176; RCL, Psalm 14 or Psalm 51:1-10 (Psalm 113; RCL, Psalm 79:1-9 or Psalm 113 )**

*"Throughout Psalm 119 the psalmist compares his passion for obedience to his foes who have no regard for God's law and who seek to persecute him for his faithfulness. But in this last stanza his attention is turned entirely toward the Lord. His true and bold passion for God's word is juxtaposed with deep feelings of inadequacy and insecurity..."*

*No matter how deeply spiritual and biblical wise we may become, we never rise above this plea: "Let my cry come right into your presence, God; provide me with the insight that comes only from your Word" (Ps 119:169, The Message). So when the psalmist says, "I have strayed like a lost sheep," he is not lamenting his lostness as much as he's picturing his neediness before God. He is not like the lost sheep in Jesus' parable nor is he harassed and helpless like a sheep without a shepherd" (Luke 15:1-7; Matthew 9:36). By God's grace the psalmist is a faithful, devoted, obedient, lover of God's word. He is a wise, disciplined, and resilient servant of the Lord. But that doesn't change the fact that he stands in need of God's sustaining grace. Luther commented on this concluding verse, "This verse is extremely emotional and full of tears, for truly we are all thus going astray, so that we must pray to be visited, sought, and carried over by the most godly Shepherd, the Lord Jesus Christ, who is God blessed forever. Amen."*

➤ <http://douglasdwebster.com/latest/wp-content/uploads/2018/08/Psalm-119-Prayer-and-Meditation.pdf> Doug Webster, professor of Pastoral Theology and Christian Preaching at Beeson Divinity School

## **Taw\***

<sup>169</sup> Let my cry come before you, O LORD;  
give me understanding according to your word!

<sup>170</sup> Let my plea come before you;  
deliver me according to your word.

<sup>171</sup> My lips will pour forth praise,  
for you teach me your statutes.

<sup>172</sup> My tongue will sing of your word,  
for all your commandments are right.

<sup>173</sup> Let your hand be ready to help me,  
for I have chosen your precepts.

<sup>174</sup> I long for your salvation, O LORD,  
and your law is my delight.

<sup>175</sup> Let my soul live and praise you,  
and let your rules help me.

<sup>176</sup> I have gone astray like a lost sheep; seek your servant,  
for I do not forget your commandments.

- \*Listen to an explanation of this last letter of the Hebrew alphabet by Jeff A. Benner:  
<https://www.youtube.com/watch?v=3OMFAOOt33M>

“...The Psalmist is now at the last section of the psalm, and his petitions gather still more force and fervency; he seems to break into the inner circle of divine fellowship, and to come even to the feet of the great God whose help he is imploring. This nearness creates the most lowly view of himself, and leads him to close the psalm, prostrate in the dust, in deepest self-humiliation, begging to be sought out like a lost sheep.

This is the finale, the conclusion of the whole matter: “I have gone astray like a lost sheep” — often, willfully, wantonly, and even hopelessly but for thine interposing grace. In times gone by, before I was afflicted, and before thou hadst fully taught me thy statutes, I went astray. “I went astray” from the practical precepts, from the instructive doctrines, and from the heavenly experiences which thou hadst set before me. I lost my road, and I lost myself. Even now I am apt to wander, and, in fact, have roamed already; therefore, Lord, restore me...

“Seek thy servant.” He was not like a dog, that somehow or other can find its way back; but he was like a lost sheep, which goes further and further away from home; yet still he was a sheep, and the Lord’s sheep, his property, and precious in his sight, and therefore he hoped to be sought in order to be restored. However far he might have wandered he was still not only a sheep, but God’s “servant,” and therefore he desired to be, in his Master’s house again...

Let the last prayer of David in this Psalm be ours as we close this book and lift our hearts to the Chief Shepherd of the sheep. Amen.”

- <https://www.eternallifeministries.org/psalm119v.htm>  
Charles Spurgeon

Required listening - Handel’s version of “All we like sheep” with lyrics and sheep:

<https://www.youtube.com/watch?v=ixmNZQH0NjU> Performed by: the Choir of King's College  
Cambridge Conductor: Stephen Cleobury

**1 Timothy 1:(5-11) 12-17; RCL, 1 Timothy 1:12-17 (1 Timothy 2:1-15; RCL, 1 Timothy 2:1-7)**

Visit this website for a history of the person, Timothy:

<https://www.learnreligions.com/timothy-companion-of-the-apostle-paul-701073>

*“First Timothy provides guidance for church life; hence, this letter is counted among the Pastoral Epistles.*

*Central to its message is the grace of God and the salvation through Jesus Christ. Much, of course, can be said about the two concepts of grace and salvation that permeate both parts of the Christian Bible.*

*In the context of Old Testament covenant loyalty, God is known as “merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Exodus 34:6); God expects Israel’s faithfulness and obedience in return. In the New Testament, Paul’s doctrine of salvation by grace through faith in Jesus Christ (Romans 3:21-26; Galatians 2:16) combines both concepts to epitomize the apostle’s gospel message...*

*However, what the author of First Timothy wrote in the first century CE about grace and salvation is no theoretical treatise. Instead, he evokes the way in which God has changed a human life, and his example is the life of Paul.” (continued after the reading- [Christian A. Eberhart](#))*

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*“For the next three weeks, the lectionary invites us to revisit 1 Timothy. One temptation may be to ignore these texts. These texts are inspirational but too closely associated with texts I don’t wish to bring before my congregation, we might reason. Perhaps we might conclude that these texts would require too much scholarly prolegomena, too much explanation preceding the preaching moment. But an even more pernicious temptation may be to read only the parts of 1 Timothy that resonate with us, while simply pretending as if the more troubling, more controversial portions of the text are not tightly interwoven with them. That is, I hope you will preach on these texts, but I also hope that in doing so you will not avoid confronting the problematic aspects of this text.”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=3034](http://www.workingpreacher.org/preaching.aspx?commentary_id=3034)  
[Eric Barreto](#) Weyerhaeuser Associate Professor of New Testament ,  
Princeton Theological Seminary, Princeton, N.J.

## **Greeting**

*1 Paul, an apostle of Christ Jesus by command of God our Savior and of Christ Jesus our hope,*

*<sup>2</sup> To Timothy, my true child in the faith:*

*Grace, mercy, and peace from God the Father and Christ Jesus our Lord.*

## **Warning Against False Teachers**

*<sup>3</sup> As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, <sup>4</sup> nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship<sup>[a]</sup> from God that is by faith. <sup>5</sup> The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. <sup>6</sup> Certain persons, by swerving from these, have wandered away into vain discussion, <sup>7</sup> desiring to be teachers of the law, without understanding either what they are saying or the things about which they make confident assertions.*

*<sup>8</sup> Now we know that the law is good, if one uses it lawfully, <sup>9</sup> understanding this, that the law is not laid down for the just but for the lawless and disobedient, for the*

*ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,<sup>10</sup> the sexually immoral, men who practice homosexuality, enslavers,<sup>[b]</sup> liars, perjurers, and whatever else is contrary to sound<sup>[c]</sup> doctrine,<sup>11</sup> in accordance with the gospel of the glory of the blessed God with which I have been entrusted.*

## **Christ Jesus Came to Save Sinners**

*<sup>12</sup> I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service,<sup>13</sup> though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief,<sup>14</sup> and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.<sup>15</sup> The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.<sup>16</sup> But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life.<sup>17</sup> To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.<sup>[d]</sup> Amen.*

*<sup>18</sup> This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare,<sup>19</sup> holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith,<sup>20</sup> among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.*

- a. [1 Timothy 1:4](#) Or *good order*
- b. [1 Timothy 1:10](#) That is, those who take someone captive in order to sell him into slavery
- c. [1 Timothy 1:10](#) Or *healthy*
- d. [1 Timothy 1:17](#) Greek *to the ages of ages*

"Probably the first thing to be said about preaching from one of the letters whose Pauline authorship is disputed is, "Hardly ever should the question of disputed authorship come up in the sermon."

Disputes about authorship are technical exercises among scholars, and their role in building up the Body of Christ is strictly incidental. All too often, preachers use sermon time for cheerleading on behalf of their particular side ("As everyone knows, Paul did not write this" or "Some radical skeptics think Paul did not write this, but we know...") or showing off the fact that they have a seminary education. There may be congregations where taking sides on this topic actually advances the cause of the gospel, but I do not think I have ever met one.

If you trust that Paul wrote the letter, just go ahead and preach; if you doubt it, do not make a point of that within the sermon (instead of saying "Paul says," you can say "The epistle says" or "Our lesson says," or avoid using constructions that would require identifying personal authorship). Then, schedule a series of educational events to explore the reasons and counterarguments about Pauline authorship at some other time."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=687](http://www.workingpreacher.org/preaching.aspx?commentary_id=687) [A.K.M. Adam](#) Tutor in New Testament, St. Stephen's House, Oxford University, Oxford, England, U. K.

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“...Our passage in First Timothy displays a strong belief in the activity of God. “The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners – of whom I am the foremost” (1:15). This statement summarizes important aspects of the mission of Jesus who demonstrated that God cares specifically about those whom many considered sinners. Christian preaching focuses on salvation in Jesus Christ, which became visible in the story of his life. No human will ever be without sin; therefore all are in need of God’s salvation, which God chose to give freely (Romans 3:21-26).

The experience of having encountered Jesus Christ and of being saved by him leads to thankfulness (1 Timothy 1:12). The word for thankfulness is derived from Greek *charis* which also means “grace.” The author even states that “the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus” (1:14).

Moreover, it is no surprise that *charis* occurs in prominent places in this letter, for instance in the initial salutation “Grace, mercy, and peace from God the Father and Christ Jesus our Lord” (1:2) as well as in the short final benediction “Grace be with you” (6:21). God’s grace is always “Amazing Grace.” John Newton’s famous hymn composed in 1772 would summarize well some of the important aspects of our passage.”

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1768](https://www.workingpreacher.org/preaching.aspx?commentary_id=1768) [Christian A. Eberhart](#) Professor of Religious Studies, University of Houston, Houston, Texas

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"Who were Hymenaeus and Alexander, and what does it mean that their faith was shipwrecked?" (Verses 18-20 which are not part of the reading, but along with verse 1-4 complete the chapter and set the context.)

Hymenaeus and Alexander were men in the early church in Ephesus who had “suffered shipwreck with regard to the faith” and so were “handed over to Satan” by the apostle Paul (1 Timothy 1:19–20). Hymenaeus and Alexander are thus examples of those who reject the true doctrine and follow the false. Later, Hymenaeus is mentioned with Philetus, another false teacher (2 Timothy 2:17). An opponent of Paul named Alexander the metalworker is mentioned in 2 Timothy 4:15–16, but whether or not this is the same Alexander mentioned in 1 Timothy 1:19 is unknown.

Paul writes to his apprentice, Timothy, for the express purpose of exhorting him to “fight the battle well, holding on to faith and a good conscience” (1 Timothy 1:18–19) while pastoring a church. Paul begins his epistle with a warning against false doctrine and myths (verses 3–4) and a charge to remain true to “sound doctrine that conforms to the gospel” (verses 10–11). Paul then provides the names of Hymenaeus and Alexander as examples of what can happen when someone does not fight the good fight and keep the faith and a clear conscience...

Paul does not expound on the error of Hymenaeus and Alexander. Timothy obviously knew who they were and knew their situation well. Second Timothy 2:18 gives a little more detail, saying that Hymenaeus and his new partner in sin, Philetus, “have departed from the truth. They say that the resurrection has already taken place, and they destroy the faith of some.” Paul likens their false doctrine to a gangrene that spreads corruption and destroys life (verse 17).

The idea of the “shipwrecked” faith of Hymenaeus and Alexander in 1 Timothy 1:19 is that they had veered off course, away from good teaching, and drifted into the dangerous rocks of false teaching. They

had wrecked their faith. Paul clearly links faith with a good conscience (and the righteous behavior that comes with good conscience) in 1 Timothy 1:5 and 19. Interestingly, the word translated “rejected” in verse 19 is a nautical term meaning “thrown overboard.” Hymenaeus and Alexander had tossed out the good conscience that comes with proper belief—in other words, they loved sin. The “ship” of their faith, not having the ballast it needed, went out of control and wrecked. So those who accept false teachings and ignore their conscience will suffer spiritual damage, like a ship that hits the rocks and is broken up.

It seems that Hymenaeus and Alexander must have professed faith in Christ at one point, since it is their “faith” that was shipwrecked. But they refused to follow the dictates of their conscience. They walked according to the flesh and not the Spirit (see Romans 8:5–9), claiming the name of Christ while behaving like unbelievers... Hymenaeus and Alexander did not lose their salvation; either they were pretenders exposed for what they were or they were straying believers disciplined by a loving God (see Hebrews 12:6).

Paul says that he had delivered Hymenaeus and Alexander “to Satan to be taught not to blaspheme” (1 Timothy 1:19). There is one other time when Paul had delivered a person to Satan: a man who professed to believe in Jesus but simultaneously living an immoral lifestyle was delivered “over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord” (1 Corinthians 5:5). Note that the reason Paul metes out such a harsh apostolic judgment is the benefit of all those involved. The church would be purified, and the erring individuals would be brought to repentance. The goal for the man in Corinth was that he would submit to God and be saved from spiritual ruin. The goal for Hymenaeus and Alexander was that they “be taught not to blaspheme” (1 Timothy 1:20)...

- <https://www.gotquestions.org/Hymenaeus-and-Alexander.html>
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The hymn “Amazing Grace” fits well with this reading. This documentary, produced by Emblem Media LLC, focuses on the person John Newton, and the experiences that inspired his words to what has become one of the world’s most beloved hymns, Amazing Grace.

- <https://www.youtube.com/watch?v=8m8AHHduTMO>

### **Luke 15:1-10; RCL, the same reading (Luke 16:1-15; RCL, Luke 16:1-13)**

*“Luke 15:1-10 launches an extended reflection on one of the most provocative aspects of Jesus' ministry, his companionship with tax collectors and sinners.*

*Context is everything here. The passage includes a setting (15:1-2) followed by the parables of the Lost Sheep (15:3-7) and the Lost Coin (15:8-10). It sets the table for the grand third parable concerning things lost, the parable of the Lost Son (15:11-32). Moreover, Luke 15:1-10 follows close upon the parable of the Banquet, in which the “poor, the maimed, the lame, and the blind” replace the anticipated guest list (14:15-24).”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=674](http://www.workingpreacher.org/preaching.aspx?commentary_id=674) [Greg Carey](#) Professor of New Testament, Lancaster Theological Seminary, Lancaster, Pa.

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

## The Parable of the Lost Sheep

15 Now the tax collectors and sinners were all drawing near to hear him. <sup>2</sup> And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

<sup>3</sup> So he (*Jesus*) told them (the *Pharisees and the scribes*) this parable: <sup>4</sup> *“What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it? <sup>5</sup> And when he has found it, he lays it on his shoulders, rejoicing. <sup>6</sup> And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ <sup>7</sup> Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.*

## The Parable of the Lost Coin

<sup>8</sup> *“Or what woman, having ten silver coins,<sup>[a]</sup> if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it? <sup>9</sup> And when she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’ <sup>10</sup> Just so, I tell you, there is joy before the angels of God over one sinner who repents.”*

- a. [Luke 15:8](#) Greek *ten drachmas*; a *drachma* was a Greek coin approximately equal in value to a Roman *denarius*, worth about a day's wage for a laborer

### Cross references:

1. [Luke 15:1](#) : [See Matt. 11:19](#)
2. [Luke 15:2](#) : [ch. 5:30; Matt. 9:11; 11:19; Mark 2:16; \[Acts 11:3; 1 Cor. 5:11; Gal. 2:12\]](#)
3. [Luke 15:4](#) : [For ver. 4-7, \[Matt. 18:12-14\]](#)
4. [Luke 15:7](#) : [\[ch. 5:32; Matt. 9:13\]](#)

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

This chapter contains three linked parables that explain why Jesus associates with sinners. The linkage is evident in the terms *lost* and *found* (vv. 6, 9, 24, 32) and *rejoice* and *celebrate* (vv. 6, 9, 24, 32; Stein 1992:400). All three parables end with similar statements (vv. 7, 10, 32). The theme of Jesus' association with sinners is key (5:29-32; 7:36-50; 19:1-10). The unit involves a "twin parable" typical of Luke (5:36-39; 14:28-32) followed by an elaborate parable of the type often called an example story (another example story is the parable of the good Samaritan in 10:25-37). Parables of the Lost Sheep and Coin (15:1-10)

These parables introduce the importance of sinners for Jesus, and thus for disciples. The parable's drama is built on the tension of an attempt to find something that has been lost...

Jesus tells these parables to tax collectors and sinners. Thus the stories offer comfort, especially in the face of the Pharisees and scribes' grumbling that Jesus *welcomes sinners and eats with them* (compare 5:30, 37; 7:34, 39). The fact that tax collectors and sinners listen to Jesus while the leadership does not is a cultural reversal of expectation. Sometimes hearers are found in surprising places. The issue of listening to Jesus is a major one in Luke (5:1, 15; 6:17, 27, 47, 49; 7:29; 8:8-18, 21; 9:35; 10:16, 24, 39; 11:28, 31; L. T. Johnson 1991:235). To experience God's blessing, we need to listen to him...

Is there any significant difference between the two parables? At their most basic level they make the same point. The second parable, however, stresses the search a little more than the first. Recovering a lost sinner can take diligent effort. But the effort is worth it when the lost is found. Sinners should know that God is diligently looking for them. Disciples should diligently engage in the search for sinners on behalf of the Master they serve. Jesus provides a clear example for us to follow. Finding lost "sheep" and missing "coins" is a disciple's priority. Jesus involved himself with sinners; so should disciples. Parable of the Forgiving Father (15:11-32)..."

- <https://www.biblegateway.com/resources/commentaries/IVP-NT/Luke/Why-Pursue-Sinners> InterVarsity Press New Testament Commentaries



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"Jesus receives sinners. Do you qualify? If so, great, I've got good news for you today. Or do you think you're not that bad of a sinner? Well, in that case, you're on your own. Good luck with that.

Jesus receives sinners. That's the message that comes through loud and clear in our Gospel reading today, from Luke chapter 15. And when Jesus receives sinners, he rejoices over them, he rejoices that they've been found and brought back. And not only does Jesus receive sinners, and not only does he rejoice over them, he does one more thing. He restores these sinners to his service. That comes through in the Epistle reading for today, from 1 Timothy 1. And so our theme this morning: "Jesus Receives, Rejoices over, and Restores Sinners." ..."

- <https://steadfastlutherans.org/2016/09/jesus-receives-rejoices-over-and-restores-sinners-sermon-on-luke-15-1-10-and-1-timothy-15-17-by-pr-charles-henrickson/> Rev. Charles Henrickson currently serves at St Matthew Lutheran Church in Bonne Terre, Missouri