

21st Sunday after Pentecost, Proper 23 October 9, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
become a part of the rhythms of your life.

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

October 6, 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://www.pravoslavie.ru/english/88924.htm>

Hymn of the Day

Lutheran Service Book (LSB) 846 The Lutheran Hymnal (TLH) Not Listed

“Your hand, O Lord, in days of old”

“Your hand”, “Your hands” or “Thine arm” are variations on the first line.

(Plumtre’s) “hymns are elegant in style, fervent in spirit, and broad in treatment. The subjects chosen are mainly those associated with the revived Church life of the present day, from the Processional at a Choral Festival to hospital work and the spiritual life in schools and colleges. The rhythm of his verse has a special attraction for musicians, its poetry for the cultured, and its stately simplicity for the devout and earnest-minded. The two which have attained to the most extensive use in Great Britain and America are: Rejoice, ye pure in heart," and "Thine arm, O Lord, in days of old..."Thine arm, O Lord, in days of old. Hospitals. Written in 1864 for use in King's College Hospital, London, and first printed on a fly-sheet as "A Hymn used in the Chapel of King's College Hospital." It was included in the 2nd edition of Lazarus, and Other Poems, 1865; in the 1868 Appendix to Hymns Ancient & Modern; the S. P. C. K. Church Hymns, 1871; Thring's Collection, 1882; and many others.”

http://www.hymnary.org/person/Plumtre_EH

<https://www.youtube.com/watch?v=b8TvCqiDdxs> Introduction for Kingsfold by Kenneth Kosche.

Mark Peters playing the Schlicker/Moller organ at Lake Leelanau RV Park, Lake Leelanau, MI

http://www.hymnary.org/node/10042?ref=authority_list Use the audio preview link to hear the melody that begins with handbells. <http://www.hopepublishing.com/html/main.isx>

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

Ruth 1:1-19a; Revised Common Lectionary (RCL), Jeremiah 29:1, 4-7 or Psalm 66:1-12 (Next Week: Genesis 32:22-30; RCL, Jeremiah 31:27-34 or Psalm 119:97-104)

*“Our Scripture text today is from the charming story of Ruth. She lived during the period of the Judges, about 1,100-1,200 years before the birth of Jesus. The book of Judges tells us what it was like to live when Ruth lived: **“There was no king in Israel. Everyone did what was right in their own eyes.”** There was no authority in Israel. Everybody did their own thing. Evil was rampant in the land, people lived their lives ad lib, that is, they simply lived the way everybody around them was living-- following the crowd and watching out for themselves. It is a lot like that in our world today...”*
http://www.risensaviormilwaukee.com/site/cpage.asp?sec_id=180004874&cpage_id=180035809

Naomi Widowed

1 In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. ²The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. ³But Elimelech, the husband of Naomi, died, and she was left with her two sons. ⁴These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, ⁵and both

Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

Ruth's Loyalty to Naomi

⁶Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. ⁷So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. ⁸But Naomi said to her two daughters-in-law, “Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. ⁹The LORD grant that you may find rest, each of you in the house of her husband!” Then she kissed them, and they lifted up their voices and wept. ¹⁰And they said to her, “No, we will return with you to your people.” ¹¹But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? ¹²Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, ¹³would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me.” ¹⁴Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

¹⁵And she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” ¹⁶But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. ¹⁷Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you.” ¹⁸And when Naomi saw that she was determined to go with her, she said no more.

Naomi and Ruth Return

¹⁹So the two of them went on until they came to Bethlehem. *And when they came to Bethlehem, the whole town was stirred because of them. And the women said, “Is this Naomi?”* ²⁰*She said to them, “Do not call me Naomi,^[a] call me Mara,^[b] for the Almighty has dealt very bitterly with me.*

- a. [Ruth 1:20](#) Naomi means pleasant
- b. [Ruth 1:20](#) Mara means bitter

“...At first glance this seems to be quaint little biblical story in which the main characters (Ruth, Naomi, Boaz) to do everything right. A look at the dynamics that lie behind the story reflect another dimension, making the friendship between Ruth and Naomi even more remarkable...” http://www.workingpreacher.org/preaching.aspx?commentary_id=2616

Dr. Alfie Wines, M.Div., Ph.D., is a biblical scholar and theologian. She currently serves as Associate Pastor of Connections at First United Methodist Church, Arlington, Texas. Her commentary on this reading details the background and cultural settings of the story of Ruth. She concludes “theirs is a message the world needs to hear”.

Psalm 111; RCL, 2 Kings 5:1-3, 7-15c or Psalm 111 (Psalm 121; RCL, Genesis 32:22-31 or Psalm 121)

Great Are the LORD's Works

111 ^[a] Praise the LORD! (Hallelujah)
 I will give thanks to the LORD with my whole heart,
 in the company of the upright, in the congregation.
² Great are the works of the LORD,
 studied by all who delight in them.
³ Full of splendor and majesty is his work,
 and his righteousness endures forever.
⁴ He has caused his wondrous works to be remembered;
 the LORD is gracious and merciful.
⁵ He provides food for those who fear him;
 he remembers his covenant forever.
⁶ He has shown his people the power of his works,
 in giving them the inheritance of the nations.
⁷ The works of his hands are faithful and just;
 all his precepts are trustworthy;
⁸ they are established forever and ever,
 to be performed with faithfulness and uprightness.
⁹ He sent redemption to his people;
 he has commanded his covenant forever.
 Holy and awesome is his name!
¹⁰ The fear of the LORD is the beginning of wisdom;
 all those who practice it have a good understanding.
 His praise endures forever!

- a. [Psalm 111:1](#) This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet

“...A Pair of ABC Psalms: 111 and 112

These two psalms are a pair and should be considered together. They are similar in form: each begins with “Praise the Lord” (“Hallelujah” in Hebrew); each consists of twenty-two lines, divided into ten verses; both are alphabetical acrostics, each line beginning with successive letters of the Hebrew alphabet, running from *alef* to *tav*, that is, from A to Z. (Further alphabetical acrostics are found in Psalms 25, 34, 145, 119 in spades! and Proverbs 31:10-31.)

The contents of these two psalms are complementary. The focus of Psalm 111 is on God and that of 112 is on humans. In other terms, Psalm 111 presents the basics of *theology* while 112 offers reflections on *anthropology*. Especially interesting are certain phrases that occur in both psalms. Psalm

111:3b says that the Lord's "righteousness endures forever." Psalm 112:3b and 9b use the same words to describe God's people: "their righteousness endures forever." Psalm 111:4b declares that *the Lord* is "gracious and merciful" and 112:4b states that *God's people* are "gracious and merciful." Like God, like people, one might say.

While there are such obvious similarities, there are also differences, in line with the focus of each psalm. Psalm 111 sounds its theme in verse 2: "Great are the works of the LORD, studied by all who delight in them." The theme of Psalm 112 is struck by verse 1: "Happy are those who fear the LORD, who greatly delight in his commandments." There is yet another link between these two psalms: Psalm 111 ends with one of the themes of wisdom literature, "The fear of the LORD is the beginning of wisdom" (see also Job 28:28 and Proverse1:7). Psalm 112 then begins by saying that the way for humans to find happiness is to begin with an attitude of reverence ("fear") toward God (112:1)..." https://www.workingpreacher.org/preaching.aspx?commentary_id=1692 [James Limburg](#), Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn

2 Timothy 2:1-13; RCL verses 8-15 (*2 Timothy 3:14-4:5; RCL, the same reading*)
Readings from Timothy will continue each week until Reformation Day, October 30/31.

A Good Soldier of Christ Jesus

2 You then, my child, be strengthened by the grace that is in Christ Jesus,² and what you have heard from me in the presence of many witnesses entrust to faithful men,^[a] who will be able to teach others also.³ Share in suffering as a good soldier of Christ Jesus.⁴ No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.⁵ An athlete is not crowned unless he competes according to the rules.⁶ It is the hard-working farmer who ought to have the first share of the crops.⁷ Think over what I say, for the Lord will give you understanding in everything.

⁸ Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel,⁹ for which I am suffering, bound with chains as a criminal. But the word of God is not bound!¹⁰ Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory.¹¹ The saying is trustworthy, for:

If we have died with him, we will also live with him;
¹² if we endure, we will also reign with him;
 if we deny him, he also will deny us;
¹³ if we are faithless, he remains faithful—

for he cannot deny himself.

- a. [2 Timothy 2:2](#) The Greek word *anthropoi* can refer to both men and women, depending on the context

“Keep in Mind That Jesus Christ Has Died for Us” by Len Berghaus

In today’s second reading, the Apostle Paul writes to his most loved friend, Timothy, to “remember that Jesus Christ was raised from the dead according to the gospel” (2 Tim. 2:8). Paul says, “The saying is sure, if we have died with him, we will also live with him; if we endure, we will also reign with him” (2 Tim. 2:11-12).

The canticle “Keep in Mind That Jesus Christ Has Died for Us” (LBW 13) * is based directly on Paul’s words to Timothy. The text and tune were composed by the Rev. Lucien Deiss, CSSp, who was a Roman Catholic priest, liturgist, author, lecturer, Scripture scholar and composer. He was a native of France and resident of the Seminaire des Missiones in Larue, France. He died on October 9, 2007, and celebrated what he often referred to as “the most joyful day of my life” in returning home to be with his Lord. The truth of God’s love for us in his son, Jesus Christ, is beautifully related to us in this canticle.

Learn this canticle; commit it to memory. The refrain is easy to remember. It will become a spiritual supplement to the prayers, bible verses and hymns you have already learned, a reminder of Jesus’ promise of eternal salvation.”

http://www.gracriverforest.org/pages/Grace_Resources_GraceNotes_HymnStories

*also found in All God’s People Sing. If you don’t know this song, listen to it at

<https://www.youtube.com/watch?v=fivhLUOcwI8>



“Amid the various ecclesial, ethical, and liturgical reforms of the sixteenth century, Martin Luther was once asked to describe the nature of true worship.

His answer: the tenth leper turning back. Paying attention to a few details will help us appreciate Luther's insight into Luke's unique story...” continued after Gospel.

“The Holy Gospel according to St. Luke, the 17th Chapter”

Luke 17:11-19; RCL, the same again! (Luke 18:1-8, RCL, the same reading, again!)

Jesus Heals Ten Men With Leprosy

¹¹ Now on his way to Jerusalem, Jesus traveled along the border between Samaria and Galilee. ¹² As he was going into a village, ten men who had leprosy^[a] met him. They stood at a distance ¹³ and called out in a loud voice, “Jesus, Master, have pity on us!”

¹⁴ When he saw them, he said, “Go, show yourselves to the priests.” And as they went, they were cleansed.

¹⁵ One of them, when he saw he was healed, came back, praising God in a loud voice. ¹⁶ He threw himself at Jesus’ feet and thanked him—and he was a Samaritan.

¹⁷ Jesus asked, “Were not all ten cleansed? Where are the other nine? ¹⁸ Has no one returned to give praise to God except this foreigner?” ¹⁹ Then he said to him, “Rise and go; your faith has made you well.”

- a. [Luke 17:12](#) The Greek word traditionally translated *leprosy* was used for various diseases affecting the skin.

“Glory to You, O Lord”

“...Details, Details

First: given that Samaria and Galilee border each other, there is no "region between" them, and even if there were, it would be an odd route to take toward Jerusalem. It may be that Luke has little grasp of the topography he describes, but I tend to think his point is theological rather than geographical. Jesus is on his way to Jerusalem, to the cross, and the encounters he has along the way reveal something about the nature of the kingdom he will establish there. This encounter happens in a middle space, where one would expect the tension between ethnic and religious differences to be palpable. *What God inaugurates through Jesus is made manifest in this "region between."*

Second: much that happens in this brief scene is fairly typical. Neither the pattern of healing -- a plea followed by an eminently observable command -- nor the response of worship from the one who returns -- to praise, prostrate, and thank -- is unique. Both are reliable elements in healing stories. *God acts in and through the ordinary.*

Third: against this backdrop, two details stand out. 1) Given that Jesus has commanded the ten to follow the law, his question seems a tad disingenuous: "Where are the other nine?" To which one might answer, "They are going to show themselves to the priests in accordance with the law...just like you told them to do." Then why does Jesus ask? 2) The one who returns is a Samaritan or, as Jesus describes him, a foreigner; that is, one a first-century Jew would not normally look to as an example. *Amid the ordinary, something has changed.*

Fourth: Jesus says to the Samaritan, "Your faith has made you well" (NRSV, NIV). One might also translate it, as Eugene Peterson does, "your faith has healed and saved you" (The Message). The Greek work, sesoken, from the root sozo, can be translated any of these ways: healed, made well, saved. It can also be translated, with the King James Version, "Your faith has made you whole." However we translate it, one thing is clear: there is more at stake here than mere healing...."

At the outset of this story, ten men are stuck. They live "between regions" in a "no-man's" land of being socially, religiously, and physically unclean. By the end of the story, all ten are made well. But one has something more. He has seen Jesus, recognized his blessing and rejoiced in it, and changed his course of action and behavior. And because he sees what has happened, the leper is not just healed, but is made whole, restored, drawn back into relationship with God and humanity. In all these ways he has been, if we must choose a single word, saved..."

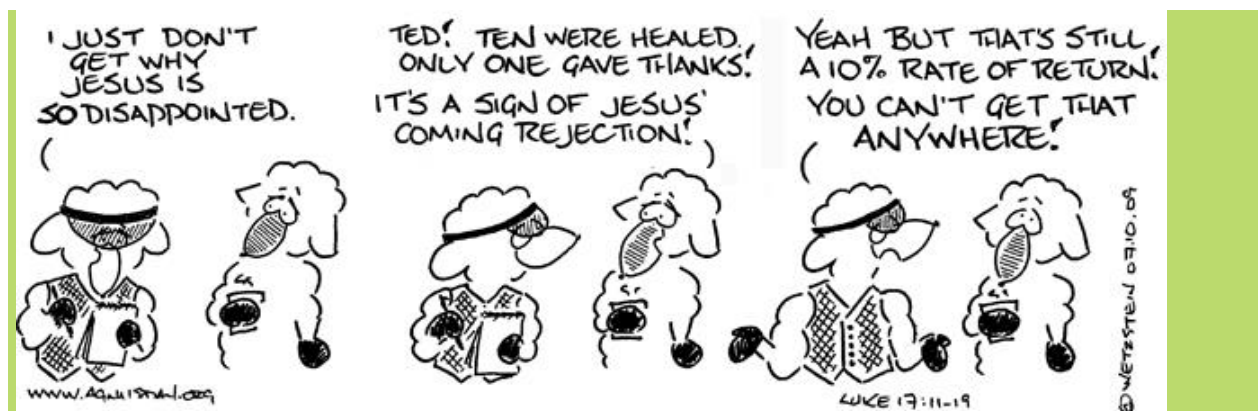
[A Working Preacher User](#) (October 07, 2010 at 10:40 AM)

This is really helpful. It's inspired me to write this week on the topic of seeing all that God has done/will do for the world. Maybe you've heard the phrase "beer goggles" used to describe an impaired ability to see beauty in others at bar closing time. I'm going to call my sermon "God Goggles". We'll see how that idea sits for the rest of the week until sermon-writin' time! Thanks!

[A Working Preacher User](#) (October 07, 2010 at 01:12 PM)

Perhaps the Samaritan returned to Jesus not just because he was so grateful, but because he would not have been welcomed by the priests in the temple in Jerusalem. After all, he was a hated Samaritan! He reminds me of the people in AA who feel welcome in the church on Wednesday nights for the AA meeting, but not on Sunday mornings, because as they say, "we just don't fit in".

https://www.workingpreacher.org/preaching.aspx?commentary_id=783 [David Lose](#) President, Lutheran Theological Seminary at Philadelphia, Philadelphia, Penn



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