

16th Sunday after Pentecost September 29, 2019

(Also St. Michael and All Angels) Proper 21(26) or 15th 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.*

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<https://salvationprosperity.net/is-the-story-of-the-rich-man-and-lazarus-luke-1619-31-a-warning-about-hell/>

Hymn of the Day

Lutheran Service Book (LSB) 708 The Lutheran Hymnal (TLH) 429

“Lord, Thee I love with all my heart”

Once again, a hymn limited to publication in Lutheran hymnals, eight of them.

Author, Schalling, Martin... When, in 1568, after the Elector Friedrich III., of the Palatinate, had adopted Calvinistic opinions as to order of service, &c, all the Lutheran clergy who would not conform were expelled, Schalling had to leave Amberg. But as Duke Ludwig, the son of the Elector, continued a Lutheran, he allowed Schalling to minister to the Lutherans at Vilseck, near Amberg. After Ludwig became Regent of the Oberpfalz he recalled Schalling to Amberg, in 1576, as court preacher and superintendent; and when, after his father's death, on Oct. 24, 1576, he became Elector of the Pfalz, he appointed Schalling as General-Superintendent of the Oberpfalz, and also court preacher at Heidelberg. But when the clergy of the Oberpfalz were pressed to sign the Formula of Concord, Schalling hesitated to subscribe, holding that it dealt too harshly with the followers of Melanchthon. For this action he was banished from the court at Heidelberg; and after being confined to his house at Amberg, from 1580 to March 1583, he was finally deprived of his offices... only one hymn by him is known, but that justly ranks among the classic hymns of Germany. It is:—**Herzlioh Lieb hab ich dich, O Herr...**” our Hymn of the Day.

- https://hymnary.org/person/Schaling_MM?tab=texts
- <https://www.youtube.com/watch?v=GK6TdX7QME4> Heirs of the Reformation: Treasures of the Singing Church © 2008 Concordia Publishing House
- <https://www.youtube.com/watch?v=PqVkuoQMEAE> From the book “Thirty-Three Hymn Descants and Melodies for Reformation”, [Concordia Publishing House Music](#)
- <https://www.cph.org/p-33785-lord-thee-i-love-with-all-my-heart.aspx> “Join a young girl and her family as they endure the trial of her terminal illness, trust in their Lord Jesus Christ in life and in death, and experience the joy and perfection of the world to come. The words of this cherished hymn and the gentle beauty of the colored pencil illustrations will touch readers of all ages as they reflect how God’s strength is made perfect in weakness.”

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
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O.T.— “Woe to those who...”

Psalm — “The LORD lifts up...”

Epistle — “The saying is trustworthy...” or “But godliness with contentment is great gain”

Gospel — *“neither will they be convinced if someone should rise from the dead.”*

Amos 6:1-7, Revised Common Lectionary (RCL), Jeremiah 32:1-3a, 6-15 or Amos 6:1a, 4-7 (Next week: Habakkuk 1:1-4; 2:1-4; RCL, Lamentations 1:1-6, 3:19-26 or Habakkuk 1:1-4; 2:1-4)

Amos 5 ends with a warning that Israel will be taken “beyond Damascus” into exile (5:27), and this warning is declared by “the Lord, whose name is the God of hosts.” The partial reading for our lectionary of Amos 6 which follows (6:1a, 4-7) ends just before a similar oath is made by God. Amos 6:8 reads,

The Lord God has sworn by himself (says the Lord, the God of hosts):

I abhor the pride of Jacob

and hate his strongholds;

and I will deliver up the city and all that is in it.

This judgment is declared not just upon the unjust, unfair, intolerable religious and social deviances of the Northern Kingdom (centered on the mountain of Samaria, cf. 6:1a), but against Jerusalem itself, the center of the Southern Kingdom, and seat of the Temple. Notice that both before and after the reading from Amos 6, God swears by God’s own name; what is contained within the “bookends” of the divine name (5:27 -- “the Lord [Yahweh], whose name is the God [Elohim] of hosts” and 6:8 -- The Lord God (Adonay Yahweh) has sworn by himself [says the Lord (Yahweh), the God (Elohim) of hosts]) is the core of Amos’ critique of all the religious and social elite, not just the “backsliding” Northern Kingdom and its idolatry, but the Southern Kingdom as well, with its injustice...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1869 [Karl Jacobson](#) Senior Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn.

Woe to Those at Ease in Zion

6 “Woe to those who are at ease in Zion,
and to those who feel secure on the mountain of Samaria,
the notable men of the first of the nations,
to whom the house of Israel comes!

² Pass over to Calneh, and see,
and from there go to Hamath the great;
then go down to Gath of the Philistines.

Are you better than these kingdoms?

Or is their territory greater than your territory,

³ O you who put far away the day of disaster
and bring near the seat of violence?

⁴ “Woe to those who lie on beds of ivory
and stretch themselves out on their couches,
and eat lambs from the flock

and calves from the midst of the stall,

⁵ who sing idle songs to the sound of the harp

and like David invent for themselves instruments of music,
⁶ who drink wine in bowls
 and anoint themselves with the finest oils,
 but are not grieved over the ruin of Joseph!
⁷ Therefore they shall now be the first of those who go into exile,
 and the revelry of those who stretch themselves out shall pass away.”

(Amos) passes judgment against the luxurious lives of the wealthy upper class in Israel: “I will tear down the winter house as well as the summer house; and the houses of ivory shall perish, and the great houses shall come to an end, says the LORD” (3:15).

Archaeology has shed some light on the setting that Amos describes. Excavations at Samaria (the capital of Israel) unearthed a large collection of carved ivories from the 8th century BCE, the time of Amos (cf. the “beds of ivory” in 6:4). Excavations at Tirzah (an earlier capital of Israel) found striking differences between the 10th century BCE and the 8th century. In the earlier time period, the houses of the town were of similar size to each other. By the 8th century BCE, there was a section of large houses, while the majority of the city had smaller, more cramped homes.

If we take Amos as our guide, it seems that while Israel’s upper class enjoyed many luxuries, they did so at the expense of the poor, who were in danger of being sold into slavery if they fell into debt (2:6).

And so, Amos chastises the rich, those who—like the rich man in the parable from Luke—ignore the plight of the poor: “Alas for those who are at ease in Zion, and for those who feel secure on Mount Samaria.” The judgment of God that he pronounces is on the rich people of the northern (Mount Samaria) and southern (Zion) kingdoms alike, those who “lie on beds of ivory, and lounge on their couches, and eat lambs from the flock and calves from the stall; who sing idle songs ... but are not grieved over the ruin of Joseph” (6:1, 4-6).

It is not completely clear what Amos means by “the ruin of Joseph.” “Joseph,” of course, is a name for the northern kingdom of Israel. Some scholars date this phrase to later in the 8th century, when Assyria threatened Israel. Given the context of the passage, though, it seems likely that “the ruin of Joseph” refers to the unjust economic conditions about which Amos was concerned, the “reign of violence” under which the majority of Israelites lived as they struggled to survive (6:3)...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=4171 [Kathryn M. Schifferdecker](#) Professor and Elva B. Lovell Chair of Old Testament, Luther Seminary, Saint Paul, Minn.

Psalm 146; RCL, Psalm 91:1-6, 14-16 or Psalm 146 (Psalm 62; RCL, Psalm 137 or Psalm 37:1-9)

“Psalm 146 is structurally simple, yet theologically profound.

Its genre is one of praise and it is part of the crescendo ending of the psalter. The psalm begins and ends with the same “Praise the LORD” or “Hallelujah,” providing an envelope called an “inclusio.” Inside this envelope are two doxologies surrounding two stanzas, giving a symmetrical shape to this prayer.

The first doxology is personal and enduring and better translated as “I will praise God with my whole self” instead of the standard “soul.” “Soul” provides a meaning of an inner devotion or that the “soul” is something other than the self. The prayer calls for us to involve our whole selves in the life-long act of praise to the LORD. It is a call to action...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2676 [Beth L. Tanner](#) Professor of Old Testament, New Brunswick Theological Seminary, New Brunswick, NJ

“This is a praise psalm. Indeed, they’re all praise psalms here at the end of the Psalter. Psalms 146-150 make up a sort of “praise collection” -- with the Hebrew root *halal* (“praise”) appearing 40 times in the last five psalms. Each of those five psalms begins and ends with the Hebrew “Hallelu-Jah” -- that is, with the exhortation to “Praise the Lord!”

Psalm 146 is, like the four psalms that follow, unrestrained in its exuberance. Generally speaking, praise psalms attend to the variety of reasons for such exuberance in the first place. Here in Psalm 146, the reasons are ample. Praise the Lord for creating sky, earth, and sea, and all that is in them and for keeping faith without ceasing (verse 6). Praise the Lord, too, for giving justice to the oppressed, food to the hungry, freedom to the imprisoned, and sight to the blind, not to mention a few other items, such as protecting strangers and supporting widows and orphans (verses 7-8). There’s a lot of praiseworthiness here. Simply put, the psalm gives credit where credit is due...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1955 [Hans Wiersma](#) Augsburg College, Minneapolis, MN

Put Not Your Trust in Princes

146 Praise the LORD!

Praise the LORD, O my soul!

² I will praise the LORD as long as I live;

I will sing praises to my God while I have my being.

³ Put not your trust in princes,

in a son of man, in whom there is no salvation.

⁴ When his breath departs, he returns to the earth;

on that very day his plans perish.

⁵ Blessed is he whose help is the God of Jacob,

whose hope is in the LORD his God,

⁶ who made heaven and earth,

the sea, and all that is in them,

who keeps faith forever;

⁷ who executes justice for the oppressed,

who gives food to the hungry.

The LORD sets the prisoners free;

⁸ the LORD opens the eyes of the blind.

The LORD lifts up those who are bowed down;

the LORD loves the righteous.

⁹The LORD watches over the sojourners;
he upholds the widow and the fatherless,
but the way of the wicked he brings to ruin.

¹⁰The LORD will reign forever,
your God, O Zion, to all generations.
Praise the LORD!

1 Timothy 3:1-13 or 1 Timothy 6:6-19; RCL, 1 Timothy 6:6-19 (2 Timothy 1:1-14; RCL, the same reading)

"If a church were to place an ad in a newspaper inviting applications for church leadership positions, what might it include? From visiting the board meetings of almost any modern church one might get the impression that successful businessmen make the best elders--after all, management is management. On the other hand, books that deal with leadership training often highlight the sense of calling, dependence on God and perseverance that we see in the great biblical characters--Moses, Jeremiah, Paul--to provide a model. Of course, these figures were powerful leaders, and there is much to be learned about leadership from them. But if the question is "Who is fit to lead in the church?" and this decision falls to other church leaders, then the place to begin is with the kind of concerns raised in 1 Timothy 3:1-13..." (Continued after the reading)

Qualifications for Overseers

³ The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. ² Therefore an overseer^[a] must be above reproach, the husband of one wife,^[b] sober-minded, self-controlled, respectable, hospitable, able to teach, ³ not a drunkard, not violent but gentle, not quarrelsome, not a lover of money. ⁴ He must manage his own household well, with all dignity keeping his children submissive, ⁵ for if someone does not know how to manage his own household, how will he care for God's church? ⁶ He must not be a recent convert, or he may become puffed up with conceit and fall into the condemnation of the devil. ⁷ Moreover, he must be well thought of by outsiders, so that he may not fall into disgrace, into a snare of the devil.

Qualifications for Deacons

⁸ Deacons likewise must be dignified, not double-tongued,^[c] not addicted to much wine, not greedy for dishonest gain. ⁹ They must hold the mystery of the faith with a clear conscience. ¹⁰ And let them also be tested first; then let them serve as deacons if they prove themselves blameless. ¹¹ Their wives likewise^[d] must be dignified, not slanderers, but sober-minded, faithful in all things. ¹² Let deacons each be the husband of one wife, managing their children and their own households well. ¹³ For those who serve well as deacons gain a good standing for themselves and also great confidence in the faith that is in Christ Jesus.

- a. [1 Timothy 3:2](#) Or *bishop*; Greek *episkopos*; similar term occurs in verse [1](#)
- b. [1 Timothy 3:2](#) Or *a man of one woman*; also verse [12](#)
- c. [1 Timothy 3:8](#) Or *devious in speech*
- d. [1 Timothy 3:11](#) Or *Wives likewise*, or *Women likewise*

“Who were the overseers and deacons? The term translated *overseer* in the NIV was first used outside the church to refer to supervisors of various sorts. As a description of one level of church leadership, it appears in Acts 20:28 and, again alongside "deacons," in Philippians 1:1. To judge from the account of Paul's farewell meeting with the elders (presbyters; compare 1 Tim 5:17) of Ephesus (Acts 20:17-38) and the instructions in Titus 1:6-7, the terms "overseer" and "elder" referred to the same office. Moreover, church leaders alluded to in Romans 12:8 ("leadership," "govern") and 1 Corinthians 12:28 ("those with gifts of administration") as well as in Ephesians 4:11, "pastors and teachers," would probably hold this office. Among the duties assigned to this office (though perhaps not exclusively) were preaching and teaching and generally leading or managing the church.

The office of deacons (which may have included women; see below on 3:11*) probably emerged as the church grew in size and the demands on the leadership required that certain functions be delegated. The table-waiting deacons of Acts 6:1-6 may have been prototypical of the office referred to here and in Philippians 1:1. Teaching and ruling are not specifically mentioned in connection with deacons; they were apparently subordinate to the overseers and generally charged with seeing to the fellowship's practical needs. Nevertheless, some deacons would have been active in preaching the gospel (Stephen and Philip show how widely the preaching ministry extended). Overseers: A Reputation Above Reproach (3:1-7)..."

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*"Qualities enumerated in verses 11-12 clarify the meaning of "blamelessness" still further. However, at verse 11 a new sentence begins, and Paul issues instructions that refer to either the wives of deacons (so NIV) or women deacons ("deaconesses"; NIV margin). It is difficult to be certain which meaning Paul intended. Those who favor the meaning wives point out that requirements concerning the women are surrounded by those related to deacons. Furthermore, "women" is too common a term to designate an office. In defense of the meaning "deaconesses" others explain that (1) the introductory phrase in the same way (NIV; one word in the original; see likewise, 3:8), which is characteristic of exhortation to distinct groups, (2) the exact replication of verse 8's sentence structure in verse 11 and (3) the dependence of each verse on the initial must verb of the passage, verse 2, make a reference to women deacons equally possible. The question remains open; but it is well to keep in mind that in the absence of a technical term ("deaconess"), a reference to "women" in a code listing requirements for the office of deacon would have sufficed to direct attention to those candidates who were in fact women (compare Rom 16:1)."

- <https://www.biblegateway.com/resources/commentaries/IVP-NT/1Tim/Leadership-Qualifications> " IVP New Testament Commentaries are made available by the generosity of [InterVarsity Press](#)."

Or

1 Timothy 6:6-19

“The lesson today skips over the extensive discussion of roles in the church and takes up (after a denunciation of those who teach false doctrine, revisiting a topic from the beginning of chapter 4) the question of discipleship and wealth.

The reading selects a sort of ethical inclusio, wherein the letter initiates the question of wealth in verses 6--10, then cites the grounds by which one may distinguish true faithfulness from false, then returns to the question of riches with specific instructions. The passage reminds disciples that a heartfelt profession of faith in God is incompatible with the longing for material abundance...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=731 [A.K.M. Adam](#) Tutor in New Testament, St. Stephen's House, Oxford University, Oxford, England, U. K.

⁶ But godliness with contentment is great gain, ⁷ for we brought nothing into the world, and^[a] we cannot take anything out of the world. ⁸ But if we have food and clothing, with these we will be content. ⁹ But those who desire to be rich fall into temptation, into a snare, into many senseless and harmful desires that plunge people into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs.

Fight the Good Fight of Faith

¹¹ But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. ¹² Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses. ¹³ I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before^[b] Pontius Pilate made the good confession, ¹⁴ to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, ¹⁵ which he will display at the proper time—he who is the blessed and only Sovereign, the King of kings and Lord of lords, ¹⁶ who alone has immortality, who dwells in unapproachable light, whom no one has ever seen or can see. To him be honor and eternal dominion. Amen.

¹⁷ As for the rich in this present age, charge them not to be haughty, nor to set their hopes on the uncertainty of riches, but on God, who richly provides us with everything to enjoy. ¹⁸ They are to do good, to be rich in good works, to be generous and ready to share, ¹⁹ thus storing up treasure for themselves as a good foundation for the future, so that they may take hold of that which is truly life.

- a. [1 Timothy 6:7](#) Greek *for*; some manuscripts insert [it is] *certain* [that]
- b. [1 Timothy 6:13](#) Or *in the time of*

“It is often noted that this passage from 1 Timothy contains one of the most misquoted lines in all of scripture, which is almost as often noted as it is misquoted.

The line we may often hear goes like this, “The love of money is the root of all evil,” which is sometimes reduced further to, “Money is the root of all evil.” Neither of which is, it seems, quite what Paul had in mind when he wrote to Timothy. This line comes in the midst of a broader exhortation Paul is making.

What Paul is urging Timothy to is contentment, and growth godliness, in contrast to the things which may stand in the ways of both—be it a love of controversy, “disputes about words,” and wrangling, all of which come just before our reading begins in verse 6. The point here isn’t that money in itself is only and always evil, or that the **having** of wealth produces only sin. Rather, Paul is urging contentment with what is God-given, and cautioning that if one loves wealth and gain, one can find oneself in danger.

The NRSV translation (among others) gets at this by emphasizing two “indefinites” in what Paul actually says. The NRSV of 1 Timothy 6:10 says, “For the love of money is **a** root of all **kinds** of evil ...” Those little words “a” and “kinds” are important, because they shift what is expressed away from absolutes. The difference between “the” root and “a” root is wider than a country mile; there are other roots for evil out there, make no mistake. And, more, that money is a root of all “kinds” of evil makes it clear that evil isn’t to be taken as capital “E” evil; there are evils that abound from **loving** money. One of the dangers, it seems to me, of absolutes is that they blind us to so many nuances and subtleties—which then limit our application and proclamation of the text. That is why it is important to make note of the common misquotation or misapplication of this line...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=4196 [Karl Jacobson](#) Senior Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn.

Luke 16:19-31; RCL, the same reading (Luke 17:1-10; RCL, Luke 17:5-10)

“A reversal at the outset of the story is that the beggar is given a name and the rich man is not. That single fact ought to alert us that the story we are about to hear is going have surprises in it...”

- <https://www.holytextures.com/2013/09/luke-16-19-31-year-c-pentecost-september-25-october-1-proper-21-ordinary-26.html>
David Ewart, United Church of Canada minister, Vancouver, BC Canada

“The Holy Gospel according to St. Luke, the 16th Chapter”

The Rich Man and Lazarus

¹⁹ “There was a rich man who was clothed in purple and fine linen and who feasted sumptuously every day. ²⁰ And at his gate was laid a poor man named Lazarus, covered with sores, ²¹ who desired to be fed with what fell from the rich man's table. Moreover, even the dogs came and licked his sores. ²² The poor man died and was carried by the angels to Abraham's side.^[a] The rich man also died and was buried, ²³ and in Hades, being in torment, he lifted up his eyes and

saw Abraham far off and Lazarus at his side. ²⁴ And he called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the end of his finger in water and cool my tongue, for I am in anguish in this flame.' ²⁵ But Abraham said, 'Child, remember that you in your lifetime received your good things, and Lazarus in like manner bad things; but now he is comforted here, and you are in anguish. ²⁶ And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' ²⁷ And he said, 'Then I beg you, father, to send him to my father's house— ²⁸ for I have five brothers—so that he may warn them, lest they also come into this place of torment.' ²⁹ But Abraham said, 'They have Moses and the Prophets; let them hear them.' ³⁰ And he said, 'No, father Abraham, but if someone goes to them from the dead, they will repent.' ³¹ He said to him, 'If they do not hear Moses and the Prophets, neither will they be convinced if someone should rise from the dead.'"

a. [Luke 16:22](#) Greek *bosom*; also verse [23](#)

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

:Following the parable of the son who wasted his wealth at the end of chapter 15, chapter 16 addresses the faithful use of wealth in service to God. As I noted last week, both v. 1 and v. 19 begin with, "There was a certain rich man" Jesus is addressing the disciples in the first part of this chapter; but at v. 14, it is the Pharisees, who are described as lovers of money, who sneer or mock Jesus. The literally meaning of the Greek word is "to turn up the nose against."

NARRATION (vv. 19-23)

"There was a certain rich man" is a phrase that begins both this parable and the one from last week (see 16:1). The thought strikes me that in both parables, the "heroes" are the unlikely ones: the dishonest steward and the poor, starving, sick Lazarus

In the narration, the contrast between the two characters is emphasized by a number of stated or assumed contrasts.

The first word in a Greek sentence is a position of stress, as is the last word in a phrase.

The first word in v. 19 is *anthropos* = "a person"

The first word in v. 20 is *ptochos* = "poor"

Perhaps "the poor" were not considered "people".

The last word in the phrase is *plousios* = "rich"

The last word in the phrase is "Lazarus" = a name meaning "God helps"...

Some (exaggerated?) contrasts

The rich man is clothed in purple and fine linen

Lazarus is covered with sores or ulcers

The rich man "splendidly celebrates every day" (my trans.)

Lazarus desires to eat what falls from the table, (but can't).

The word for "eat" (*chortazo*) is a crude form of eating, frequently used of animals, especially cattle. It is related to *chortos* = "grass, hay." In addition, Culpepper (*Luke*, NIB) notes: "At a feast, bread was used to wipe the grease from one's hands and then was thrown under the table (cf. Mk 7:28)" [p. 316]. It is likely that the dogs ate the scraps that fell under the table...

We can assume that the rich man reclined at the table to eat -- the normal festive posture.

Lazarus, literally, "had been thrown before the gate." The passive of the verb would imply that he didn't get there by his own power. He was tossed there by others. He doesn't even have the strength to shoo away the dogs who lick his sores. Another possible irony of this, is that the dogs are more aware of his sores than the rich man. Johnson (*Luke*) notes that "things associated with dogs were unclean, so this is another sign of the man's outcast condition (see Exodus 23:31; 1 Kgs 21:19, 24; LXX Ps 21:16; Matt 15:26-27; Mark 7:27-28)" [p. 252].

Green (*The Gospel of Luke*) comments about names... the fact that this poor, crippled man has a name at all is highly significant. The poor man's only claim to status is that he is named in the story; this alone raises the hope that there is more to his story than that of being subhuman. The wealthy man, on the other hand, has no name; perhaps this is Jesus' way of inviting his money-loving listeners to provide their own! [p. 606]

After their deaths there continue to be contrasts:

Lazarus is "carried away by the angels"

The rich man is buried.

Lazarus is brought to "the bosom of Abraham"

The rich man is in Hades.

Being at the "bosom of" is used in John to indicate the close relationship between Jesus and the Father (1:18 -- NRSV uses "heart") and between Jesus and the beloved disciple (13:23) where it also denotes an honored position at a banquet. I think that this phrase not only denotes a contrast in places (bosom vs. Hades), but also in fates, e.g., honored, hugged (perhaps) vs. the "torment/torture" of the rich man.

"Hades" is a word that comes from Greek mythology that originally referred to the god of the lower world (in Roman mythology: "Pluto"). Later, it came to refer to the place of the dead (like *she'ol* in Hebrew). However, Luke's use of the word is in contrast to "heaven" (10:15) and to "Abraham's bosom" (16:23), suggesting that it is a place where only **some** of the dead may go -- or a particular part of *she'ol* which is divided by the deep chasm...

- <http://www.crossmarks.com/brian/luke16x19.htm> Brian P. Stoffregen, Faith Lutheran Church, Yuma, AZ



- *Agnus Day* appears with the permission of <https://www.agnusday.org/>



<https://kkdiocese.net/popes-lenten-message-focuses-on-rich-man-lazarus/>

“Nothing quite like a sermon about a rich guy going to hell just before the fall Stewardship campaign kicks off, is there? Seriously, though, the clarity of today's Gospel reading offers a stark contrast to the ambiguous, even confusing lection of last week. But what, precisely, is this passage clear about?...

It seems to me that part of what is at stake in Jesus' parable is the link between our wellbeing and that of others. If we cannot feel compassion for others we have lost something that is deeply and genuinely human. In time, the wealth that has numbed us to the need of our neighbor deludes us into imagining that we ourselves have no need, are sufficient unto ourselves, and can easily substitute hard work and a little luck for grace and mercy. At that point, we are, indeed, lost.

But I think the reverse is also true -- that as we become more responsive to the hurts, hopes, and needs of others we become more acutely aware of our own humanity, of our own longings and insufficiency and thereby can appreciate God's offer of manifest grace in Christ, the one who took on our need, our humanity, our lot and our life, all in order to show us God's profound love for each and all of us.

We, too, have the law and the prophets to direct us to care for the needs of our neighbor. Yet deep down I suspect that when confronted by the One who was put to death for our sins and raised for our justification we might just be cajoled from our numbness and drawn back into relationship with both God and each other. At least I hope so. Or, maybe I should say, I trust God to make it so.

- <http://www.workingpreacher.org/craft.aspx?post=1516> David Lose, senior pastor of Mount Olivet Lutheran Church in Minneapolis