

18th Sunday after Pentecost October 13, 2019

Proper 23(28) or 17th 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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- ✦ **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
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- ✦ **Tuesdays at 1:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
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<https://www.holytextures.com/2010/09/luke-17-11-19-year-c-pentecost-october-9-october-15-proper-23-ordinary-time-28-sermon.html>

Hymn of the Day

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

“Your hand, O Lord, Your holy name”

“Edward Hayes Plumptre, was born in London, Aug. 6, 1821, and died at the Deanery, Wells, Feb. 1, 1891... On taking Holy Orders in 1846 he rapidly attained to a foremost position as a Theologian and Preacher. His appointments have been important and influential...

Dean Plumptre's literary productions have been very numerous and important, and embrace the classics, history, divinity, biblical criticism, biography, and poetry... As a writer of sacred poetry he ranks very high. His 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 (1907), 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...

Thy hand, O God, has guided. *Church Defence*. Included in the 1889 *Supplemental Hymns to Hymns Ancient & Modern* The closing line of each stanza, "One Church, one Faith, one Lord," comes in with fine effect.

-- John Julian, *Dictionary of Hymnology* (1907)"

This hymn is sung to 15 different melodies. The two most popular in use are **St Matthew** in 24 hymnals and **St Michaels** in 8 hymnals. **Kingsfold**, used in the LSB, is one of 11 others used only in a particular hymnal. The **Kingsfold** melody is quite popular, appearing in over 1100 hymnals. It is used in LSB (699) for the hymn, **“I heard the voice of Jesus say, “Come unto Me and rest”**.

- https://hymnary.org/text/thine_arm_o_lord_in_days_of_old
- <https://www.youtube.com/watch?v=9MKqfHLVwvI>
Organist is Mark Peters. The prelude for hymn 846 in LSB is from Organ Prelude Edition, Vol. 2.
- <https://www.youtube.com/watch?v=NfVv2DMVI8o> [Rodney Jantzi](#)
Played on a Dominion Reed Organ, made in Bowmanville, Ontario Canada after the turn of the century.
- <https://www.youtube.com/watch?v=L0VmpNq4IDg> “played by Michael T.C. Hey, Assistant Director of Music at Saint Patrick's Cathedral in Manhattan. www.michaelhey.com

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.– “For where you go I will go”

Psalms – “I will give thanks to the **LORD**”

Epistle – “the Lord will give you understanding in everything”

Gospel – “and he fell on his face at Jesus' feet, giving him thanks”

Ruth 1:1-19a; Revised Common Lectionary (RCL), Jeremiah 29:1, 4-7 or 2 Kings 5:1-3, 7-15c (Next week: Genesis 32:22-30; RCL, Jeremiah 31:27-34 or Genesis 32:22-31)

“There is so much gone wrong in the first chapter of Ruth that I would consider Naomi to be the female version of Job; except that while Job’s many afflictions happen quickly, Naomi’s just pile up slowly and relentlessly. I’m not sure which is worse.

It’s interesting reading through commentaries on the book of Ruth, as commentaries struggle to find application for sermons. There are all sorts of law lessons to be found: I’ve run across paragraphs against the dangers of marrying outside the faith, the importance of family loyalty and the need to trust in God even when the going gets tough. That’s not necessarily bad stuff, but I think it’s missing the point of the book. It’s a little bit like reading through the Christmas story and then saying the lesson is that you should keep your stable tidy and be nice to women who are in labor.

The point of the book of Ruth is that, however unlikely it may be, this woman from Moab is an ancestor of Jesus. Not only that, but she is numbered among God’s holy people. Or to put it another way, the Lord is always faithful to His promise to gather in His people from all nations. They are often not the people you might expect or whom you would choose. Here, He brings a Moabite woman in. In the New Testament lesson, the Lord gathers in a Samaritan—and a leper at that...”

- http://goodshepherdboise.org/content/e107_files/public/08_ruth_11-19a1310.13.pdf Pastor Tim Pauls, Good Shepherd Lutheran Church + Boise, Idaho

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. ² The 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. ³ But Elimelech, the husband of Naomi, died, and she was left with her two sons. ⁴ These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, ⁵ and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

Ruth's Loyalty to Naomi

⁶ Then 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. ⁷ So 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. ⁸ But 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. ⁹ The 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. ¹⁰ And they said to her, “No, we will return with you to your people.” ¹¹ But 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? ¹² Turn 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, ¹³ would 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.” ¹⁴ Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her.

¹⁵ And she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” ¹⁶ But 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. ¹⁷ Where 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.” ¹⁸ And when Naomi saw that she was determined to go with her, she said no more.

Naomi and Ruth Return

¹⁹ So 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?”*

This week, we have as our text the first chapter of the book of Ruth, which gives us a good taste of the whole story, but just a taste.

Don't be afraid this week to spend a good amount of time just re-telling the story of this beautiful little treasure of a book.

Just to set this in context, we've come from Israel standing on the edge of the Promised Land last week to the time of the Judges this week. "In the days when the judges ruled..." (Ruth 1:1) refers to the stories in the book of Judges, of course, when Israel was by turns faithful to God and unfaithful.

God regularly raises up "judges" -- military and political leaders -- to save Israel from their enemies, but they fall back into mayhem every time. The book of Judges, which comes right before Ruth, ends with inter-tribal conflict and these ominous words: "In those days there was no king in Israel; all the people did what was right in their own eyes" (Judges 21:25).

Doing "what was right in their own eyes" is a direct denial of the Law given to Israel... The Law is given to promote life, life with God and life in community. Israel, in the book of Judges, fails to fulfill that Law and so falls into chaos.

In this context, we get the book of Ruth, which is a tale about belonging, about blessing, about faithful love (in Hebrew, *hesed*), God's faithfulness, incarnated in human beings..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1108 *Kathryn M. Schifferdecker* Professor and Elva B. Lovell Chair of Old Testament, Luther Seminary, Saint Paul, Minn.

Psalm 111; RCL, Psalm 66:1-12 or Psalm 111 (*Psalm 121; RCL, Psalm 119:97-104 or Psalm 121*)

“This article uses the Hebrew (Masoretic) [Psalms numbering](#). Psalm 111 in Septuagint/Vulgate numbering would correspond to [Psalm 112](#) in Hebrew numbering.

Psalm 111 is the 111th [psalm](#) of the [biblical Book of Psalms](#). In the Greek [Septuagint](#) version of the bible, and in its Latin translation in the [Vulgate](#), this psalm is **Psalm 110** in a slightly different numbering system.

Psalm 111, [112](#) and [119](#) are the only Psalms that are [acrostic](#) by phrase in the Bible;^[1] that is, each 7-9 syllable phrase begins with each letter of the Hebrew alphabet in order...

Judaism - Verse 4-5 are found in the repetition of the Amidah* during Rosh Hashanah. Verse 10 is recited upon awakening following Modeh Ani** and handwashing.

New Testament Verse 9a is quoted in Luke 1:68, Verse 9c is quoted in Luke 1:49”

*The **Amidah** ([Hebrew](#): תפילת העמידה, *Tefilat HaAmidah*, "The Standing Prayer"), also called the *Shemoneh Esreh* (שמנה עשרה), is the central prayer of the [Jewish liturgy](#)... Observant Jews recite the Amidah at each of three [prayer services](#) in a typical weekday: morning, afternoon, and evening... The typical weekday Amidah actually consists of nineteen blessings, though it originally had eighteen (hence the alternative name *Shemoneh Esreh*, meaning "Eighteen"). When the Amidah is modified for specific prayers or occasions, the first three blessings and the last three remain constant, framing the Amidah used in each service, while the middle thirteen blessings are replaced by blessings (usually just one) specific to the occasion.

The prayer is recited standing with feet firmly together, and preferably while facing [Jerusalem](#). In Orthodox public worship, the Amidah is usually first prayed silently by the congregation and is then repeated aloud by the [chazzan](#) (reader); it is not repeated in the [Maariv](#) prayer. The repetition's original purpose was to give illiterate members of the congregation a chance to participate in the collective prayer by answering "[Amen](#)"....

** **Modeh Ani** ([Hebrew](#): מודה אני; "I give thanks") is a [Jewish prayer](#) that observant Jews recite daily upon waking, while still in bed.” I give thanks before you, King living and eternal, for You have returned within me my soul with compassion; abundant is Your faithfulness!”

- https://en.wikipedia.org/wiki/Psalm_111

Great Are the LORD's Works

111 Praise the **LORD**!

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!

“Hebrew poetry follows different forms (parallelism, dirges, acrostics, etc.), as does poetry in the English language (sonnet, narrative, epic, free verse, etc.). This poem follows the acrostic model in which each line begins with the next letter of the Hebrew alphabet. That is obviously a rigorous discipline—especially so in the case of this psalm, which has 22 short lines to accommodate the 22 characters of the Hebrew alphabet

The first line of the poem, “Praise Yahweh,” is not included in the 22 acrostic lines...

This psalm is a hymn of praise to Yahweh for the wondrous works which he has created.

Both Psalms 111 and 112 begin with “Praise Yahweh.” Both are 22 line acrostic poems. The last verse of Psalm 111 says, “The fear of Yahweh is the beginning of wisdom.” Psalm 112 takes up that theme with “Blessed is the man who fears Yahweh” (112:1). The two psalms were apparently written as a pair, and may have been sung that way in Jewish worship—just as we sing two verses of a hymn that follow the same form and meter.”

- <https://www.sermonwriter.com/psalm-111-commentary/>
Richard Niell Donovan, Copyright 2017 [Read the entire article for a detailed discussion of the words and verses.](#)

“King David had such a heart for Yahweh. Every Christian should read the Bible every day. Going to church but not reading your Bible is a waste of time. Learn all about the Hebrew Roots of Yeshua by learning the Torah. I continue to do live readings of the Psalms on my channel. As believers we are to pray, praise, proclaim, read, repent and submit daily” [Listen to Paul Nison as he reads and comments on Psalm 111. See If you agree with his comment on verse 8.](#)

- <http://torahlifeministries.org/portfolio-post/psalm-111/>

2 Timothy 2:1-13; RCL, 2 Timothy 2:8-15 (2 Timothy 3:14-4:5; RCL, the same reading)

If Timothy hasn't yet figured out that success in his ministry isn't predicated on his creativity and insight, this part of the letter might fix that.

So far, the letter has exhorted Timothy to learn from Paul's example in suffering (see the [commentary on last Sunday's reading](#)), from others in their faithfulness or lack of it (see 2 Timothy 1:15-18), and from common examples of people who practice single-minded commitment, discipline, and hard work (see 2 Timothy 2:1-7)...

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=1835 [Matt Skinner](#) Professor of New Testament, Luther Seminary, St. Paul, Minn.

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

A Worker Approved by God

¹⁴ Remind them of these things, and charge them before God^[b] not to quarrel about words, which does no good, but only ruins the hearers.¹⁵ Do your best to present yourself to God as one approved,^[c] a worker who has no need to be ashamed, rightly handling the word of truth.

- b. [2 Timothy 2:14](#) Some manuscripts the Lord
- c. [2 Timothy 2:15](#) That is, one approved after being tested

“Now if anyone had a right to be worried and fearful it was Paul himself. He had been beaten and arrested and run out of towns many times over his apostolic career. And now as he

writes this letter to Timothy, Paul once again finds himself under arrest and in prison. Only this time, Paul knows he isn't going to get out. The heat had intensified, the pressure had increased, and now Paul is in prison, in Rome, in the mid-60s, when Nero is the emperor, and Nero is going a little crazy. Paul isn't going to make it out of this one, and he knows it. This is Paul's farewell letter in the New Testament. He has run his race, he has fought the good fight, and now he knows he has only a matter of months, if that, before he is executed. Which did happen...

Paul had left Timothy in Ephesus, to oversee the church there, as his apostolic representative. But Paul knew Timothy; he knew his strengths and weaknesses. Paul had taken him under his wing when Timothy was a young man. Timothy had traveled with Paul on his missionary journeys, and Paul had dispatched Timothy on various tasks over the years. And Timothy had proved faithful. But Paul knew Timothy's personality and that he could be a little timid and fearful at times. So in this letter Paul sets to strengthening Timothy for what lies ahead, when Paul will no longer be around and the increasing persecution across the Roman Empire could cause Timothy to weaken...

So Paul writes to Timothy to be fortified for the fight. He says, "You then, my child, be strengthened." He tells Timothy, "Share in suffering as a good soldier of Christ Jesus." He tells Timothy to be like a disciplined athlete and a hard-working farmer.

Well, fine. All well and good. But is that it? Buck up, keep a stiff upper lip, be a man? Is just giving Timothy advice and telling him to rely on his own inner resolve going to be enough? No. Not for Timothy and not for you either. You need more than that. And so Paul gives Timothy, and us, more than that. Much more.

"You then, my child, be strengthened by the grace that is in Christ Jesus." That's where you'll find your strength..."

➤ <https://steadfastlutherans.org/2016/10/remember-jesus-christ-sermon-2-timothy-21-13-pr-charles-henrickson/>
Rev. Charles Henrickson currently serves at St Matthew Lutheran Church in Bonne Terre, Missouri

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

"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 the reading)

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

Jesus Cleanses Ten Lepers

¹¹ On the way to Jerusalem he was passing along between Samaria and Galilee.

¹² And as he entered a village, he was met by ten lepers,^[a] who stood at a distance

¹³ and lifted up their voices, saying, "Jesus, Master, have mercy on us." ¹⁴ When he saw them he said to them, **"Go and show yourselves to the priests."** And as they went they were cleansed. ¹⁵ Then one of them, when he saw that he was healed,

turned back, praising God with a loud voice;¹⁶ and he fell on his face at Jesus' feet, giving him thanks. Now he was a Samaritan.¹⁷ Then Jesus answered, *“Were not ten cleansed? Where are the nine?”*¹⁸ *“Was no one found to return and give praise to God except this foreigner?”*¹⁹ And he said to him, *“Rise and go your way; your faith has made you well.”*^[b]

- a. [Luke 17:12](#) *Leprosy* was a term for several skin diseases; see [Leviticus 13](#)
- b. [Luke 17:19](#) Or *has saved you*

Cross references:

1. [Luke 17:11](#) : [See ch. 9:51](#)
2. [Luke 17:11](#) : [\[John 4:3, 4\]](#); [See Matt. 19:1](#)
3. [Luke 17:12](#) : [See Lev. 13:45, 46](#)
4. [Luke 17:14](#) : [ch. 5:14](#); [Lev. 13:2–14:32](#); [Matt. 8:4](#)
5. [Luke 17:15](#) : [See ch. 13:13](#)
6. [Luke 17:16](#) : [ch. 5:12](#); [Num. 16:22](#); [\[Matt. 26:39\]](#)
7. [Luke 17:16](#) : [See Matt. 10:5](#)
8. [Luke 17:17](#) : [ver. 12](#)
9. [Luke 17:18](#) : [See John 9:24](#)
10. [Luke 17:18](#) : [Isa. 66:5](#)
11. [Luke 17:19](#) : [See Mark 10:52](#)
12. [Luke 17:19](#) : [See Mark 10:52](#)

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

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...* (continued after the cartoon)



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

“Taken together, these details orient us to the possibility that Jesus instructs his followers -- then and now -- that faith is not a matter of believing only, but also of seeing. All the lepers were healed; one, however, saw, noticed, let what happened sink in...and it made all the difference.

***Because he sees** what has happened, **the leper recognizes Jesus**, his reign and his power.

***Because he sees** what has happened, **the leper has something for which to be thankful**, praising God with a loud voice.

***Because he sees** what has happened, **the leper changes direction**, veering from his course toward a priest to first return to Jesus...

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*.

What is true stewardship, worship, and Christian living? It is the tenth leper turning back. For now as then, seeing makes all the difference.”

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=783 David Lose Senior Pastor, Mount Olivet Lutheran Church, Minneapolis, Minn.

Lutheran
Living the ^ Lectionary