

Eighth Sunday after Pentecost, Proper 10 July 10, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

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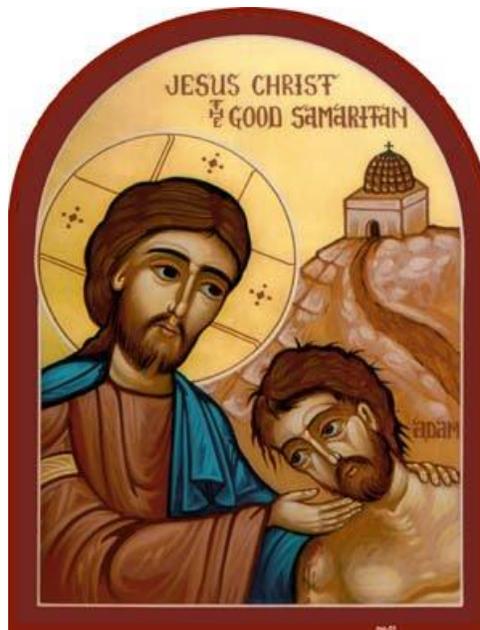
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**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

July 7, 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 at the home of Robert Russo, a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)



<http://steadfastlutherans.org/2013/07/the-lawyer-and-the-good-samaritan-sermon-on-luke-1025-37-by-pr-charles-henrickson/>

Hymn of the Day

Lutheran Service Book (LSB) 845 The Lutheran Hymnal (TLH) Not listed

“Where charity and love prevail”

<https://www.youtube.com/watch?v=VtAowlkQOxg> Hymn introduction on Twenty Fourth by Melvin Rotermund. Verse six setting by Henry Gerike. Hymn of the day for the Eighth Sunday of Pentecost (Proper 10). Mark Peters playing the Buck pipe organ, Immanuel Lutheran Church, Leland, MI.

<https://www.youtube.com/watch?v=4Yv0HnjEV8U> Geneva Presbyterian Church, Laguna Hills, CA

<https://www.youtube.com/watch?v=U8ZuZFHh51g> A piano improv by Dennis Strach III

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Leviticus (18:1-5) 19:9-18; RCL, Amos 7:7-17 or Psalm 82 (Next Week: Gen 18:1-10a (10b-14); RCL Amos 8:1-12 or Psalm 52)

Unlawful Sexual Relations

18 And the LORD spoke to Moses, saying, ²“Speak to the people of Israel and say to them, I am the LORD your God. ³You shall not do as they do in the land of Egypt, where you lived, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes. ⁴You shall follow my rules^[a] and keep my statutes and walk in them. I am the LORD your God. ⁵You shall therefore keep my statutes and my rules; if a person does them, he shall live by them: I am the LORD....

- a. [Leviticus 18:4](#) Or *my just decrees*; also verse [5](#)

Leviticus 18: 6-30 details the “Unlawful Sexual Relations” and ends with verse 30, “So keep my charge never to practice any of these abominable customs that were practiced before you, and never to make yourselves unclean by them: I am the LORD your God.” Chapter 19:1-8 is titled “The Lord is Holy”

Love Your Neighbor as Yourself

⁹“When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. ¹⁰And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.

¹¹“You shall not steal; you shall not deal falsely; you shall not lie to one another.

¹²You shall not swear by my name falsely, and so profane the name of your God: I am the LORD.

¹³“You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning. ¹⁴You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God: I am the LORD.

¹⁵“You shall do no injustice in court. You shall not be partial to the poor or defer to the great, but in righteousness shall you judge your neighbor. ¹⁶You shall not go around as a slanderer among your people, and you shall not stand up against the life^[a] of your neighbor: I am the LORD.

¹⁷“You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him. ¹⁸You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.

“...God is, thus, shown to be at the heart of the laws of the Torah. Indeed, it is the very character of Yahweh that provides the grounding for the ethical behavior of the community. The oft-repeated command, "You shall be holy, for I the LORD am holy" (Leviticus 11:44, 45; 20:7, 26; 21:8; cf. 22:32), does double-duty, implicitly naming God as the enforcer of these laws and also inextricably linking the quotidian details of the people's daily lives with God's own nature. Notice also the number of times one finds the divine assertion, "I am the LORD," echoing throughout verses 9-18 (verses 10, 12, 14, 16, 18). The connection of the law with the character of God thus marks daily human interaction as sacred. The way one treats one's neighbor is, thus, an act of devotion to God, and more than that serves to align the human realm with God's vision for creation.

The laws of Leviticus 19:9-18 enjoin the people to be honest in all their dealings with one another, in financial dealings, in the courts, and in the fields so that they might create a community in which people can be trusted, in which laws are not just empty words, and everyone can live in safety. Interestingly, the language of these laws undergoes a gradual shift throughout these verses. It begins by identifying each of the particular groups to which the people are to respond ethically--the day laborer, the poor, the blind--interspersed with the more general term "neighbor" but by verse 18 the language of "neighbor" dominates.

Indeed, in the final verse of the unit, one finds "neighbor" no longer connected with those that might be considered "other"--those who are in any way not "like" the dominant group--but with one's own family: "You shall not hate anyone of your kin; you shall reprove your neighbor or you will incur guilt yourself. You shall not take vengeance or bear a grudge against any of your people, but you shall love your neighbor as yourself: I am the LORD" (verse 18). "Neighbor" is now identified as those who are kin and are part of the whole of God's "people."...

https://www.workingpreacher.org/preaching.aspx?commentary_id=890 [Callie Plunket-Brewton](#) is an instructor in Hebrew Bible at the University of North Alabama. She is a chaplain for the Episcopal Campus Ministries in Florence, Alabama.

Psalm 41; RCL, Deuteronomy 30:9-14 or Psalm 25:1-10 (Psalm 27:(1-6)7-14; RCL Genesis 18:1-10a or Psalm 15)

O LORD, Be Gracious to Me To the choirmaster. A Psalm of David.

41 Blessed is the one who considers the poor!^[a]

In the day of trouble the LORD delivers him;
² the LORD protects him and keeps him alive;
 he is called blessed in the land;
 you do not give him up to the will of his enemies.

³ The LORD sustains him on his sickbed;
 in his illness you restore him to full health.^[b]

⁴ As for me, I said, "O LORD, be gracious to me;

heal me,^[c] for I have sinned against you!"

⁵ My enemies say of me in malice,
 "When will he die, and his name perish?"

⁶ And when one comes to see me, he utters empty words,

while his heart gathers iniquity;

when he goes out, he tells it abroad.

⁷

All who hate me whisper together about me;
 they imagine the worst for me.^[d]

⁸ They say, "A deadly thing is poured out^[e]
 on him;

he will not rise again from where he lies."

⁹ Even my close friend in whom I trusted,
 who ate my bread, has lifted his heel
 against me.

¹⁰ But you, O LORD, be gracious to me,
 and raise me up, that I may repay them!

¹¹ By this I know that you delight in me:
 my enemy will not shout in triumph over me.

¹² But you have upheld me because of my integrity,
 and set me in your presence forever.

¹³ Blessed be the LORD, the God of Israel,
 from everlasting to everlasting!
 Amen and Amen.

- a. [Psalm 41:1](#) Or *weak*
- b. [Psalm 41:3](#) Hebrew *you turn all his bed*
- c. [Psalm 41:4](#) Hebrew *my soul*
- d. [Psalm 41:7](#) Or *they devise evil against me*
- e. [Psalm 41:8](#) Or *has fastened*

<http://www.americanpresbyterianchurch.org/?p=3006> is an extensive commentary by Charles Butler, a teaching elder of the American Presbyterian Church. See what you think of his comments. For the "Easy English" version go to <http://www.easyenglish.info/psalms/psalm041-taw.htm...>

"David was ill. He tells us this in verse 4. He says it is because he had broken God's rules. We think that this was when he sent Uriah to die, so that he might marry Uriah's wife. The story is in 2 Samuel 11:6-17.

When David was ill, many people came to visit him. David thought that they were his friends. They were not. They were looking for bad things to say about David. They wanted him to die so that there would be a new king. The new king would be Absalom, one of David's sons. You will find the story in 2 Samuel 15-18.

One of David's visitors was his best friend. This is in verse 9. We do not know who the "best friend" was, but we do know that he was an unkind friend. Like the other visitors, he only came to find bad things to say about David.

Jesus repeated verse 9 just before he died. Our translation is from the Hebrew Bible. This is the Bible that the Jews still use. But 200 years before Jesus came to the earth they made another translation. It was in Greek. This was the Bible Jesus used in John 13:18. That is why the words are not the same. The unkind friend that Jesus had was Judas.

But there was also a good visitor. It was the LORD God. The psalm makes him sound like a nurse that made David well again. This was the Jews' way of saying that God helped David. "

Colossians 1:1-14 (*Colossians 1:21-29; RCL Colossians 1:15-28*) July will complete 4 readings from Colossians.

Greeting

1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother,

²To the saints and faithful brothers^[a] in Christ at Colossae:

Grace to you and peace from God our Father.

Thanksgiving and Prayer

³We always thank God, the Father of our Lord Jesus Christ, when we pray for you, ⁴since we heard of your faith in Christ Jesus and of the love that you have for all the saints, ⁵because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, ⁶which has come to you, as indeed in the whole world it is bearing fruit and increasing—as it also does among you, since the day you heard it and understood the grace of God in truth, ⁷just as you learned it from Epaphras our beloved fellow servant.^[b] He is a faithful minister of Christ on your^[c] behalf ⁸and has made known to us your love in the Spirit.

⁹And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, ¹⁰so as to walk in a manner worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God. ¹¹May you be strengthened with all power, according to his glorious might, for all endurance and patience with joy, ¹²giving thanks^[d] to the Father, who has qualified you^[e] to share in the inheritance of the saints in light. ¹³He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.

- a. [Colossians 1:2](#) Or *brothers and sisters*. The plural Greek word *adelphoi* (translated “brothers”) refers to siblings in a family. In New Testament usage, depending on the context, *adelphoi* may refer either to men or to both men and women who are siblings (brothers and sisters) in God's family, the church
- b. [Colossians 1:7](#) Greek *fellow bondservant*
- c. [Colossians 1:7](#) Some manuscripts *our*
- d. [Colossians 1:12](#) Or *patience, with joy giving thanks*

- e. [Colossians 1:12](#) Some manuscripts *us*

“This text seemingly consists of the rather mundane opening of Paul’s letter to Christians living in the town of Colossae.

There is more at work in the text, however, than one might gather from an initial, cursory reading...

From the opening of the letter onward the author is seeking to assure the letter’s recipients that they already are in a relationship with God in which they have fully experienced the gifts of divine salvation so that they are being divinely empowered to live God pleasing lives through their moral character and conduct.

Indeed, the recipients’ self-identity is already being shaped in the second verse of the letter as the author identifies them as holy and faithful brothers and sisters in Christ (an identity not fully conveyed in some English translations such as the NRSV). Having a holy familial identity means that God has claimed them to be God’s children and so they conduct their lives in ways that reflect their God-claimed reality; faithful entails steadfast service to God as is modeled by such faithful servants as Epaphras (1:7), Tychicus (4:7), and Onesimus (4:9)...

Colossians 1:3-8, a single protracted sentence in Greek, presents the letter’s opening thanksgiving in which the author thanks God as he regularly prays for the recipients even though he has never met them directly but knows of them through Epaphras from whom they have learned the gospel (1:7-8). In fact he does not just know about them, he especially knows of their faith and love which is grounded in the hope stored up for them in heaven (1:4-5)...

In 1:9-14 the author continues to instill in the recipients an understanding that they have already received what they truly need from the very first time they heard the gospel. The author’s prayer for them in 1:9 does not mean that they are somehow lacking in knowledge of God’s will. Rather building on what he has already said about their bearing-fruit and growing as a result of the gospel and the understanding of God’s grace it brings (1:6), the author is directly connecting the reality that the gospel has created in their lives with the way they now conduct their lives on a daily basis. Knowledge of God’s will, then, does not involve some secret understanding imparted only to a few privileged initiates...

Thus in the letter’s opening the author of Colossians has anchored the audience’s past, present, and future in God’s salvific activity in Christ. We are no longer imprisoned in darkness. We now experience the liberating effect of forgiveness as well as understand and enact God’s will through our conduct. We have been promised a future inheritance that already exists for us in heaven because we have been made God’s holy people.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=1737

Richard Carlson Professor of New Testament ***Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.***

“The Holy Gospel according to St. Luke, the 10th Chapter

“Glory to You, O Lord”

Luke 10:25-37 (Luke 10:38-42)

The Parable of the Good Samaritan

²⁵ And behold, a lawyer stood up to put him to the test, saying, “Teacher, what shall I do to inherit eternal life?” ²⁶ He said to him, “**What is written in the Law? How do you read it?**” ²⁷ And he answered, “You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.” ²⁸ And he said to him, “**You have answered correctly; do this, and you will live.**”

²⁹ But he, desiring to justify himself, said to Jesus, “And who is my neighbor?” ³⁰ Jesus replied, “**A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him and departed, leaving him half dead. ³¹ Now by chance a priest was going down that road, and when he saw him he passed by on the other side. ³² So likewise a Levite, when he came to the place and saw him, passed by on the other side. ³³ But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. ³⁴ He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. ³⁵ And the next day he took out two denarii^[a] and gave them to the innkeeper, saying, ‘Take care of him, and whatever more you spend, I will repay you when I come back.’ ³⁶ Which of these three, do you think, proved to be a neighbor to the man who fell among the robbers?**” ³⁷ He said, “The one who showed him mercy.” And Jesus said to him, “**You go, and do likewise.**”

- a. [Luke 10:35](#) A denarius was a day's wage for a laborer

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

How do we preach on texts that everybody knows and where the meaning is very clear?

How do we preach on the same texts we’ve preached on many times before, perhaps to the very same congregation? That’s our situation this Sunday. My advice is: never look back on your old sermons. Preach this text to these people and to our times. Your people likely won’t remember what you said before anyway.

We can assume that when the lawyer asked Jesus, “And who is my neighbor?” he was thinking to himself, “I have taken very good care of my neighbors” -- that is, the good Jewish people living in his neighborhood. Jesus’ reply expanded the “neighborhood” well beyond the lawyer’s view...

When I preach on this text this Sunday I will emphasize that the lawyer knew his Scriptures very well. When Jesus asks, “What is written in the law?” the lawyer quotes from Deuteronomy 6:5 and Leviticus 19:18, verses we now call the “two great commandments: love God and love your neighbor,” reminding us of the “two tablets” of the law which Moses brought down from Mount Sinai.

The first commandment about loving God is the “Shema” which every Jewish child knows by heart, beginning with “Hear (*shema*), O Israel. The Lord is our God, the Lord alone...”

It is the prayer the lawyer in this story would have recited twice every day as an adult Jewish man...

Why do we love the stranger and the alien? Notice the repeated refrain in Leviticus, repeated not only in these two verses, but over and over again in the giving of society's laws: "I am the Lord your God." God has created all people, and our concern for all people shatters the fences of our own tribes.

Notice also how Jesus changes the lawyer's question. The lawyer asked, "And who *is* my neighbor?" By his definition the neighbors of the story would have been the priest and the Levite, members of his group, not the alien and heretical Samaritan. However at the end of the story, Jesus changes the question by asking, "Which of these three, do you think was a neighbor?" that is, "Who *proved to be* a neighbor?" Neighbor is as neighbor does, so to speak. "Neighbor" is not defined by location or group but by those who need concern and care. We are all "tribal" by instinct and by habit. We are most comfortable with and usually care most about those like us. But now we live side-by-side with people of many different tribes. My father grew up in a small town in South Dakota where his "neighbors" were Norwegian Lutherans just like him. He didn't even meet a Roman Catholic until his late teens. Now my grandchildren attend school with African-Americans, Hispanics, Muslims and a few children from other countries.

A good sermon will need examples, and today it's not hard to find them. We are surrounded by people different from us who need our help. We can cite examples from the work of our own congregation, helping others in the community, as well as reaching out to the world through different denominational ministries.

The stories of the Good Samaritan and the Prodigal Son are the two best known and most beloved of all Jesus' teachings. As well known as they are, they need constant repeating, because their messages are so necessary in understanding what Christianity is all about. The Christian faith, following Jesus, reaches out beyond our tribal walls. Our "neighbors" are those who need us.

http://www.workingpreacher.org/preaching.aspx?commentary_id=1722 [Michael Rogness](#) of Luther Seminary, St. Paul, MN, is back again.



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