

# LIVING THE LECTIONARY

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

available on line at  
[www.bethlehelutheranchurchparma.com/biblestudies](http://www.bethlehelutheranchurchparma.com/biblestudies)

Oct 9/11, 2014 Bethlehem Lutheran Church 7500 State Road, Parma  
Thursdays at 10:00 AM, Saturdays at 7:00 pm  
(Also presented as a part of the worship service at Puritas Lutheran Church,  
13812 Bellaire Road, Cleveland Sundays at 11:30am and 6:00pm.)

## Readings for 18th Sunday after Pentecost October 12, 2014



## 18th Sunday after Pentecost October 12, 2014 Green (17th Sunday after Trinity, Proper 23 [28])



**Hymn of the Day LSB 510, not in TLH (well maybe, try 415)  
 “A multitude comes from the east and the west”**

AKA as “There many shall come...” or “Full many shall come...” or “Lo, many shall come...” It appears in 12 hymnals under one of these names, and 11 of them are Lutheran.



**Magnus Brostrup Landstad** (born 7 October 1802 in Måsøy, Norway and died 8 October 1880 in Kristiania) was a Norwegian parish priest and provost, psalmist and poet who published the first collection of authentic Norwegian traditional ballads in 1853. This work was criticized for unscientific methods, but today it is commonly accepted that he contributed significantly to the preservation of the traditional ballads.

Landstad lived with his father Hans Landstad (1771–1838) who was also a minister, first in 1806 to Øksnes, to Vinje in 1811 and to Seljord in 1819. He took a theological degree (*Cand.theol.*) in 1827, and worked after that as the resident chaplain in Gausdal for six years. After that he worked in different parishes in Telemark, Østfold before he became minister of Sandar in Vestfold in 1859. He married Wilhelmine Margrete Marie Lassen, in 1828. He is well known for introducing popular, contemporary Norwegian language into the hymns he wrote, contributing significantly to the spirit of Norwegian romantic nationalism which grew in Norway in this period.

His greatest single achievement was the Landstad Hymnbook (*Kirkepsalmebog*), which with later revisions was used in Norwegian (bokmål) parishes from 1869 until 1985. The current official church hymnbook contains a lot of his hymns and his translations of foreign hymns.

**Isaiah 25:6-9** New International Version (NIV) ( *next week –Isaiah 45:1-7*)

<sup>6</sup> On this mountain the LORD Almighty will prepare  
a feast of rich food for all peoples,  
a banquet of aged wine—  
the best of meats and the finest of wines.

<sup>7</sup> On this mountain he will destroy  
the shroud that enfolds all peoples,  
the sheet that covers all nations;

<sup>8</sup> he will swallow up death forever.  
The Sovereign LORD will wipe away the tears  
from all faces;  
he will remove his people’s disgrace  
from all the earth.  
The LORD has spoken.

<sup>9</sup> In that day they will say,

“Surely this is our God;  
we trusted in him, and he saved us.  
This is the LORD, we trusted in him;  
let us rejoice and be glad in his salvation.”



**Psalm 23** (*Psalm 96:1-9 10-13*)

*A psalm of David.*

<sup>1</sup> The LORD is my shepherd, I lack nothing.

<sup>2</sup> He makes me lie down in green pastures,  
he leads me beside quiet waters,

<sup>3</sup> he refreshes my soul.

He guides me along the right paths  
for his name's sake.

<sup>4</sup> Even though I walk  
through the darkest valley,<sup>[a]</sup>

I will fear no evil,  
for you are with me;  
your rod and your staff,  
they comfort me.

<sup>5</sup> You prepare a table before me  
in the presence of my enemies.

You anoint my head with oil;  
my cup overflows.

<sup>6</sup> Surely your goodness and love will follow me  
all the days of my life,  
and I will dwell in the house of the LORD forever.

- a. [Psalm 23:4](#) *Or the valley of the shadow of death*

## A Fresh Paraphrase of Psalm 23

One morning when it was raining I laid in bed meditating on Psalm 23. As the rain drops fell I was inspired to write my own paraphrase of Psalm 23, "[My Soul Shepherding Psalm](#)." God used this to help inspire us to start Soul Shepherding as a 501c3 nonprofit ministry.

### My Soul Shepherding Psalm

By Bill Gaultiere, [SoulShepherding.org](http://SoulShepherding.org)

The Lord Jesus is my Soul Shepherd  
who meets all my needs and makes me smile.

He gets me to stop working and to relax  
with him in his Father's loving arms.

He takes me into a quiet place  
to be still and know that he is God and I am loved.

He heals and rejuvenates my whole being  
with his grace from the inside out.

He holds my hand at the crossroads  
and walks me onto the path of life.

Even though I go through dark and difficult times  
I don't fear anything bad because *you* are with me.

You discipline me in love and converse patiently with me  
to bring out the best in me.

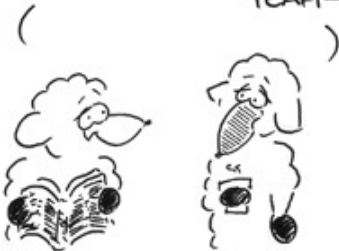
You prepare a celebration to bless and honor me —  
right in front of my enemies.

You anoint me with your Spirit to minister to others  
out of the overflow of your love to me.

I can count on your generous favor and tender mercy  
coming to me wherever I go.

I will live in the presence of Christ as his beloved  
in all things and at all times.

I LOVE  
THE 23<sup>RD</sup>  
PSALM.



WWW.AGAINSTPSALM.ORG

YEAH—

THAT GOD COULD BRING  
US TO A PLACE WHERE  
WE CAN EVEN DINE  
WITH OUR ENEMIES...



WHOA! ARE YOU  
OUT OF YOUR MIND?  
THAT'S NOT  
IN THERE!



TORRES

CONVERSION OF A

“ There are about two dozen English-language Bibles currently in circulation in the States and about as many have previously been in circulation, but few of us ever examine more the our favorite translation. In this pamphlet, we present thirty English-language translations of Psalm 23. This familiar chapter was chosen so the reader can focus on the differences among the translations.

A translator of Psalm 23 has many choices:

- the source documents to use, e.g., previous English-language translations or Hebrew or Greek texts,
- the words and punctuation to use,
- whether to present a literal translation or paraphrase,
- whether to include alternative translations in footnotes,
- the text’s format, e.g., verse or prose,
- for verse format, line breaking and line indentation,
- the psalm’s heading to use,
- the placement of verse numbers if any,
- capitalization of pronouns, and
- use of gender-neutral pronouns...”

Jeffrey D. Oldham 2006 Feb 17

<http://theory.stanford.edu>

### Philippians 4:4-13 (*1 Thessalonians 1:1-10*)



### Final Exhortations

<sup>4</sup> Rejoice in the Lord always. I will say it again: Rejoice! <sup>5</sup> Let your gentleness be evident to all. The Lord is near. <sup>6</sup> Do not be anxious about

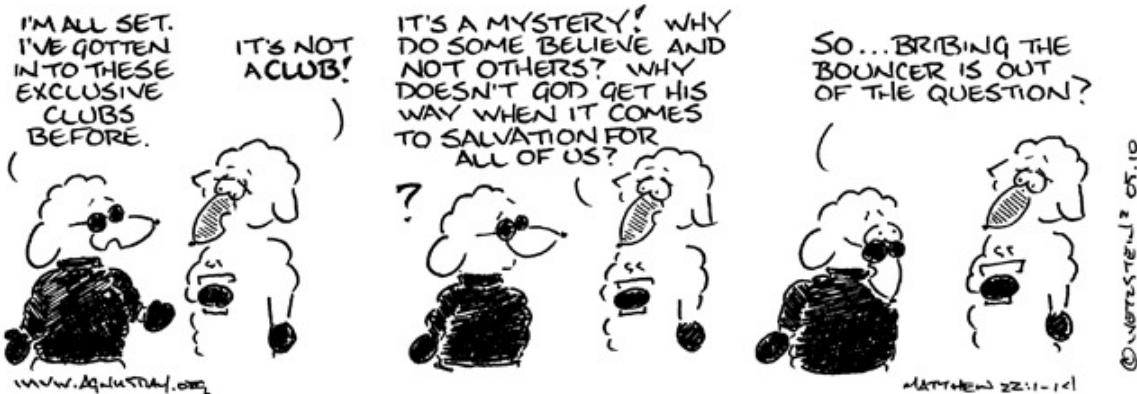
anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. <sup>7</sup> And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. <sup>9</sup> Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you.

### Thanks for Their Gifts

<sup>10</sup> I rejoiced greatly in the Lord that at last you renewed your concern for me. Indeed, you were concerned, but you had no opportunity to show it.

<sup>11</sup> I am not saying this because I am in need, for I have learned to be content whatever the circumstances. <sup>12</sup> I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. <sup>13</sup> I can do all this through him who gives me strength.



**Matthew 22:1-14 [ See Luke 14:16-24] (Matthew 22:15-22)**

22 Jesus spoke to them again in parables, saying:

<sup>2</sup> “The kingdom of heaven is like a king who prepared a wedding banquet for his son. <sup>3</sup> He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come.

<sup>4</sup> “Then he sent some more servants and said, ‘Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.’

<sup>5</sup> “But they paid no attention and went off—one to his field, another to his business. <sup>6</sup> The rest seized his servants, mistreated them and killed them.

<sup>7</sup> The king was enraged. He sent his army and destroyed those murderers and burned their city.

<sup>8</sup> “Then he said to his servants, ‘The wedding banquet is ready, but those I invited did not deserve to come. <sup>9</sup> So go to the street corners and invite to the banquet anyone you find.’ <sup>10</sup> So the servants went out into the streets and gathered all the people they could find, the bad as well as the good, and the wedding hall was filled with guests.

<sup>11</sup> “But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. <sup>12</sup> He asked, ‘How did you get in here without wedding clothes, friend?’ The man was speechless.

<sup>13</sup> “Then the king told the attendants, ‘Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.’

<sup>14</sup> “For many are invited, but few are chosen.”



**The quote below is from an extensive study on this parable by Dr Allen Ross.** “ Dr Ross joined the faculty of Beeson Divinity School in 2002 as Beeson Professor of Old Testament and Hebrew. He is the author of *Introducing Biblical Hebrew and Grammar*, *Holiness to the Lord: A Guide to the Exposition of the Book of Leviticus*, *Creation and Blessing: A Guide to the Study and Exposition of Genesis*, and *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. He has contributed numerous articles to scholarly journals. Previously, he taught at Trinity Episcopal School for Ministry and Dallas Theological Seminary, and served as director of the Christian Leadership Center, Tallahassee, Florida.”

“Since this parable follows the triumphant entry and precedes the teachings of Jesus on the signs of the end times delivered on the Mount of Olives (called the Olivet Discourse, [Matthew 24](#), 25) on the Wednesday of the Passion Week, the experts in the chronology of the Gospels put this time of controversy on Wednesday morning (along with all of [Matthew 21:19b](#) through 23:37-39; see the chronology chart at the end of this lesson).

But a lot of modern commentators think that this parable and the one in [Luke 14:16-24](#) are two separate tellings of the same tradition. Of course, Jesus himself could have used the same, or similar parables at different times in his full teaching ministry; but these commentators usually mean that Jesus told the parable once, and the Gospels re-used it with changes.

The differences between Matthew and Luke are significant though. In Luke the story starts with "a certain man," but here it is the King. In Luke it is a great supper, but here it is a wedding banquet. In Luke

there is one invitation, but here there are two. In Luke the invited guests make excuses, but here they refuse and turn violent. In Luke the invited guests are passed by, but here they are destroyed. These are major differences. Each passage fits its context very well, and so if one were to conclude that it was originally one story, there would have to have been significant editing to make the parable work in the contexts. Matthew's parable is harsher than Luke's, but then it comes later in Jesus ministry in Matthew, at a time when he was facing severe opposition from the Jewish leaders. It is most likely that this parable was a separate story, not a re-telling of the one in Luke, although in some ways the two are similar....” [www.bible.org](http://www.bible.org)

A comment by Dr.Giessler:

*“The article on Matthew 22 is superb; the only non-Lutheran thing is the limited interpretation of the word "many." Article: very insightful and concisely written.”*

