

Historic Scripture Lessons for the  17<sup>th</sup> Sunday after Trinity  
Old Testament



**I Samuel 2:1-10 NIV** Then Hannah prayed and said: "My heart rejoices in the LORD; in the LORD my horn is lifted high. My mouth boasts over my enemies, for I delight in Your deliverance. 2 "There is no one holy like the LORD; there is no one besides You; there is no Rock like our God. 3 "Do not keep talking so proudly or let your mouth speak such arrogance, for the LORD is a God Who knows, and by Him deeds are weighed. 4 "The bows of the warriors are broken, but those who stumbled are armed with strength. 5 Those who were full hire themselves out for food, but those who were hungry hunger no more. She who was barren has borne seven children, but she who has had many sons pines away. 6 "The LORD brings death and makes alive; He brings down to the grave and raises up. 7 The LORD sends poverty and wealth; He humbles and He exalts. 8 He raises the poor from the dust and lifts the needy from the ash heap; He seats them with princes and has them inherit a throne of honor. "For the foundations of the earth are the LORD's; upon them He has set the world. 9 He will guard the feet of His saints, but the wicked will be silenced in darkness. "It is not by strength that one prevails; 10 those who oppose the LORD will be shattered. He will thunder against them from heaven; the LORD will judge the ends of the earth. "He will give strength to His king and exalt the horn of His Anointed."

**Epistle**

**Ephesians 4:1-6** As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. 2 Be completely humble and gentle; be patient, bearing with one another in love. 3 Make every effort to keep the unity of the Spirit through the bond of peace. 4 There is one body and one Spirit – just as you were called to one Hope when you were called – 5 one Lord, one faith, one Baptism; 6 one God and Father of all, who is over all and through all and in all.

**Gospel**

**Luke 14:1-11** One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, He was being carefully watched. 2 There in front of Him was a man suffering from dropsy. 3 Jesus asked the Pharisees and experts in the law, "Is it lawful to heal on the Sabbath or not?" 4 But they remained silent. So taking hold of the man, He healed him and sent him away. 5 Then He asked them, "If one of you has a son or an ox that falls into a well on the Sabbath day, will you not immediately pull him out?" 6 And they had nothing to say. 7 When He noticed how the guests picked the places of honor at the table, He told them this parable: 8 "When someone invites you to a wedding feast, do not take the place of honor, for a person more distinguished than you may have been invited. 9 If so, the host who invited both of you will come and say to you, 'Give this man your seat.' Then, humiliated, you will have to take the least important place. 10 But when you are invited, take the lowest place, so that when your host comes, he will say to you, 'Friend, move up to a better place.' Then you will be honored in the presence of all your fellow guests. 11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

 Our Savior & Peace Lutheran of Lakeland   
17<sup>th</sup> Sunday after Trinity ✠ *Freedom, but in Humility*  
September 27<sup>th</sup>, 2015 ✠ 9:30am & 11:00am



From "Illustrations of the Gospel Stories" by Jerome Nadal: **Luke 14:1-11**  
*A man with dropsy is healed by Jesus on the Sabbath.*

Image courtesy of the Biblical and Religious Art Collection, <http://catholic-resources.org/Nadal/048.jpg>

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BIBLE CLASS: 8:30AM; WORSHIP: 9:30AM || SUNDAY SCHOOL: 10AM; WORSHIP: 11

\* A.R. Burmeister 430-5859 \* Organ: Janice Thomas (813) 650-9198 \*

**September 27, 2015 Trinity-17 Freedom & Humility**

**WELCOME to Our Savior!** We are so happy to have you worship with us today. If you are visiting us for the first time (or in a long time), we ask that that you please fill out a visitor card found in the pew cardholder and place it in the offering plate. Come and worship with us again! **God bless you.**

**OUR SAVIOR WORSHIP ORDER** (Red) TLH hymnals starting at p. 5

**PEACE ORDER OF WORSHIP** (Red) CW hymnals start at p.38; Ps.118

Hymns	OSL# (v)Peace#	1st Line of Hymn
Opening	1 (5v) 170	Open Now Thy Gates of Beauty
Sermon	370 (5/4) 438	My Hope Is Built on Nothing Less
Offertory Verse	644 (1v) - - -	<i>Sing 1 verse Praise God, from Whom All...</i>
Third Hymn	376 (15) (419)	Rock of Ages, Cleft for Me
Closing	473 (5v) 538	The Church's One Foundation

**Suggested Bible readings for weekdays after the 17<sup>th</sup> Sunday after Trinity**

**Monday Tuesday Wednesday Thursday Friday Saturday**

Daniel 3:1-30 Daniel 4:1-37 Daniel 5:1-30 Daniel 5:31-6:28 Ezra 1:1-11 Ezra 3:1-13

Heb. 11:17-40 Hebrew 12:1-17 Hebrew 13:1-25 James 1:1-15 James 2:1-13 James 2:14-26

**PROPERs for THE SEVENTEENTH SUNDAY AFTER TRINITY**  **OCT 12**

**INTROIT** Righteous are You, O Lord, and upright are Your judgments. Deal with Your servant according to Your mercy. Blessed are the undefiled in the way, who walk in the Law of the Lord. **Psalm 119**( Part 18)

**COLLECT** Lord, we beseech You, grant Your people grace to withstand the temptations of the devil and with pure hearts and minds to follow You, the only God; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever. **C: ♪ A - - men.**

**GRADUAL C:** Blessed is the nation whose God is the Lord, and the people whom He has chosen for His own inheritance. By the word of the Lord were the heavens made, and all the hosts of them by the breath of His mouth. Alleluia! Alleluia! The right hand of the Lord is exalted, the right hand of the Lord does valiantly. Alleluia! ...from Psalm 118

**SCRIPTURE LESSONS** *(printed on the outside back page of the bulletin)*

O.T. **I Samuel 2:1-10** Hannah: "My heart rejoices in the Lord."

Epi. **Ephesians 4:1-6** Earnestly preserve the Unity of the Spirit.

Gos. **Luke 14:1-11** Jesus teaches the Pharisees AND US Humility.

**SERMON** (Gospel) **THEME: (JESUS HEALS ON SABBATH) "POOR, LAME...HELPLESS!"**

**PRAYER REQUESTS: Member or Relation Pray for...**

**OSL & Peace Lutheran** Pray the LORD directs both in our futures (Vacancy)  
**Syrian, et.al. Refugees** LORD help both refuges AND move haven countries  
**Mr.&Mrs. Dale & Tammy Pautz** Sept. 19<sup>th</sup>, 1990. Praise the God of Love  
**Jeanette Ammann** (Donna's daugh.) High platelets, tests for blood diseases  
**Don Bires** (Linda) Thank the LORD. Don recovering great from oral surgery  
**Alex Gourley** (Ilene) Alex in rehab from shoulder replacement. At home  
**Nick Hainline** (Joan's son) Pray the LORD help and guide in this time of need  
**Jim & Elma Hendricks** Elma's **brother and sister-in-law** both with strokes  
**Linda Kryszak** Still recuperating at home. Degenerative disc. Pain relief  
**Dee Kurczewski** Dee doing better after fall (3 ribs), recovering at home  
**Mary, Pam & Karen** All friends, family of Donna Martin, all battling cancer  
**Vivian Temple** (Tom)Vivian is recovering at home - gall bladder. Discomfort  
**Delores Platt & Jim Vanesky** Delores - therapy, rehab. Jim - back (pain)  
**Steve Wendt** (Ethel) Steve diagnosed with (2) ulcers and hiatal hernia  
**Rita & Victor Wendt** (Steve's parents) Both are battling health issues(in AL)  
**George & Heidi Wendt** (Steve's bro.)Care for Rita & Victor, and their health  
**Morica Reinsch** In Xiaoxing, China teaching ESL (& doing mission work)

**Volunteers Today OSL/PLL Next Sunday**

<b>Greeters</b>	Elaine Jones / (Volunteers)	Mary Lou Kn. / (Volunteers)
<b>Treaters</b>	Tammy&Dale Pautz / (Vol)	(Volunteers) / (Volunteers)
(Head)Usher	Leroy Dux / Phil Steinberg	Leroy Dux / Phil Steinberg

**Statistics Last Sun. O/P Year to date (Avg)**

<b>Sunday Attendance</b> (Communion)	26(25)/27(19)	29(24) / 38(24)
<b>Bible Class Attend</b> (Sunday School)	16 (1) / 8 (5)	15 (--) / -- (5)

**Calendar of Events**

<b>Sunday, 9/27</b>	8:30 am	OSL Bible Study Sacraments, Baptism
<b>Trinity-17 Sunday</b>	9:30 am	OSL Worship (NO Communion)
<b>Christian Freedom</b>	10:45 ff...	OSL Fellowship, Coffee... <i>Please stay</i>
<b>...but with true</b>	10:00 am	PEACE Bible Class & Sunday School
<b>Christian Humility</b>	11:00 am	PLL Worship (NO Communion) -AB
	6:00 pm	<i>Pastor flies to MN for Rev. Conference</i>
<b>Wednesday, 30<sup>th</sup></b>	7:00 pm	Online WELS Bible study "Elisha" Pt.4
<b>Saturday, 10/3</b>	11:00 am	OSL Catechism Class (Mariah) at OSL
<b>Sunday, 10/4</b>	8:30 am	OSL Bible Study Sacraments, Baptism
<b>Trinity-18 Sunday</b>	9:30 am	OSL Worship (WITH Communion)
<b>L. &amp; G. = (EITHER)</b>	10:45 ff...	OSL Fellowship, Coffee... <i>Please stay</i>
<b>Law &amp; Gospel (OR</b>	10:00 am	PEACE Bible Class & Sunday School
<b>Lake Gibson High)</b>	11:00 am	PLL Worship (WITH Communion)

Our Savior Elders are: **Leroy Dux 940-3237; Jim Vanesky 644-7807;**

**John Weber 853-5458 & Don Wienke 815-8892.** Please contact them.

Peace Elders are: **Bill Dumke (863) 838-3729 & Roger Mielke 944-7289**  
**OSL Next Sun. 10/4 Trinity-17 (W/ L.S. p.15) TLH#s 262 429 283 292/3 288**  
**PLL Sun. 10/4 Trinity-17 (W/ L.S. p.38) CW#s 200 Ps.150 434 - - - (541) 514**

TRINITY-17(B) Luke 14:1-11 "HEAVENLY ETIQUETTE" 09.27.12 OSL & PLL

INTRODUCTION (Is this the) "PP" = **Proof Passage** – for Lutherans **sitting in back** of Church?! – Upon hearing today's Gospel reading, you might think that Jesus is simply giving us some advice about **good table etiquette**. It could seem as if he's just outlining proper protocol when you're at a special meal or banquet. He says, "*When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you.*" That's good advice, good manners. Not only might it keep you from embarrassing yourself, it might also cause you to be honored in front of others.

However, **Jesus is obviously doing more here than teaching etiquette**. First of all, he's exposing our sinful tendency to exalt ourselves. In Jesus' day, there would be a very clear ordering to the seats at a special meal, from the greatest to the least, from the highest to the lowest. Jesus spoke these words when he noticed how everyone was trying to get the best and most honoured places for themselves. So, today let us consider:

**THEME: GOD RESISTS THE PROUD, BUT SHOWS MERCY TO THE HUMBLE.** (where)

I. (Like the Pharisees) **We all naturally, sinfully are "Lookin' out for #1."**

II. (See Jesus' example ☞ ) **Look, the Real #1, Jesus, is the *humblest*.**

I. I'm sure that every one of us here can identify with that desire. I can remember back to days in school, particularly high school, where the most important thing was not only what was being served at the cafeteria that day, but where and with whom you'd end up sitting. You'd try to get in line next to the right people and maneuver so that you'd end up at the better table with the "in" crowd. You'd try to avoid having no one to sit with or the wrong people to sit with. And, of course, those same sorts of desires remain in our hearts throughout our lives, though they usually become more subtle. At a wedding reception or out with friends at a restaurant, we want to be seated in the right place and be associated with the most liked people, to exalt and build ourselves up before others. Jesus here exposes and condemns this urge in us to put ourselves first and others below us. He says, "Whoever exalts himself will be humbled."

In fact, so ingrained in us is this sinful urge, that we hear Jesus' words **and turn them against their intended meaning**. We say to ourselves, "*Oh, so that's what I should do next time I'm at a special meal. I should choose the worst possible spot so that someone will be sure to invite me over to a better spot, and then I'll look good in front of everyone.*" So, **even our humility is shown to be tainted and false**. It's just another technique to get where we want to be. It is self-centeredness wearing the mask of modesty. If nothing else, our lack of humility is revealed in the fact

that we pride ourselves on being fairly humble people. **No one who believes he's humble actually is.** *Think about it.*

In the same vein, our Lord also has this to say **to us** about meals. "*When you give a dinner or a supper, do not ask your friends, your brothers, your relatives, nor rich neighbors, lest they also invite you back, and you be repaid. But when you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just.*" When was the last time you invited somebody over whom you knew couldn't return the favor? When was the last any of us have done anything for our neighbor without secretly hoping we'll eventually get back even more, without thinking, "*Now they owe me one.*" Whether it's giving a meal or something else, that can also be a way of exalting oneself above and before others.

In this Gospel, then, Jesus is calling you to **true humility**, the humility which St. Paul speaks of in **Philippians 2**, "Let nothing be done through selfish ambition or vain conceit, but in lowliness of mind let each consider others better than himself." Jesus is calling you to the kind of humility that is not only outward but from the heart, that is modest not only before other people but also meek and lowly in the eyes of God. Ultimately, Jesus is calling us to the humility **of repentance**, of **confessing** our self-exalting sin, of acknowledging that we have no power to achieve real humility and that we don't deserve **any** place at God's table, **high or low**.

The humility which God seeks is **a lowly and contrite and penitent heart**, a heart which says, "There is nothing in me that deserves anything from God or that requires Him to do any good to me. Therefore, I will not trust in my own works but **in the works which He has performed for me in His Son Jesus**. My help does not come from within but from **outside of me, from the Lord**, the Maker of heaven and earth. **My hope is in Him alone.**" It is this repentant faith which God seeks, to humble yourself before God that He may lift you up, that He may then say to you, "Friend, come to a higher place," to receive your place at the table as a gift from the Master of the feast – not because you've *finagled* it for yourself, but because out of His great love and mercy, the Lord has freely exalted you and has earned for you the privilege of sitting at the heavenly banquet.

II. **Jesus earned this privilege for you** by fulfilling His own words. He put Himself in the **lowest place** in order to save you. He who is the Almighty Son of God, having taken on your humanity, was born in a lowly manger, lived as a poor and humble carpenter, had no home of his own during His ministry and no place to lay his head. He finally died the way the worst of criminals died, by being executed on a Cross. Christ didn't claim glory and honour for Himself but laid aside His majesty as King of creation to be crowned with thorns and to be made the *lowest of the low*. All this He did for you. He received the punishment you deserved so that you might be released from your sin and set free. In Christ, our humble Redeemer, you now are forgiven. *Jesus has fulfilled these words* for you, "**He who humbles Himself will be exalted.**"

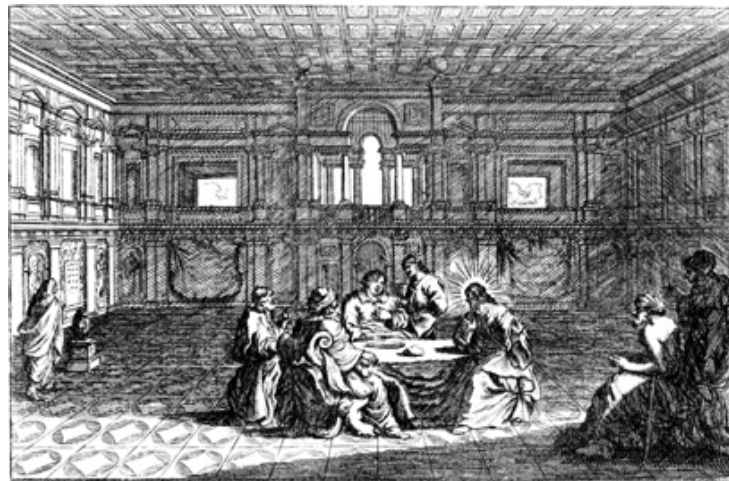
**Philippians ch. 2** summarizes all of this beautifully, "*Christ Jesus, being in very nature God, did not consider equality with God [the Father] something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death—even death on a cross! Therefore God [the Father] exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*"

Our Lord Jesus is indeed the most honourable one at this feast, the one who took the lowest place and who has now been called to the highest place (*right-hand*) at the table by His heavenly Father. For this is **Christ's own wedding feast**, the celebration of His holy union with the Church, His bride. And if He is honoured, **then she also is honoured with Him**. By faith in Christ you are joined to Him in such a way that you now share in His exaltation. Even as Jesus took your death into Himself and destroyed it on the cross, so now by the power of His resurrection He lifts you up in His new life. To you who humble yourself before God, who repent of your sin and trust in Christ, the Father says, "**Friend, go up higher.**" And He seats you with Christ in the heavenly places and gives you to partake and participate in His glory, a reality that will be revealed in all its fullness at the **End of the Ages** (Last Day). This is what Jesus means when He says, "He who humbles himself will be exalted." You who in lowly faith follow Christ and share in His cross in this world will ascend with Him **in the next** and share in His everlasting life.

**CONCLUSION** And as you await that day, the Lord invites you to **come to His Table**, to the "**foretaste of the wedding feast.**" You are told to take the lowest place, that is, to come in all humility before God **as a repentant sinner**. *No one who comes to the Lord's Table and Supper is any better or higher than another.* All are unworthy to take part in the feast. All are as nothing before the King. To claim otherwise is to dishonour the King and to be cast away from His presence. You are urged, then, to come to the Lord's Supper as beggars, as ones with *nothing to give*, but **everything to receive**. Come as the **poor**, the **maimed**, the **lame**, the **blind**, knowing that there's no way you'll ever be able to pay Jesus back, and you will be blessed. For here the Lord Jesus bestows upon us the greatest honour that heaven has to offer, to receive **His true and living Body and Blood**. Here comes Christ to you personally and concretely to lift you up out of the pit and raise you to heaven. Just as *Jesus healed the man in the Gospel*, so also in the **Sacrament**, He **heals all our** ills of **body and soul**. Through this Holy Meal, He cleanses you of your sin, He fills you with His life, and He prepares your body for the resurrection on the Last Day.

God grant each of us, then, to have the **heavenly etiquette** of which Jesus speaks, that **humbling yourself** with Christ, we may also be **exalted together with Him**. God grant this *for Jesus' sake*. **IJ'N, Amen. SDG**

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**Luke 14:** *After healing a man with dropsy, Jesus questions the Pharisees on the lawfulness of such an action on the Sabbath.*

### **The Seventeenth Sunday after Trinity Healing on the Sabbath**

And this is the Gospel, as I said, that must be preached and heard before there can be faith. We must know that God is kindly disposed toward us and has sent his Son from heaven to help us. This the conscience must hear and believe; for if God were unfriendly and unmerciful toward us, it would avail little to know that all his creatures sympathize with us. If God is satisfied with us, no creature can do us any harm, as St. Paul says in Rom. 8,31: "If God is for us, who is against us?" Let death, devil, hell and all creation rage; we are safe. Therefore it is the Gospel that must present to us the God-man as merciful. This is the fountain from which our heart can draw faith and a friendly confidence toward God that he will help both the dying and the living in every distress.

We notice this here in the man afflicted with dropsy. He had heard of the kindness of Jesus to others and now believes that he will show the same to him. Had he not believed, it would have been impossible to help him. The Gospel resounds in all the world, but it is not heard by everybody. The Pharisees also sat there; they saw these things with their own eyes and failed not to notice what a friendly man Jesus was, but they believed not; hence the Gospel could neither reform them nor give them help and comfort. Thus the Gospel is very universal, but the true laying hold of it is very rare. So much in regard to faith.

*Sermons of Martin Luther - The Church Postils  
Volume 5, Sermon for Seventeenth Sunday after Trinity*