

## Comments

Thirteenth Sunday after Pentecost September 11, 2011

*These comments present one interpretation of today's readings; other interpretations may be possible. Comments are best read with the readings.*

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### Exodus 14:19-31

NRSV

After suffering from plagues sent by God, the Pharaoh has allowed the Israelites to leave Egypt. While the direct route to Canaan is along the coast of the Red Sea, God has led them towards the Sea of Reeds, out of concern that they may abort their mission if beset by enemies. Finding the Egyptian frontier forts too strong, they have turned back at God's behest. He has fooled the Egyptians into thinking that the Israelites were trapped, and then pursuing them. His plan will show Israel's God to be victor over Egypt and her gods. The Pharaoh has had his chariots prepared for battle. The appearance of the Egyptian army has struck fear in the Israelites – they have complained (for the first of many times in the Exodus saga) about Moses' leadership (and God's): they prefer slavery to certain death. But Moses has calmed his people, by assuring them of rescue – with God fighting with them – if they do not panic. God has commanded Moses to divide the sea.

The “pillar of fire and cloud” (v. 24) may have their origins as markers carried at the head of an army or caravan, but from this event on they become symbols of God's presence. The “angel of God” (v. 19) comes between the Israelites and the Egyptians protecting God's people and confusing the Egyptians, as does the “pillar of cloud”. The Sea of Reeds (“the sea”, v. 21) is shallow and surrounded with marshy land. God uses a natural phenomenon to achieve his purpose: *east winds* strong enough to blow away the water do occur. The battle turns when the Egyptian chariots bog down in the soft earth (v. 25). The story was handed down orally from one generation to the next; that “the waters” (vv. 22, 29) form a “wall” suggest that it grew in the telling. Vv. 30-31 are probably a later editorial comment: God saves; subjugation to the Egyptians is over; the Israelites have seen the marvel which God has done for them, so they hold him in awe and trust in him. We do not know precisely what happened at the Sea of Reeds, but we see the result: God sets his people on his way, led by Moses.

### Exodus 15:1b-11,20-21

NRSV

After God has rescued the Israelites from the Egyptians, Moses and the people sing a song of praise and thanksgiving to him. He is pictured as a “warrior” (v. 3) fighting for his people: a common metaphor in the ancient Near East. God's “right hand” (v. 6) symbolizes his power. “The waters” (v. 8) were seen as powerful and hostile; God even commands them. Early Israelite theology recognized multiple “gods” (v. 11) who later became members of God's heavenly council; God is the greatest – in sacredness, worthiness of awe-full contemplation, and in deeds to be marvelled at. The song ends as it began, with Miriam's song (v. 21) – so perhaps she composed the whole passage and the women led the rejoicing. She is called a “prophet” in v. 20 for her exemplary enthusiastic devotion to God.

## Romans 14:1-12

NRSV

Paul writes about two kinds of Christians: (1) those who being “weak in faith” concern themselves with details and added practices (rather than the main objective) and (2) the *strong* who concentrate on God's purposes. The “weak” are to be welcomed as full members of the community “for God has welcomed them” (v. 3). The particular practices (of piety) mentioned are not eating meat (“eat only vegetables”, v. 2), fasting regularly (vv. 5-6) and abstaining from “wine” (v. 21).

In Roman society, it was considered ill-mannered to “pass judgement” (v. 4) on the conduct of another master's servant; he was answerable to his “own lord” or master. Similarly, each Christian is answerable to “the Lord” and should not be criticized. One's own *conviction* (v. 5) before God is what matters. Living (and dying) for God is our objective (v. 8); we should not judge; God will judge our conduct at the end of time: “each of us will be accountable to God” (v. 12).

In 14:13-15:6, Paul writes to the *strong*, those who see the purpose of life clearly. They should refrain from causing others to lose their faith; and not let their ideas and practices, however good, be misconstrued as evil. Rather they are to “pursue what makes for peace and for mutual upbuilding” (v. 19). It is through living in a manner consistent with one's conscience that one achieves a right relationship with God (v. 22). One's actions must be founded in faith (v. 23).

### Matthew 18:21-35

NRSV

Jesus has told the disciples how the community is to discipline those who disrupt its harmony by going against God's ways. If such a person fails to respond to private counselling, he or she is to be judged by two of the disciples. What they decide, God will ratify. But they should realize that God forgives many times; however there are limits – as Jesus explains in a parable.

The story-line of the parable is straight-forward. There are three episodes: (1) a king decides to “settle accounts with his slaves” (v. 23, or possibly with court officials or even with finance ministers or tax gatherers); one of them owes “ten thousand talents” (v. 24), i.e. millions of dollars (to Jesus' audience, as much as the fabled riches of Egyptian and Persian kings); he, of course, is unable to pay, so (as Mosaic law permitted) he and his family are to be sold; when he seeks forgiveness of the loan, the king grants it. (v. 27); (2) But this slave then demands payment of a loan of three month's wages (“a hundred denarii”, v. 28) from a fellow slave, and when forgiveness is sought, refuses to grant it (v. 30); (3) When the king hears about this, he retracts his forgiveness and has the first slave tortured – probably for ever (v. 34).

In v. 35, Jesus identifies the figures in the parable: the king is God, the first slave any Christian, and the second slave any other person. Jesus makes a point in each of the episodes: (1) God loves us so much that he will forgive any sin, however grievous; (2) it is absurd to live in a way contrary to God's love and mercy; and (3) those who accept forgiveness from God but fail to forgive others likewise will be punished eternally.