

9th Sunday after Pentecost August 11, 2019

Proper 14(19) or 8th 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.*

Available on line at:

- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **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
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<http://hamiltonbaptist.com/resources/sermons?id=146105>

Hymn of the Day

Lutheran Service Book (LSB) 666 The Lutheran Hymnal (TLH) 263

“O little flock, fear not the foe”

“Verzage nicht du Häuflein klein. [In Trouble.] Concerning the authorship of this hymn there are three main theories—i. that it is by Gustavus Adolphus; ii. that the ideas are his and the diction that of his chaplain, Dr. Jacob Fabricius; and iii. that it is by Altenburg. This hymn has ever been a favourite in Germany, was sung in the house of P. J. Spener every Sunday afternoon, and of late years has been greatly used at meetings of the Gustavus Adolphus Union—an association for the help of Protestant Churches in Roman Catholic countries. In translations it has passed into many English and American collections... Excerpts from John Julian, Dictionary of Hymnology (1907)”

- https://hymnary.org/text/fear_not_o_little_flock_the_foe
- https://www.youtube.com/watch?v=xZ_aDvxCObo Keyboard and voice with text. [LutheranWarbler](#)
- <https://www.youtube.com/watch?v=NhBEkvDSIQO> An 18 minute introduction on the hymn by [1517 FILMS](#)
- <https://www.youtube.com/watch?v=cwTIMTSZq0I> Contemporary format. [AndrewJohnChapman](#)

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
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O.T.– “And he believed the LORD, and he counted it to him as righteousness.”

Psalm – “Blessed is the nation whose God is the LORD...”

Epistle – “Therefore God is not ashamed to be called their God...”

Gospel – **“Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.”**

Genesis 15:1-6; Revised Common Lectionary (RCL), Isaiah 1:1, 10-20 or Genesis 15:1-6 (Next week: Jeremiah 23:16-29; (RCL), Isaiah 5:1-7 or Jeremiah 23:23-29)

This section is used by the RCL for the 2nd Sunday in Lent, Lectionary Year C as Genesis 15:1-18 and/or 15:1-2, 17-18.

“This text is best interpreted with the entirety of Genesis 15 in view.

Both sections (15:1-6; 15:7-21) begin with a divine promise (15:1; 15:7). Each promise is followed by a question that Abram raises about the promise (15:2-3; 15:8; see also his questions to God in 18:23-33). God, in turn, responds to each of Abram’s questions by making a promise, centering on many descendants (15:4-5) and the possession of the land with God’s covenantal promise relating thereto (15:9-21).

Notably, God’s covenant with Abram (first mentioned in Genesis 15:17-21) does not establish Abram’s relationship with God. That relationship has been in place from Genesis 12:1-9. Prior to any mention of God’s covenant with Abram, God chooses Abram (12:1-3); God saves

Abram from Egypt (12:10-20); and Abram worships God (12:7-8; 13:18). A comparable ordering is present in the story of Israel (Exodus 1-24) and David (1 Samuel 16; 2 Samuel 5-7).

It is important to recognize that the covenant is not an “agreement” worked out between Abram and God; Abram is sound asleep when God makes this covenant with him (see Genesis 15:12). This covenant is a divine promise to Abram to which God binds the divine self; as such, this covenant is an act of divine self-limitation, wherein God freely chooses to limit the divine freedom for the sake of Abram’s future. God will keep this promise, come what may!...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2941 [Terence E. Fretheim](#) Elva B. Lovell Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

God's Covenant with Abram

15 After these things the word of the LORD came to Abram in a vision: “Fear not, Abram, I am your shield; your reward shall be very great.”² But Abram said, “O Lord GOD, what will you give me, for I continue^[a] childless, and the heir of my house is Eliezer of Damascus?”³ And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.”⁴ And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son^[b] shall be your heir.”⁵ And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.”⁶ And he believed the LORD, and he counted it to him as righteousness.

- a. [Genesis 15:2](#) Or *I shall die*
- b. [Genesis 15:4](#) Hebrew *what will come out of your own loins*

Cross references:

1. [Genesis 15:6](#) : [Cited Rom. 4:3](#); [\[Ps. 106:31\]](#)

“Genesis 15 is a conversation between God and Abram with three sections, first 1-6, and second a ritual act of making a covenant 7-12 and finally a conclusion of the covenant ritual. The opening verse of the chapter uses a formula found in prophetic literature. The passage begins with a “After these things the Word of the LORD came to Abram.” The narrative connector “after these things” introduces the prophetic formula “the Word of the LORD was to...” which occurs in 2 Chronicles, here in Genesis, but mostly in prophetic literature.

Prior to this chapter the reader finds only divine monologues (12:1ff. 7; 13:14ff) but here we find a conversation. Abram chides God about the unfulfilled promise. The divine speech begins with the formula “do not be afraid.” This reassurance is part of the Genesis tradition (26:24 and 46:3). But it is a staple of the Books of Isaiah and Jeremiah. This makes sense when one considers the prophetic element. This assurance or imperative to fear not occurs absent a clear and present danger. The formula occurs often in the Hebrew Bible but also in Luke 1:12. In both this passage and Luke 1:12 the addressee is a childless man who would be a father. “The word of the LORD came to...” The divine speech continues “I am your... shield” as in many

translation such as AV, RSVC, and NIV, but a slight emendation of the Hebrew text would render this as “benefactor.”...

The theme of divine providence drips from most every word of this passage. The divine initiative that we might call ‘grace’ is always there in this passage...”

- <https://blogs.baylor.edu/truettpulpit/2016/02/11/genesis15-1-12-17-18/> Dr. Stephen B. Reid Professor of Christian Scriptures, George W. Truett Theological Seminary, Waco, TX

Psalm 33:12-22; RCL, Psalm 50:1-8, 22-23 or Psalm 33:12-22 (Psalm 119:81-88; RCL, Psalm 80:1-2, 8-19 or Psalm 82)

“God is Great, God is Good

One of the table prayers we have used in our family has been "God is great, God is good, and we thank him for our food." This prayer summarizes the pattern of the psalms of praise in the Bible: it expresses praise and thanks and gives two reasons for praise and thanks: God's greatness and God's goodness.

*I suggest that Psalm 33 is an excellent choice for preaching this Sunday **considering it as a whole**. It follows the typical pattern of hymns or psalms of praise in the Bible with imperative plurals calling to praise (verses 1-3, "Rejoice, Praise, Sing") followed by reasons for praise, including God's greatness (verses 4-12) and God's goodness (verses 13-19). The psalm is then rounded off with an affirmation of trust (verses 20-21) and a request addressed to the Lord in "you" form (verse 22)..." (continued after the reading)*

¹² Blessed is the nation whose God is the LORD,
the people whom he has chosen as his heritage!*

¹³ The LORD looks down from heaven;
he sees all the children of man;

¹⁴ from where he sits enthroned he looks out
on all the inhabitants of the earth,

¹⁵ he who fashions the hearts of them all
and observes all their deeds.

¹⁶ The king is not saved by his great army;
a warrior is not delivered by his great strength.

¹⁷ The war horse is a false hope for salvation,
and by its great might it cannot rescue.

¹⁸ Behold, the eye of the LORD is on those who fear him,
on those who hope in his steadfast love,

¹⁹ that he may deliver their soul from death
and keep them alive in famine.

²⁰ Our soul waits for the LORD;
he is our help and our shield.

²¹ For our heart is glad in him,

because we trust in his holy name.

²² Let your steadfast love, O LORD, be upon us,
even as we hope in you.

“Why Praise? The Lord is Good! (verses 13-19)

...Verses 13-15 declare that the Lord looks down at what is happening on our planet. Verses 18-19 promise that the Lord "keeps an eye on us." Children, as we know, love to have their parents and grandparents "keeping an eye" on them. They like to be watched and praised for their accomplishments. But I think they also like the sense that someone who loves them is watching, protecting, in case anything should go wrong!

God is great, says this psalm, and God is also good. That goodness is expressed in the declaration of God's *steadfast love* (Hebrew, *hesed*; verses 5, 18). The prophet Isaiah had said that the earth was filled with the glory of God (Isaiah 6:3). This psalm says that the earth is filled -- with God's *steadfast love* (*hesed*, verse 5). Thus, we ought not locate God only high in the heavens...but think of God in terms of a cloud of amazing grace, spread throughout the entire planet! The fact that God has an eye on us is reason for fear and trust in God's steadfast love (*hesed*, verse 18).

In the Meantime (20-22)

The writer catches our mood as we live out our days. We can be glad because we can trust. Finally, we can pray (and here is the third *hesed*) "Let your steadfast love be upon us, as we live in hope."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=653 [James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

***God sees all**

Our lectionary pericope for this Sunday begins in verse 12, at the conclusion of a stanza that began in verse 10. It is a stanza that sets in scale the happiness of "the nation whose God is the Lord." For this nation is not the only nation God cares for. Verses 1-9 describe the creation story in song, a reminder to Israel and all nations that one God, one Creator, fashioned all of humanity. Only one ruler is sovereign in such a way that by speaking, "it came to be ... and stood firm" (verse 9).

So, this is the message in our next stanza (verses 13-15): Yahweh watches over all of the earth from the throne. And what does Yahweh search for? What is the measure Yahweh uses when looking down to observe humanity's deeds (verse 15)? The measure was mentioned earlier in our psalm, back in verse 5: righteousness and justice. This is the expected behavior for Israel, or any nation that claims to worship and/or be chosen by Yahweh...

Preaching into your context this week, what do you see? Is your nation proclaiming its divine chosen-ness in words but in every single action placing trust (money, resources, praise) in war horses, a President, or any other "vain hope for victory" that cannot save us from ourselves (verse 17)? Or, is your nation revealing its kinship with Yahweh in its acts of righteousness and justice for those who are most vulnerable in the land? Psalm 33 should humble in nation with its sweeping scale of the cosmos and its reminder that, ultimately, no one nation is the hope of creation..."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=4120 [Casey Thornburgh Sigmon](#) Assistant

Professor of Preaching and Worship; Director of Contextual Education, Saint Paul School of Theology, Leawood, Kansas

Hebrews 11:1-16; RCL, Hebrews 11:1-3, 8-16 (Hebrews 11:17-31 (32-40); 12:1-3; RCL, Hebrews 11:29 – 12:2)

“...By the eleventh chapter of Hebrews, the author is rounding third base in his sermon. He has displayed Christ as Son of God (1) and Son of Man (2), warned of the dangers inherent in unbelief (3-4), and explored the power of Christ’s priesthood (5-10). After this chapter on faith, only the rhetorical culmination (12) and closing matters (13) remain.

He then tells the story of Abel, Enoch, and Noah, before he arrives at the example par excellence, Abraham, the patriarch of the nation of Israel. In Hebrews 1:8-12, he focuses upon two vignettes from the life of Abraham...” (continued after the reading)

By Faith

11 Now faith is the assurance of things hoped for, the conviction of things not seen. ² For by it the people of old received their commendation. ³ By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

⁴ By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. ⁵ By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. ⁶ And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. ⁷ By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith.

⁸ By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. ⁹ By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. ¹⁰ For he was looking forward to the city that has foundations, whose designer and builder is God. ¹¹ By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. ¹² Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore.

¹³ These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. ¹⁴ For people who speak thus make it clear that they are seeking a homeland. ¹⁵ If they had been thinking of that land from which they had gone out, they would have had opportunity to return. ¹⁶ But as it is, they

desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

“...First, Abraham demonstrated his faith by going to the place God called him sight unseen. But this great obedience never really paid off during Abraham’s life. He never possessed that land of promise. Instead, he dwelt there as a foreigner, living in tents (Hebrews 11:9). Moreover, and even more powerfully unsatisfying is the fact that Abraham waited his whole life for the *real* dwelling place, the *real* inheritance, the city built by God himself, but never did attain it.

The second promise was a bit more satisfying. God also asked for faith when he promised a child to the elderly -- in his rather crass terms as good as dead (Hebrews 11:12) -- Abraham and Sarah. Exegetes debate whether Sarah or Abraham is the primary referent here, but in some sense they both display faith that God is faithful to his promise. Their innumerable descendants issued forth from this one child, but even in that joy lies a lack of fulfillment. Abraham and Sarah lived to see their son, but not the great multitude.

Consequently, the author concludes that all of these died still in the state of faith, not fully receiving God’s promises. Instead they had to keep looking forward to them. He returns to the promise of the land as the prime example of their continued waiting. Because they kept their eyes on the heavenly city, and not their present land nor the country of their origin, God was proud to remain in relationship with them.

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=2943 [Amy L.B. Peeler](#) Associate Professor of New Testament, Wheaton College, Wheaton, Ill.

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The Passage

v4. Abel, the Son of Adam and Eve, and brother of Cain, serves as the first example of a man who lived by faith. By faith Abel offered a better sacrifice than his brother Cain. There are many suggestions as to why Cain's sacrifice was not accepted by God, but intention is most likely the issue, not the substance of the offering. Scripture declares that "without faith it is impossible to please God", so obviously, Abel's sacrifice was acceptable to God because he trusted God...

v5-6. Enoch, who was the father of Methuselah, serves as another example of a man who lived by faith. Our writer tells us that by faith Enoch did two things: First, by faith he walked with God, or as the Septuagint puts it, he "lived well-pleasing to God."... Second, by faith he was not for God took him - he was translated. Because he took God at his word, God took him to be with him in heaven.

v7. Our writer now tells us about **Noah**, another example of a man who lived by faith. By faith Noah did two things: First, by faith Noah built the ark; he took God at his word. Noah accepted God's promise at face value and acted on it... Second, by faith Noah condemned the world - "through his faith he put the whole world in the wrong", NEB. Noah believed and acted and was proved right, whereas his wider community did not believe, did not act and was proved wrong.

v8-12. The writer now comes to an Old Testament saint whom, it is explicitly said, "believed God and He reckoned it to him for righteousness", Gen.15:6. Our writer makes two

points about **Abraham**: First, by faith Abraham possessed a land, although in his own lifetime he never possessed it. Abraham took God at his word, even expecting something more than a geographical and political entity. Second, by faith Abraham fathered a child, although he was good as dead in the fertility department. Sarah was also past child bearing, yet the child was conceived. Abraham took God at his word, saw God as faithful, trusted him and thus, a child was born and so Abraham ended up with descendants as the stars in the sky...”

- <http://www.lectionarystudies.com/sunday19ciiet.html>
Pumpkin Cottage Ministry Resources

Luke 12:22-34 (35-40); RCL, Luke 12:49-53, (54-56) (Luke 13:22-30; RCL, Luke 13:10-17)



<https://thoughtsfromeb.wordpress.com/2015/03/03/march-3rd-luke-1222-34/>
David Guzik outlines entire chapters in great detail. The following outline is a sample of his basic outline for Chapter 12. Follow the link to his complete copyrighted study.

B. Attitudes in regard to material possessions...

3. (22-28) A warning against worry.
4. (24-28) Reasons not to worry.
5. (29-31) God's intention is that your attention be on His kingdom and His treasure, not the kingdom and treasure of this world.
6. (32-34) Trust in God's provision builds generosity in the followers of Jesus.

C. Attitudes in regard to Jesus' return.

1. (35-40) Be ready and waiting for your Master's return.

<https://enduringword.com/bible-commentary/luke-12/> ©2018 David Guzik

“The Holy Gospel according to St. Luke, the 12th Chapter”

Do Not Be Anxious

²² And he said to his disciples, **“Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. ²³ For life is more than food, and the body more than clothing. ²⁴ Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God**

feeds them. Of how much more value are you than the birds! ²⁵ And which of you by being anxious can add a single hour to his span of life?^[a] ²⁶ If then you are not able to do as small a thing as that, why are you anxious about the rest? ²⁷ Consider the lilies, how they grow: they neither toil nor spin,^[b] yet I tell you, even Solomon in all his glory was not arrayed like one of these. ²⁸ But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! ²⁹ And do not seek what you are to eat and what you are to drink, nor be worried. ³⁰ For all the nations of the world seek after these things, and your Father knows that you need them. ³¹ Instead, seek his^[c] kingdom, and these things will be added to you.

³² “Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. ³³ Sell your possessions, and give to the needy. Provide yourselves with moneybags that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys. ³⁴ For where your treasure is, there will your heart be also.

You Must Be Ready

³⁵ “Stay dressed for action^[d] and keep your lamps burning, ³⁶ and be like men who are waiting for their master to come home from the wedding feast, so that they may open the door to him at once when he comes and knocks. ³⁷ Blessed are those servants^[e] whom the master finds awake when he comes. Truly, I say to you, he will dress himself for service and have them recline at table, and he will come and serve them. ³⁸ If he comes in the second watch, or in the third, and finds them awake, blessed are those servants! ³⁹ But know this, that if the master of the house had known at what hour the thief was coming, he^[f] would not have left his house to be broken into. ⁴⁰ You also must be ready, for the Son of Man is coming at an hour you do not expect.”

- a. [Luke 12:25](#) Or a single cubit to his stature; a cubit was about 18 inches or 45 centimeters
- b. [Luke 12:27](#) Some manuscripts *Consider the lilies; they neither spin nor weave*
- c. [Luke 12:31](#) Some manuscripts *God's*
- d. [Luke 12:35](#) Greek *Let your loins stay girded*; compare [Exodus 12:11](#)
- e. [Luke 12:37](#) Or *bondservants*
- f. [Luke 12:39](#) Some manuscripts add *would have stayed awake and*

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

Luke 12:22-34

If we're captured by greed, or her second cousin, incessant worry, they we miss out on real life. That's the inescapable conclusion I reach when I read Jesus' familiar words once again.

"A man's life does not consist in the abundance of his possessions." (12:15b)

"Life is more than food, and the body more than clothes." (12:23)

"But seek his kingdom, and these things will be given to you as well. Do not be afraid, little flock, for your Father has been pleased to give you the kingdom." (12:32)
 Provide ... a treasure in heaven that will not be exhausted ... for where your treasure is, there your heart will be also." (12:33-34)

The Kingdom of God is the most wonderful gift of all; food, clothing, fortune, fame all pale before it. They are nothing to compare with it. God's children are free to rejoice and exult in the Kingdom, their gift. But first they must put food and clothing, storing up and giving to the poor in proper perspective or they'll miss the point entirely.

If you're like me, you're most familiar with this teaching in the context of Jesus' Sermon on the Mount (Matthew 6:25-34). The meaning is essentially the same. Perhaps because it's so familiar you think you know what it means. But Luke's rendering of Jesus' core teaching is just enough different (it was probably delivered on a different occasion) that it forces us to look again, this time more closely. I encourage you to explore this passage with new eyes...

Let's begin by examining some of the words used in this passage:

"Then Jesus said to his disciples: 'Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes.' " (12:22-23)

In this passage Jesus uses two word couplets: life/eat and body/wear/clothing. The Greek word used for "life" in this passage is *psuche*, a many-sided word from which we get our English word *psyche*. Depending upon the context, *psuche* can mean "(breath of) life, life-principle" or "the soul," seat of man's inner life, feelings and emotions, the "seat and center of life that transcends the earthly." [1] I've heard Bible teachers make distinctions about "soulish" thoughts vs. "spiritual" thoughts, but none of that applies there. Luke uses the word *psuche* to refer to earthly life itself. Curiously, Luke pairs *psuche*, "life" with Greek *soma*, "body." Often these words are arranged as opposites, soul vs. physical. But here they are used in Hebrew fashion as synonymous parallelism. Both words refer to physical life, one relating to food, the other to clothing.

Jesus point is: "Life is more than food, and the body more than clothes" (12:23). Such a simple, but profound thought!

➤ http://www.jesuswalk.com/lessons/12_22-34.htm

Dr. Ralph Wilson is the director of Joyful Heart Renewal Ministries. He has an intense interest in using the Internet to teach the Bible and train disciples.

Luke 12:35-40

There is an urgency to Jesus' words that is palpable. Though he employs several metaphors – first a returning master, then an owner unprepared for a break-in – Jesus offers a consistent message: you never quite know when the Son of Man will come – therefore, we should always be on the alert, looking for our Lord's appearance.

When we hear this passage today, many of us assume that Jesus is talking about his return at the end of time, what is sometimes referred to as the "second coming." And perhaps he is. But also consider this: throughout Luke's gospel, Jesus' focus has been on the poor and God's intent and promise to come and care for them. It started with Mary's song that God will

come to up-end social order, elevating the downtrodden and sending the rich away empty. It continued with Jesus' first sermon about proclaiming the release of captives and good news for the poor. It was enacted and embodied in Jesus' own ministry to care for all those in need. And it's been taught again and again throughout his parables.

So what is it, then, that we are to watch for? Jesus' return at the end of time, or Jesus' appearance in the face of someone in need. No doubt the answer is both. But in reading Luke's gospel together over the past year, I've increasingly wondered how we can possibly expect to be prepared for the first – Jesus return at some future time – if we are not already looking for and welcoming him in the second – the very real need of those around us right now.

Prayer: *Dear God, open our eyes to see you in the need of those around us so that in caring for them we are obeying your commands and welcoming you. In Jesus' name, Amen.*

- <https://www.davidlose.net/2013/10/luke-12-35-40/> David Lose



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

“But it would have shocked Genesis' original audience to learn that God, as Genesis' narrator says, graciously credits that faith to Abram as “righteousness.” To be “credited” refers to putting money into someone else's account. Yet “righteousness” is a more elusive concept. Citizens of the 21st century might argue being righteous is basically being a nice person. But to be righteous in our text's sense is to trust the future God has planned enough to quit trying to control our present. It's easy to assume our present shapes our future. So when the present becomes problematic, we worry about our future. Christians' faith sometimes shrinks in the face of loneliness, fear and grief that seem stronger than God. Faith sometimes wilts in the hothouse of illness and financial uncertainty that appears to dictate our future.

Yet to be righteous means to trust that God, not our present or past ultimately controls our future. To be righteous is to, as the Heidelberg Catechism states, “have good confidence [for our future] in our faithful God and Father.” Yet God does all the “heavy lifting” when it comes to such confidence in God. God doesn't just give Abram faith. God also graciously views his faithful reception of that gift as fulfilling obligations to God...”

- <https://cep.calvinseminary.edu/sermon-starters/lent-2c/> Doug Bratt

How are you doing with the challenge?

The Luke Challenge - Lectionary Year C, 2018-2019



Challenge yourself to produce a handwritten copy of the book of Luke by Christ the King Sunday, November 24, 2019.

It is 24 chapters long (1151 verses or 19,482 words, subject to the translation). Break that down to a schedule that works for you; a specific time or day each week, 2 weeks per chapter, or about three verses a day. Use a spiral notebook or a journal. Decide if you want a “Red Letter” edition for the words of Christ. Invent your own illustrated manuscript style. (Or you could just commit to reading it)

How you do it is your choice, actually doing it is also your choice.

Suggested Schedule

➤ December	Chapter 1	80 verses	completed _____
➤ January	Chapters 2, 3	90 verses	completed _____
➤ February	Chapters 4, 5	83 verses	completed _____
➤ March	Chapters 6, 7	99 verses	completed _____
➤ April	Chapters 8, 9	118 verses	completed _____
➤ May	Chapters 10, 11	96 verses	completed _____
➤ June	Chapters 12, 13	94 verses	completed _____
➤ July	Chapters 14, 15, 16	98 verses	completed _____
➤ August	Chapters 17, 18	80 verses	completed _____
➤ September	Chapters 19, 20	95 verses	completed _____
➤ October	Chapters 21, 22	109 verses	completed _____
➤ November	Chapters 23, 24	109 verses	completed _____