

Second Sunday in Lent March 17, 2019

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://healthyspirituality.org/the-hen-protects-her-chicks-an-unusual-symbol-of-gods-love-lectio-divina/>

Hymn of the Day

Lutheran Service Book (LSB) 708 The Lutheran Hymnal (TLH) 429

“Lord, Thee I love with all my heart”

An extensive article about this hymn and its author, Martin Schallings can be found in this link to an article entitled [The Earliest Lutheran Hymn Tradition as Illustrated by Two Classic Sixteenth-Century German Chorales by Vincent A. Lenti \(from "The Hymn"\)](#). It also includes information about last week's Hymn of the Day, "A Mighty Fortress". This hymn, the only one that Schallings wrote, is based on Psalms 18 and 73.

- <https://www.youtube.com/watch?v=82ggSPTjgMY> A video discussion about this hymn by Pastor Steven Newberg and Minister of Music Mark Johanson of Ascension Lutheran Church, Charlotte, NC.
- <https://www.youtube.com/watch?v=S41YhH58eXM> If this hymn is new for you, listen to the first verse by a men's choir. Concordia Publishing House
- <https://www.youtube.com/watch?v=caziQKpThCc> Follow the words as it is sung by Chapel of the Cross Evangelical Lutheran Church, St. Louis, MO

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
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

"Jeremiah 26:8-15– Kill the Messenger, But Listen

Psalm 4– Get Angry

Philippians 3:17-4:1 – Enemies and Citizens

Luke 13:31-35– The Prophetic Word..."

- <http://universitylutheranchurch.org/2016/02/16/living-the-lectionary-2nd-week-of-lent/>

Jeremiah 26:8-15; Revised Common Lectionary (RCL), Genesis 15:1-2, 9-16 (Next week: Ezekiel 33:7-20; RCL, Isaiah 55:1-9)

"The crowd was gathered. An innocent man stood, accused of blasphemy. They cried out for his death. . . While this sounds like the scene outside of Pilate's headquarters when the crowds cried out "Crucify Him!" and "give us Barabbas!", it happened hundreds of years before that scene.

Here Jeremiah is the innocent man, accused of the specific blasphemy of prophesying that the temple in Jerusalem would be knocked down. This went against everything that the crowds knew. The prophets, the princes, and everyone who was supposed to be "in the know" about such things were positive that this was heresy. In the same way, the religious professionals of the day were pretty sure about this new teaching from an itinerant rabbi from Nazareth.

God's prophetic word tends to shake things up. There is an element of prophecy that challenges our assumptions and even our best logical and reasonable work. We can empathize to some degree with the people who wanted to kill Jeremiah. We can even empathize with the people that cried out for the Crucifixion of Jesus, because don't like things that challenge us. Instead, we want them dead.

This week may be a time for us to stop and check our work against God’s Word. Jeremiah is let off the hook because his message corresponds to something that Micah said hundreds of years earlier. Has your personal theology or understanding led you to a place where you need to be checked by the messenger of Scripture, the very Word of God Himself?”

- <http://universitylutheranchurch.org/2016/02/16/living-the-lectionary-2nd-week-of-lent/> “Living the Lectionary is a weekly devotional tool intended to give you ideas for living out the Word of God that we encounter on Sundays in worship. University Lutheran, Tallahassee, FL”

⁸ And when Jeremiah had finished speaking all that the LORD had commanded him to speak to all the people, **then the priests and the prophets and all the people laid hold of him, saying, “You shall die!** ⁹ Why have you prophesied in the name of the LORD, saying, ‘This house shall be like Shiloh, and this city shall be desolate, without inhabitant?’” And all the people gathered around Jeremiah in the house of the LORD.

¹⁰ When the officials of Judah heard these things, they came up from the king’s house to the house of the LORD and took their seat in the entry of the New Gate of the house of the LORD. ¹¹ Then the priests and the prophets said to the officials and to all the people, “This man deserves the sentence of death, because he has prophesied against this city, as you have heard with your own ears.”

¹² Then Jeremiah spoke to all the officials and all the people, saying, “The LORD sent me to prophesy against this house and this city all the words you have heard.

¹³ Now therefore mend your ways and your deeds, and obey the voice of the LORD your God, and the LORD will relent of the disaster that he has pronounced against you. ¹⁴ But as for me, behold, I am in your hands. Do with me as seems good and right to you. ¹⁵ Only know for certain that if you put me to death, you will bring innocent blood upon yourselves and upon this city and its inhabitants, for in truth the LORD sent me to you to speak all these words in your ears.”

“...in the First Lesson for today’s service, we see Jeremiah, a prominent Old Testament prophet, as he deals with discord because people didn’t like what he had to say. But their real problem was that they confused the message with the messenger...

Jeremiah did not exactly have an easy ministry. He served as a prophet in ancient Judah during the years that led up to conquest and deportation by the Babylonians. Jeremiah started his work when Josiah was the king—the last godly, moral king on Judah’s throne. After Josiah, the spiritual situation seemed to go from bad to worse on a regular basis. The political situation was equally bleak. Jeremiah had a challenging ministry as a prophet; he faced strong resistance, persecution, and even death threats simply because he preached what God told him to say.

The situation in today’s First Lesson is one of many examples of Jeremiah’s difficult ministry. King Josiah died shortly before this chapter. Josiah’s son, Jehoahaz, succeeded his father as king for a short three months before he was assassinated at the direction of the Egyptian Pharaoh. At the start of this chapter, the next king in Judah, Jehoiakim, was on the

throne. There's not much good to say about Jehoiakim, nor about the spiritual condition in Judah at this time. Chapter 26 begins with Jeremiah in the temple preaching a stern message of judgment and a serious call to repentance from the Lord. As you might expect, Jeremiah's sermon didn't find a warm reception...

Jeremiah had just delivered a word-for-word message from God, and it didn't go over well. If they didn't shape up, Jerusalem was going to turn into another Shiloh. That doesn't mean much to modern readers, but that wasn't a very complimentary statement to Jeremiah's audience. Shiloh was the city that had housed the tabernacle, the temporary worship facility God himself had designed. But eventually Shiloh was attacked, the tabernacle destroyed, and the city abandoned. Our reading takes place in Jerusalem, the city that housed the temple, the permanent worship facility for God's people. The idea that Jerusalem could be desolate like Shiloh and the temple destroyed like the tabernacle—well, that was highly offensive even to suggest it!...

But the people of Judah exhibited a major problem with their violent response... They failed to understand that Jeremiah, the messenger, merely echoed the message God had given him. Crowding around him, cornering him, and calling for his death because they didn't like what he had to say merely confirmed the obvious. They confused the message with the messenger, and they failed to recognize that the messenger—in this case, Jeremiah—merely echoed God's Word. The people's rejection helps us understand Jesus' lament in today's Gospel: **"O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed ... but you were not willing!" ...**

- <https://pastorstrey.wordpress.com/2010/02/27/sermon-on-jeremiah-26/> Pastor Johnold Strey, Crown of Life Lutheran Church, WI | Wisconsin Evangelical Lutheran Synod (WELS)

Psalm 4; RCL, Psalm 27 (Psalm 85; RCL, Psalm 63:1-8)

"This Psalm is apparently intended to accompany the third, and make a pair with it. If the last may be entitled *THE MORNING PSALM*, this from its matter is equally deserving of the title of *THE EVENING HYMN*. May the choice words of the 8th verse be our sweet song of rest as we retire to our repose!

"Thus with my thoughts composed to peace,
I'll give mine eyes to sleep;
Thy hand in safety keeps my days,
And will my slumbers keep." ... (continued after the reading)

Answer Me When I Call

To the choirmaster: with stringed instruments. A Psalm of David.

4 Answer me when I call, O God of my righteousness!
You have given me relief when I was in distress.
Be gracious to me and hear my prayer!

² O men,^[a] how long shall my honor be turned into shame?
How long will you love vain words and seek after lies? **Selah**

³ But know that the LORD has set apart the godly for himself;
the LORD hears when I call to him.

⁴ **Be angry,^[b] and do not sin;**

ponder in your own hearts on your beds, and be silent. **Selah**

⁵ Offer right sacrifices,
and put your trust in the LORD.

⁶ There are many who say, "Who will show us some good?"

Lift up the light of your face upon us, O LORD!"

⁷ You have put more joy in my heart
than they have when their grain and wine abound.

⁸ In peace I will both lie down and sleep;
for you alone, O LORD, make me dwell in safety.

- a. [Psalm 4:2](#) Or *O men of rank*
- b. [Psalm 4:4](#) Or *Be agitated*

"The Inspired title runs thus: "To the chief Musician on Neginoth, a Psalm of David." The chief musician was the master or director of the sacred music of the sanctuary. Concerning this person carefully read 1 Chronicles 6:31, 32; 15:16-22; 25: 1, 7. In these passages will be found much that is interesting to the lover of sacred song, and very much that will throw a light upon the mode of praising God in the temple. Some of the titles of the Psalms are, we doubt not, derived from the names of certain renowned singers, who composed the music to which they were set.

On Neginoth, that is, on stringed instruments, or hand instruments, which were played on with the hand alone, as harps and cymbals. The joy of the Jewish church was so great that they needed music to set forth the delightful feelings of their souls. Our holy mirth is none the less overflowing because we prefer to express it in a more spiritual manner, as becometh a more spiritual dispensation. In allusion to these instruments to be played on with the hand, Nazianzen says, "Lord, I am an instrument for thee to touch." Let us lay ourselves open to the Spirit's touch, so shall we make melody. May we be full of faith and love, and we shall be living instruments of music.

Hawker says: "The Septuagint read the word which we have rendered in our translation chief musician Lamenez, instead of Lamenezoth, the meaning of which is unto the end. From whence the Greek and Latin fathers imagined, that all psalms which bear this inscription refer to the Messiah, the great end. If so, this Psalm is addressed to Christ; and well it may, for it is all of Christ, and spoken by Christ, and hath respect only to his people as being one with Christ. The Lord the Spirit give the reader to see this, and he will find it most blessed..."

- <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=4> [Charles H. Spurgeon's Treasury of David](#)

- <https://www.biblestudytools.com/commentaries/gills-exposition-of-the-bible/psalms-4/> This link is to an extensive verse by verse commentary on this Psalm by John Hill. “He preached in the same church as C. H. Spurgeon over one hundred years earlier. Yet most people today have never heard of John Gill. This is unfortunate, since his works contain priceless gems of information that are found nowhere except in the ancient writings of the Jews.

Philippians 3:17-4:1; RCL, the same reading (1 Corinthians 10:1-13; RCL, the same reading)

“Paul’s pastoral concern is that the Philippian Christians model their faith and practice after legitimate Christian leaders, such as Paul, Silas, Timothy, and Epaphroditus—and that they reject the counsel of “dogs” and “evil doers” (3:2)—“enemies of the cross” (3:18) whose “god is their belly” (3:19)...

By the time that Paul wrote this letter to the Philippian church, it was well-established that Christians were not subject to Jewish law—including circumcision. However, certain renegade Christians continued to require Christians to observe Jewish law. These renegade Christians, then, are the “dogs”—the “evil workers...”

The foundational issue is whether Christians are saved by works of Jewish law or by faith. Throughout his writings, Paul insists that it is faith, not works, which saves us...”

- <https://www.sermonwriter.com/biblical-commentary/philippians-317-41/> Copyright 2015, 2017, Richard Niell Donovan

¹⁷ Brothers, join in imitating me, and keep your eyes on those who walk according to the example you have in us. ¹⁸ For many, of whom I have often told you and now tell you even with tears, walk as **enemies** of the cross of Christ. ¹⁹ Their end is destruction, their god is their belly, and they glory in their shame, with minds set on earthly things. ²⁰ But our **citizenship** is in heaven, and from it we await a Savior, the Lord Jesus Christ, ²¹ who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.

4 Therefore, my brothers,^[a] whom I love and long for, my joy and crown, stand firm thus in the Lord, my beloved.

- a. [Philippians 4:1](#) Or *brothers and sisters*; also verses [8](#), [21](#)

“The Epistle reading comes near the conclusion of Paul’s letter to the Philippians and his tone is sharp, emotional, pleading and full of love for those he addresses.

This passage, unlike that of the coolly argued Romans text the week before, is “pastoral” in the sense of an urgent conversation about problems and joys. Paul’s words speak in specifics about negative realities impinging on the life of the Philippians; his words give mirror-like details against the general picture of the rejection of God’s call, which the Gospel text presents in Jesus’ lamentation over Jerusalem.

This passage falls into two general sections. **The first** deals with the behavior of true believers and **the second** to which that is linked is the eschatological hope believers have in the coming of the Savior.

It is unclear historically which adversaries Paul was referring to in verses 18 and 19. It could be those who were attempting to force the agenda of Jewish law on Christian believers. It could be those who were preaching a different kind of Gospel from Paul and whose behavior signified their inability to conform their lives to Christ. It could be those people in the Philippians' environment who lived hedonistically and violently.

Whoever they are, Paul is clear about their life style. They "live as enemies of the cross of Christ...their end is destruction; their god is the belly; and their glory is their shame...their minds are set on earthly things." It is crucial to note that verses 18 and 19 feature a *pattern* of life...

Paul's antidote to what the Philippians are witnessing, his care for their souls and lives, comes through the summons which begins this passage. He asks them to consider two versions of the Christian life: "join in imitating me...observe those who live according to the example you have in us." This is an enormous claim pastorally! Paul is basically laying out two versions of reality and asking the Philippians to choose the one he and other faithful followers are offering. What is the basis for Paul's exhortations? The answer is found in verses 20 and 21. Paul is telling the Philippians they do not, ultimately, belong to the environment in which they live. They live 'elsewhere,' which is to say "our citizenship is in heaven." What Paul is underscoring here is that the Philippians need to know which citizens of which realm they are -- this answer will determine their choice of behaviors...

Paul's words should not be preached as a rejection of the body, its needs, its life alone and in conformed to the body of his glory..." (verse 21). What does this mean? This is not a literal, detailed look at transformation. Instead, it is an eschatological promise *of change* which does not denigrate the body but takes seriously the incarnated reality of humanity for the sake of Jesus. Paul further underscores the transformation by saying it is part and parcel of "the power that also enables him to make all things subject to himself" (verse 21).

The connection between behavior and eternity has prompted this excellent summary statement from Moises Silva's commentary on Philippians: "Paul himself, of course, often links eschatological hope with ethical commands..." (184). In other words, Paul is *not* simply offering codes of conduct or rules for living. Rather, he is linking the teleological with the behavioral as a means of offering encouragement and hope to the Philippians. His final pastoral statement of support in 4:1 asserts this as he calls them to "stand firm in the Lord."..."

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=523 *Susan Hedahl* Professor Emerita of Homiletics, Lutheran Theological Seminary, Gettysburg, Pa

+++++

"...Overall, Philippians is probably the friendliest letter Paul ever wrote. But even friendly letters can contain stern advice, and so throughout Philippians Paul urges the church to adopt the mind of Christ Jesus. Jesus' example of self-emptying humility and service sets the tone for all who follow. We are servants of one another. We are humble about God's gifts, not

arrogantly proud. And we rely on grace alone for salvation and so stay away from false teachers who claim that we need to earn our way to heaven.

In these verses Paul warns against those whom he labels “the enemies of the cross.” Near as we can tell, Paul is referring to those who said the cross did not really seal the deal with God in terms of our salvation. A great deal is still up to us, they claimed. So these counter-evangelists taught that you needed to be strict about following kosher food laws and, if you really wanted to be part of God’s elect people, you should be circumcised. You needed to live a certain way first if you wanted to get God’s attention and then love. When Paul talks about “their god is their belly and they glory in their shame,” he appears to be symbolically referring to food laws and circumcision.

But Paul says that only Jesus and what he did on the cross matters. Jesus did it all. Because of that, Paul says, we are now citizens of a new commonwealth, of a heavenly kingdom, and this needs to be our identity. The word in verse 20 that is translated as “citizenship” is a rare Greek word that occurs nowhere else in the New Testament. More literally translated it means something like “colony,” and you rather suspect that Paul had a very definite reason for using this word in this particular letter.

The city of Philippi was a Roman colony. The capital city of Rome was a long way away, but still the Philippians were Roman citizens, granted a lot of freedom and given a lot of financial benefits by virtue of being considered a colony of the empire. So here Paul is saying that the church itself is a colony of heaven. Most days we don’t exactly feel like we are living some “heaven on earth” existence. Paul talks about how Jesus has the power “to bring everything under his control,” but most days we live in a world that seems *out* of control. But Paul says Jesus *is* in control, he *is* Lord already, and we are citizens of his kingdom. Even on this earth and in this present time, we are a colony of heaven and so can enjoy the benefits of Jesus’ Lordship, if only we will stand firm for what we believe...”

- <https://cep.calvinseminary.edu/sermon-starters/lent-2c/> The Rev. Scott Hoezee is an ordained minister in the Christian Reformed Church of North America. Since 2005 he has been on the faculty of Calvin Theological Seminary in Grand Rapids, MI, and is director of the Center for Excellence in Preaching.
- <https://www.bing.com/videos/search?q=scott+hoezee&&view=detail&mid=1C66172AC54CA24F37451C66172AC54CA24F3745&&FORM=VRD GAR> Listen to Scott Hoezee speak at a 2018 Convocation.

Luke 13:31-35; RCL, the same reading or Luke 9:28-36, (37-43a) (Luke 13:1-9; RCL, the same reading)

“Luke 13:31-35 begins with a warning from the Pharisees for Jesus about Herod’s plan to kill him, but it becomes a reflection on the nature of Jesus’ life and mission (which reach their ultimate goal in his death) and then on the tragic role played by Jerusalem in the life of Jesus and other prophets.

The passage invites Christians today to reflect on the meaning of Jesus’ life and death and on the role we play in the continuing mission of Jesus...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1575
[Scott Shauf](#), Associate Professor of Religious Studies, Gardner-Webb University, Boiling Springs, North Carolina

“The Holy Gospel according to St. Luke, the 13th Chapter”

Lament over Jerusalem

³¹ At that very hour some Pharisees came and said to him, “Get away from here, for Herod wants to kill you.” ³² And he said to them, *“Go and tell that fox, ‘Behold, I cast out demons and perform cures today and tomorrow, and the third day I finish my course.’ ³³ Nevertheless, I must go on my way today and tomorrow and the day following, for it cannot be that a prophet should perish away from Jerusalem.’ ³⁴ O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! ³⁵ Behold, your house is forsaken. And I tell you, you will not see me until you say,*

‘Blessed is he who comes in the name of the Lord!’” Cited from Ps. 118:26

Cross references:

1. [Luke 13:34](#) : [[Ps. 147:2](#); [Prov. 1:24](#)]
2. [Luke 13:34](#) : [[Deut. 32:11, 12](#)]

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

Two observations on the phrase, “today, tomorrow, and the next day” (13:32, 33)

...Jesus' response speaks of three days: 'today, tomorrow, and the next day'. He does so twice...13:32 looks typical of Jesus' clever responses: 'Go and tell that fox, "Look I am casting out demons and performing healings today and tomorrow and I will be finished on the third day."' 'In three days' was a common way of describing a short time. It occurs frequently throughout the Old Testament in this sense. After three days Abraham found the ram in the thicket, Jonah was spewed up from the whale, etc. At that level Jesus is saying: 'Don't worry I'm off out of here soon.' There is of course more to it. The word teleio, 'finished', is ambiguous and fortunately our word, 'finished', captures it well. Herod wants to finish Jesus off. Jesus declares he will be finished. People hearing the anecdote in Greek would catch the word play. In the light of Jesus' crucifixion, it is even more telling. 13:33, a probable expansion of the earlier 13:32, makes this specific. As prophet, Jesus expects death in Jerusalem...”

- <http://wwwstaff.murdoch.edu.au/~loader/LkLent2.htm> William Loader

“...What did Jesus mean about “today and tomorrow and the next day” as he twice references such a three-day sequence in this passage? He cannot mean that literally in that he is a long ways from dying and rising yet. It seems that this phrase is reflective of a deeply Jewish

way of referring to a key period of time. Things that come in three-day sequences are fraught with significance. We know that the premiere example of this is Jesus' crucifixion and burial followed by his being raised on the third day. Indeed, the line from the Creed "the third day he rose again from the dead" is perhaps one of the most well-known lines to Christians all over the world.

In this passage Jesus may not be referring to his resurrection but he is referring to something very significant taking place on that third day when, as he says, he will reach his goal. In fact, the word in the Greek that Jesus uses in Luke 13:32 and that is translated as "reach my goal" is a cognate form of the verb *teleo*, which Jesus will utter from also the cross in declaring "It is finished." However, Jesus does not utter that particular word from the cross in Luke's gospel. So it could be that his use of this word here serves as a kind of substitute for Luke's having him say it from the cross.

The verb *teleo* carries with it more than the sense of being finished with something in the sense of having crossed the goal line or something. Rather, there is more than a hint of fulfillment, of summing up all things, of consummation in ways that have significant eschatological overtones. But the Lenten irony to be savored in all this as it comes to us in Luke 13 is that this consummation, this fulfillment of all things, is tied up with Jesus' death. Twice here Jesus repeats this three-day formula. The first time in verse 32 he says that he will reach his goal. The second time in verse 33 he indicates that part of the goal is his death in Jerusalem (and not outside of it)..."

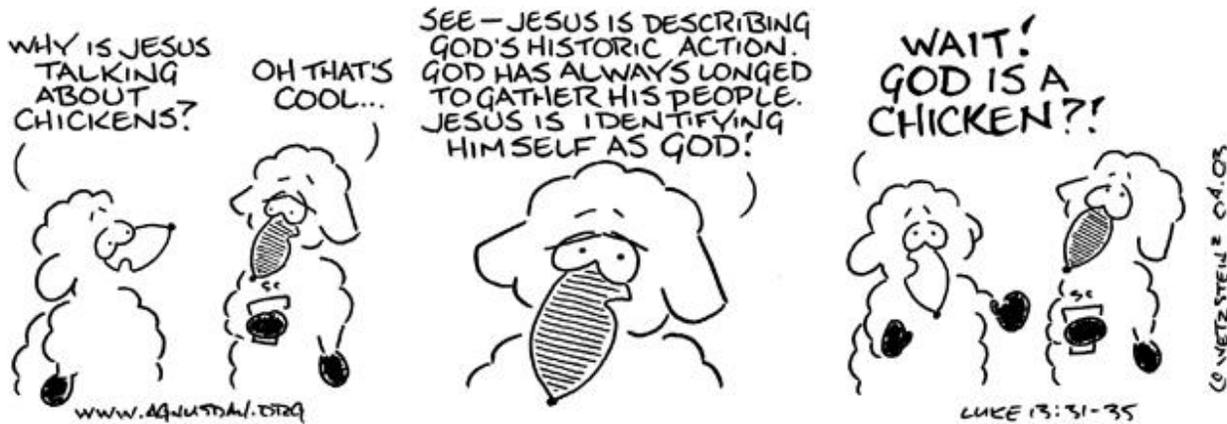
- <https://cep.calvinseminary.edu/sermon-starters/lent-2c/>
Scott Hoezee

Ready to try a "Professor of the Practice of Homiletics" approach to the reading?

"...Many Biblical scholars break the pericope into two units. They argue that verses 31-33 offer an apothegm (a saying) that ends with the word Jerusalem while verses 34-35 voice a lament that *begins* with a two-fold repetition of the word Jerusalem. Some exegetes puzzle over the near repetition of the triad "today, tomorrow, and the next/third day" in verses 32 and 33. Could it be that scholars have two textual units here, barely hanging together by a repeated keyword and a duplicated triad that sounds like a passion prediction? Many exegetes are also baffled by the role of the Pharisees who issue the warning to Jesus about Herod in verse 31 -- are the Pharisees acting as friends, foes, or somewhere in between?

So many scholarly questions; so few verses! What is a Gospel preacher to do?..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3990 *David Schnasa Jacobsen* Professor of the Practice of Homiletics and Director of the Homiletical Theology Project, Boston University School of Theology, Boston, Mass.



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

“The phrase “Don’t shoot the messenger” was first coined by Shakespeare in his play Hamlet and used again in his play Antony and Cleopatra. Since a similar phrase was found way back in 446 BC, it’s clear that people have never wanted to be bearers of bad news. Think about it. Do you want to tell someone the bad news? I don’t like to do it. Nobody does. And yet, there are times when it just can’t be avoided, regardless of the possible consequences. Take our readings for today. Both Jeremiah and Jesus were sent by God to deliver important messages, and they both faced repercussions for the news they brought. Most of the people didn’t like what they had to say and they wanted to kill the messenger. But **both Jeremiah and Jesus were sent to speak the Word of God and they did...**

This was really bad news but while God sent the prophets with bad news, He also had good news to share. Their message was also good news because in some cases God was giving the people a second chance...

In other instances, when the people didn’t repent or when the prophets didn’t give them the opportunity, the prophets still spoke words of hope. They spoke of a time when God’s judgments would come to an end. They promised that God would hear them when they repented and when their time of punishment or exile was over, they would return home and once again find favor with God.

Jesus proclaimed, **“Repent for the kingdom of God is at hand!”** because He had come to bring Good News. In Him there is forgiveness and life. His message of repent and find life is for you. Let Him cover you under His wings where He will shelter you. Let Him take the burdens of your Sin upon Himself. Let Him bear your guilt and grief. When Jesus said, **“Jerusalem, Jerusalem”**, He was showing the depth of His love and of His longing for people to believe in Him and be saved...”

➤ <http://lakeviewemmanuel.com/multimedia-archive/jesus-the-perfect-prophet-luke-1331-35/>

Pastor Donald Peterson III, Emmanuel Lutheran Church, Lakeview, Iowa

Haven’t found a Lenten discipline yet? Turn the page....

Are you ready for 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 _____ 11/24/2019