

17th Sunday after Pentecost October 6, 2019

Proper 22(27) or 16th Sunday after Trinity
Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

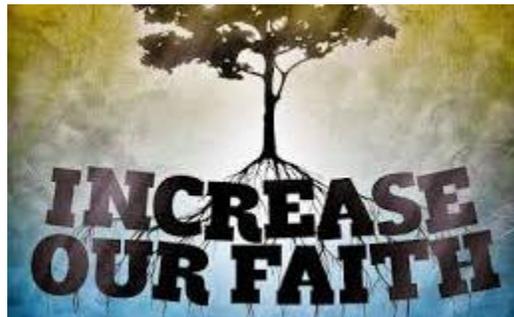
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.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 1:00 PM (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://doxologydesk.blogspot.com/2019/04/luke-171-10-increase-our-faith.html>

Hymn of the Day

Lutheran Service Book (LSB) 587 The Lutheran Hymnal (TLH) 381

“I know my faith is founded”

"**Nun lob, mein Seel, den Herren**" (Now praise, my soul, the Lord) is a [Lutheran hymn](#) written in [German](#) by the theologian and [reformer Johann Gramann](#) in 1525. It was published in 1540 and appears in 47 hymnals. A translation by [Catherine Winkworth](#), "**My Soul, now Praise thy Maker!**", was published in 1863. ..The hymn is a general song of praise, paraphrasing [Psalm 103](#)^[1] in four stanzas of 12 lines each... A fifth stanza was added in a reprint in Nürnberg in 1555, "Sey Lob und Preis mit Ehren".

- https://en.wikipedia.org/wiki/Nun_lob,_mein_Seel,_den_Herren
- <https://www.youtube.com/watch?v=h39jl0o2GtQ> Piano and voice. [Hymns of Faith](#) © 2009 Concordia Publishing House
- <https://www.youtube.com/watch?v=6FZ0pXlz8v0> Care to try it in German? "From the service in the order of the Bach time to the Johannisfest from the 28.6.2009, 10.00 o'clock, in the Protestant Kaiser Wilhelm Memorial Church to Berlin Charlottenburg." ChoralBerlin
- <https://www.youtube.com/watch?v=5-1AHWkWz1g> Or, listen to a brass quintet? Art of Brass Vienna, Lorenz Raab improvising

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.](#)

O.T.– "O LORD, how long shall I cry for help..."

Psalm – "For God alone my soul waits in silence..."

Epistle – "...guard the good deposit entrusted to you."

Gospel – "The apostles said to the Lord, "Increase our faith!""

Habakkuk 1:1-4; 2:1-4; Revised Common Lectionary (RCL), Lamentations 1:1-6, 3:19-26 or Habakkuk 1:1-4; 2:1-4 (Next week: *Ruth 1:1-19a; RCL, Jeremiah 29:1, 4-7 or 2 Kings 5:1-3, 7-15c*)

Little is known about Habakkuk except that he was a contemporary of Jeremiah and a man of vigorous faith rooted deeply in the religious traditions of Israel. The account of his ministering to the needs of Daniel in the lions' den in the Apocryphal book Bel and the Dragon is legendary rather than historical...

The prediction of the coming Babylonian invasion (1:6) indicates that Habakkuk lived in Judah toward the end of Josiah's reign (640-609 b.c.) or at the beginning of Jehoiakim's (609-598). The prophecy is generally dated a little before or after the battle of Carchemish (605), when Egyptian forces, which had earlier gone to the aid of the last Assyrian king, were routed by the

Babylonians under Nabopolassar and Nebuchadnezzar and were pursued as far as the Egyptian border ([Jer 46](#)). Habakkuk, like Jeremiah, probably lived to see the initial fulfillment of his prophecy when Jerusalem was attacked by the Babylonians in 597.

Theological Message

Among the prophetic writings, Habakkuk is somewhat unique in that it includes no oracle addressed to Israel. It contains, rather, a dialogue between the prophet and God ... (The book of Jonah, while narrative, presents an account of conflict between the Lord and one of his prophets.) In the first two chapters, Habakkuk argues with God over his ways that appear to him unfathomable, if not unjust. Having received replies, he responds with a beautiful confession of faith (ch. 3).

Literary Features

The author wrote clearly and with great feeling, and he penned many memorable phrases ([2:2,4,14,20](#); [3:2,17-19](#)). The book was popular during the intertestamental period; a complete commentary on its first two chapters has been found among the Dead Sea Scrolls..."

- <https://www.biblestudytools.com/habakkuk/> From the NIV Study Bible, Introductions to the Books of the Bible, Habakkuk, Copyright 2002 © Zondervan.

Habakkuk 1:1-4

1 The oracle that Habakkuk the prophet saw.

Habakkuk's Complaint

² O LORD, how long shall I cry for help,
and you will not hear?

Or cry to you "Violence!"
and you will not save?

³ Why do you make me see iniquity,
and why do you idly look at wrong?
Destruction and violence are before me;
strife and contention arise.

⁴ So the law is paralyzed,
and justice never goes forth.
For the wicked surround the righteous;
so justice goes forth perverted.

Habakkuk 2:1-4

2 I will take my stand at my watchpost
and station myself on the tower,
and look out to see what he will say to me,
and what I will answer concerning my complaint.

The Righteous Shall Live by His Faith

² And the LORD answered me:

“Write the vision;
make it plain on tablets,
so he may run who reads it.

³ For still the vision awaits its appointed time;
it hastens to the end—it will not lie.

If it seems slow, wait for it;
it will surely come; it will not delay.

⁴ “Behold, his soul is puffed up; it is not upright within him,
but the righteous shall live by his faith.^[a]

a. [Habakkuk 2:4](#) Or *faithfulness*

Cross references:

1. [Habakkuk 2:3](#) : [Cited Heb. 10:37](#); [[2 Pet. 3:9](#)]
2. [Habakkuk 2:4](#) : [Cited Rom. 1:17](#); [Gal. 3:11](#); [Heb. 10:38](#); [[John 3:36](#)]

“When have the sainted people to whom you preach ever heard a sermon based on God's timeless word to Habakkuk? This week is their chance. Do not let them down.

The Message of the Book

When a lectionary-based pastor preaches on a book like Habakkuk, the challenge is really to preach the whole book, rather than just one passage. The reason for this is that the majority of faithful Christians do not know enough about the book to be able to contextualize a sermon on just a portion of the book.

So what is the message of the whole book? The message of Habakkuk can be summed up in the confession of faith that culminates this week's lesson: "the righteous live by their faith" (2:4). The challenge of preaching Habakkuk is unfolding the meaning of this confession. And the shape of the whole of the book provides an argument that defines who the righteous are and what faith in the one, living, true God looks like..."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=784 *Rolf Jacobson* Professor of Old Testament and Alvin N. Rogness Chair in Scripture, Theology, and Ministry Luther Seminary, Saint Paul, Minn.

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“I resolved to expound this prophet Habakkuk so that he, too, may finally come to light and that his contents may be learned...”

So wrote Martin Luther in his preface to the book of Habakkuk in 1526, (*Luther's Works*, 19.150), and it would be a grand thing if preachers followed Luther's example and preached this

minor prophet this week. The selected readings from Habakkuk 1 and 2 for this week contain not only the first biblical sounding of the central theological declaration of the Reformation, “the righteous live by their faith,” (2:4; see also Romans 1:17; Galatians 3:11), but is an important sense these two pieces from Habakkuk form a sort of bracket between which the believer (and the unbeliever alike) live in this world.

Habakkuk 1:1-4 contains, as the heading in the New Revised Standard Version has it, “The Prophet’s Complaint.” In classical complaint language, the prophet asks God “How long?” (1:2), and “Why?” (1:3). Habakkuk is begging for God to listen, to save; to do something about the destruction and violence that he constantly sees. The crux of the prophet’s complaint comes in 1:4...

Having made his complaint, the prophet then declares that he will stand watch and wait, to see how God “will answer concerning my complaint.” And then, perhaps shockingly, Habakkuk 2:2 says, “Then the Lord answered me....” Habakkuk may have been as shocked as Job when God answered, he may have wondered if it was wise to press so searchingly, so seriously for God’s response. But God answers.

(There is, perhaps, a sermon in just those words, “Then God answered me....” What would that be like, look like, feel like, mean?)

The Lord tells Habakkuk to do something that, if we think about it, may seem strange: “Write the vision; make it plain on tablets, so that a runner may read it.” This may mean that the runner is intended to run around holding the tablets, calling out the vision as she runs. Try reading while running; presumably the writing would have to be pretty large to be readable with all of the jarring ups and downs of even a brisk jog. Or, perhaps, this may mean that Habakkuk is to take out a billboard-like ad and write the vision large enough that anyone passing by may see and read it. Regardless, this is not the usual prophetic message to be spoken in the temple courtyard, or on a street corner, or on the palace steps. This is something different...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1874 Karl Jacobson Senior Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn

Psalm 62; RCL, Psalm 137 or Psalm 37:1-9 (Psalm 111; RCL, Psalm 66:1-12 or Psalm 111)

“King David had his disappointments—and those disappointments are what’s behind Psalm 62. As a young man, he was the hero of Israel. He killed Goliath. What could you expect would follow? Yes, there were parades and people shouting his praises. What could he expect from the king? A knighthood? No—instead, King Saul threw spears at him and chased him all over the countryside. David couldn’t find rest or comfort in his own victory. Saul died. David became king. You would think the king could live comfortably, at rest, at peace. His advisors betrayed him. His generals wouldn’t listen to his orders. His own son Absalom campaigned to be king while David was still living. He couldn’t find peace or security in his kingship, his friends or his family. That’s why King David writes, “My soul finds rest in God alone,” or “Truly my soul waits on God” (see NIV 2011 and KJV). He learned he couldn’t find rest in anyone, anything, or even in himself...”

➤ <https://pastorstratman.wordpress.com/2013/06/27/my-soul-finds-rest-in-god-alone-sermon-on-psalm-62-for-pentecost-6-june-2730-2013/> Pastor Paul Stratman, St. Stephen's Evangelical Lutheran Church, Beaver Dam, W

My Soul Waits for God Alone

To the choirmaster: according to Jeduthun. A Psalm of David.

62 For God alone my soul waits in silence;
from him comes my salvation.

² He alone is my rock and my salvation,
my fortress; I shall not be greatly shaken.

³ How long will all of you attack a man
to batter him,
like a leaning wall, a tottering fence?

⁴ They only plan to thrust him down from his high position.
They take pleasure in falsehood.

They bless with their mouths,
but inwardly they curse. **Selah**

⁵ For God alone, O my soul, wait in silence,
for my hope is from him.

⁶ He only is my rock and my salvation,
my fortress; I shall not be shaken.

⁷ On God rests my salvation and my glory;
my mighty rock, my refuge is God.

⁸ Trust in him at all times, O people;
pour out your heart before him;
God is a refuge for us. **Selah**

⁹ Those of low estate are but a breath;
those of high estate are a delusion;
in the balances they go up;
they are together lighter than a breath.

¹⁰ Put no trust in extortion;
set no vain hopes on robbery;
if riches increase, set not your heart on them.

¹¹ Once God has spoken;
twice have I heard this:

that power belongs to God,

¹² and that to you, O Lord, belongs steadfast love.

For you will render to a man
according to his work.

"Psalm 62 has elements of a Psalm of praise, thanksgiving, lament, and wisdom.

But it also lacks elements of each of these. Thus, I consider it a mixed-genre Psalm. In its outline, it is divided into three parts, which the occurrence of the word 'selah' does.

Who wrote the Psalm and when is impossible to say. Jeduthun, mentioned in the superscription (cf. 1 Chronicles 16:41-42), is more likely the forebear of a liturgical family credited with authoring specific melodies used to chant the Psalms.

The first strophe is essential to a proper understanding of Psalm 62. True, the utter reliance on God voiced in verses 1-2 is virtually repeated in verses 5-6. The first word of the Psalm, translated variously as yes, yea, or truly, occurs six times, helping to tie the whole together. After seeking for other avenues to a safe foundation in life, this Psalmist has come to a remarkable conclusion: only Israel's God, not any other, is utterly reliable.

Various words are used to describe this conclusion: salvation, rock, fortress, hope, help, shelter, refuge, power, grace. This person puts his mouth and his words where his heart and soul are. But it may not always have been so. Verses 3-4 make abundantly clear that, in the past, his friends, colleagues, or family members were also trusted and relied upon. Just what undermined this relationship is not stated. But it was a lesson not to be forgotten..."

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=227 *Wendell Frerichs*

Professor Emeritus, Luther Seminary, St. Paul, MN

2 Timothy 1:1-14; RCL, the same reading (2 Timothy 2:1-13; RCL, 2 Timothy 2:8-15)

"2 Timothy belongs to the biblical genre of the "testament," the last words of a hero of the faith who is facing death.

Elsewhere in the Bible, Jacob blesses his heirs through the last chapters of Genesis; Moses uses most of Deuteronomy to recapitulate his experiences leading Israel; David has a brief deathbed oracle in 2 Samuel 23, and then gives Solomon pragmatic political instructions just before his death in 1 Kings 2. In the intertestamental period, this became a common literary device, with non-canonical "testaments," and one can easily read Jesus' remarks at the Last Supper as a sort of testament - especially in John's Gospel, with the long "farewell discourse" in chapters 13-17. In 2 Timothy, Paul...closes the story of the apostle's career and leaves his last instructions to Timothy and, by extension, to his other protégés..."

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=739

A.K.M. Adam Tutor in New Testament, St. Stephen's House, Oxford University, Oxford, England, U. K.

Greeting

1 Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus,

²To Timothy, my beloved child:

Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

Guard the Deposit Entrusted to You

³ I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. ⁴ As I remember your tears, I long to see you, that I may be filled with joy. ⁵ I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. ⁶ For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands, ⁷ for God gave us a spirit not of fear but of power and love and self-control.

⁸ Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God, ⁹ who saved us and called us to ^[a] a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, ^[b] ¹⁰ and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel, ¹¹ for which I was appointed a preacher and apostle and teacher, ¹² which is why I suffer as I do. But I am not ashamed, for I know whom I have believed, and I am convinced that he is able to guard until that day what has been entrusted to me. ^[c] ¹³ Follow the pattern of the sound ^[d] words that you have heard from me, in the faith and love that are in Christ Jesus. ¹⁴ By the Holy Spirit who dwells within us, guard the good deposit entrusted to you.

- a. [2 Timothy 1:9](#) Or *with*
- b. [2 Timothy 1:9](#) Greek *before times eternal*
- c. [2 Timothy 1:12](#) Or *what I have entrusted to him*; Greek *my deposit*
- d. [2 Timothy 1:13](#) Or *healthy*

“Overview of Second Timothy

The lectionary devotes this and the next three Sundays to Second Timothy, which presents itself as Paul’s farewell (see 2 Timothy 4:6-8). Like other testamental literature, this letter carries a revered *deceased** figure’s legacy into considerations of new, emerging circumstances. Specific theological insights or doctrinal battles do not rise to the surface as much as Paul’s reputation as a model of faithful endurance. The letter encourages its addressee, Timothy, who was (when he too was still alive) probably the best known of Paul’s associates, to nurture those same qualities in his ministry. The letter assumes a setting in which Timothy confronts challenges created by rival teachers. It worries about their teachings’ potential to hamper and discredit the church.

*(*These comments are a follow-up to a previous discussion about authorship cited in 1 Timothy lessons.)*

The stylistic, theological, and historical evidence convinces me that Second Timothy was written in Paul’s name probably within a decade of the year 100 CE, long after the apostle’s death. (Any reputable commentary or Bible dictionary can review this evidence.) I don’t think sermons on Second Timothy should belabor the authorship question; they can legitimately dwell within the literary fiction the letter stages, as a suffering “Paul” gives his last lecture to his beloved pupil. At the same time, I see little value in keeping the debate over the letter’s authorship entirely hidden

from congregations. They can handle learning about it and, moreover, it will help many understand why this book places such value on preserving and passing along a heritage Timothy himself has received. Beyond the sermon, preachers can host educational forums or otherwise direct people to helpful literature, so they know what you know.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1834 *Matt Skinner* Professor of New Testament, Luther Seminary, St. Paul, Minn.

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“Affirm the indwelling presence of Christ.

Timothy had the power to live for Christ, for he had received the infilling of the Spirit. "I remind you" says Paul, "to fan into flame the gift of God." As believers, we have received the powerful presence of the Spirit of Christ in our lives. We are touched by his indwelling presence. Yet, we can forget that Christ stands with us through life. We can forget to draw on his resurrection power. So, let us be reminded to fan into flame the indwelling presence of Christ, to release his infilling power...”

- <http://www.lectionarystudies.com/sunday27ce.html>
Pumpkin Cottage Ministry Resources, Lectionary Bible Studies and Sermons

Luke 17:1-10; RCL, Luke 17:5-10 (Luke 17:11-19; RCL, the same reading)

“Luke 17 is a collection of several unrelated teachings and one healing. This passage encompasses four distinct thoughts, the first three of which are better known from the Gospel of Matthew. The fourth is unique to Luke.

*The important point of the **first teaching** is that “stumbling” is to be expected; we are not here to do everything perfectly, but to learn from the consequences of our mistakes so that we can continually grow stronger in spiritual expression. The consequences are far more severe if we deliberately cause others to stumble...*

*The **second teaching** concerns the importance of forgiveness. If another person sins and then repents that sin—is willing to learn the lesson of the inappropriate choice—then you must forgive, no matter how many times it happens. The imperative of forgiveness is not just for the other person, but for yourself...*

*The **third teaching**, which is also in both Mark and Matthew, emphasizes the practical, tangible and immeasurably vast power that Jesus affirms is in each of us. His disciples already have faith in God, but they lack faith in themselves*

*The **fourth teaching** is somewhat uncomfortable for us today, referring as it does to the role of household slaves. But slavery was an accepted element of society at that time, and Jesus is able to use everything about this human experience to communicate his spiritual points. Luke, in particular, is fond of using the protocol of meals as opportunities to illustrate the importance of serving instead of being served...*

Nonetheless, if we set aside the questions of social order, there is a clear message that can serve us today. We are not to do our spiritual work—...—in expectation of reward...”

- <https://www.unity.org/resources/bible-interpretation/luke-171-10-jesus-said-his-disciples-occasions-stumbling-are-bound-0>

This commentary is a good example of my “disclaimer” at the beginning of each lesson – “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.**” Take the time to follow the link and read it in its unedited form – it represents one example of the cautions Paul has given about false teaching in the church.

“The Holy Gospel according to St. Luke, the 17th Chapter”

Temptations to Sin

17 And he said to his disciples, *“Temptations to sin^[a] are sure to come, but woe to the one through whom they come! ² It would be better for him if a millstone were hung around his neck and he were cast into the sea than that he should cause one of these little ones to sin.^[b] ³ Pay attention to yourselves! If your brother sins, rebuke him, and if he repents, forgive him, ⁴ and if he sins against you seven times in the day, and turns to you seven times, saying, ‘I repent,’ you must forgive him.”*

Increase Our Faith

⁵ The apostles said to the Lord, “Increase our faith!” ⁶ And the Lord said, *“If you had faith like a grain of mustard seed, you could say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.*

Unworthy Servants

⁷ *“Will any one of you who has a servant^[c] plowing or keeping sheep say to him when he has come in from the field, ‘Come at once and recline at table’? ⁸ Will he not rather say to him, ‘Prepare supper for me, and dress properly,^[d] and serve me while I eat and drink, and afterward you will eat and drink’? ⁹ Does he thank the servant because he did what was commanded? ¹⁰ So you also, when you have done all that you were commanded, say, ‘We are unworthy servants;^[e] we have only done what was our duty.’”*

- a. [Luke 17:1](#) Greek *Stumbling blocks*
- b. [Luke 17:2](#) Greek *stumble*
- c. [Luke 17:7](#) Or *bondservant*; also verse [9](#)
- d. [Luke 17:8](#) Greek *gird yourself*
- e. [Luke 17:10](#) Or *bondservants*

Cross references:

1. [Luke 17:1](#) : [Matt. 18:7](#)
2. [Luke 17:1](#) : [See Matt. 13:41](#)
3. [Luke 17:2](#) : [Matt. 18:6](#); [Mark 9:42](#)
4. [Luke 17:3](#) : [Matt. 18:15, 21, 22](#)
5. [Luke 17:3](#) : [See Matt. 6:14](#)
6. [Luke 17:4](#) : [\[Matt. 18:21\]](#)
7. [Luke 17:6](#) : [Matt. 17:20](#)
8. [Luke 17:6](#) : [Matt. 13:31](#)
9. [Luke 17:10](#) : [Matt. 25:30](#); [\[Job 22:2, 3; 35:7; Rom. 11:35\]](#)

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

“Living in such perilous times like these requires that we have faith. Faith in our government, faith in our flag, and faith in ourselves. And, yet, these things all have their limits in power to help us. Jesus gives us a faith that will never disappoint us because it is based in his identity as God the Almighty. Jesus tells us, "Have faith." ...

Jesus says the worst crime is to lead little ones astray. The little ones are those who have come to see Jesus as the only true God and their savior. They have just begin to have faith. They are learning how to follow Jesus, and they are susceptible to stumbling and falling down in the faith. The Lord says it would be better if a heavy millstone, weighing a hundred pounds or more, were tied to their necks and dropped into the sea.

I don't suppose anyone goes about deliberately trying to deceive the children of God. It usually happens through ignorance or neglect. It happens when teachers of the Word of God lead people in the wrong way. It happens when Christian parents don't properly teach the faith to their children, leaving them to be tripped up by the materialism of our day, immorality, and other traps. It happens when the Church does not give a clear confession of the truth, when we allow the Christian faith to be portrayed as just another way to heaven, an alternate route to Judaism or Islam. People stumble when we don't take the faith seriously. This makes the Lord angry, because when we cause other people to stumble in these ways the results are eternal damnation for them.

Having faith means teaching others the truth about Jesus... Having faith means standing firm on the Bible's statement that there is no other name given among men by which we must be saved.

Having faith also means forgiving others...

What really unites people is when we see the great mountain of debt we owe God, and see it all has forgiven by sending Jesus to the cross in our place. If God can forgive us that great mountain, we certainly have within us the power to forgive our brother or sister the little mole hill they have committed against us. Having faith in Jesus as our savior gives us the power to forgive those who sin against us...

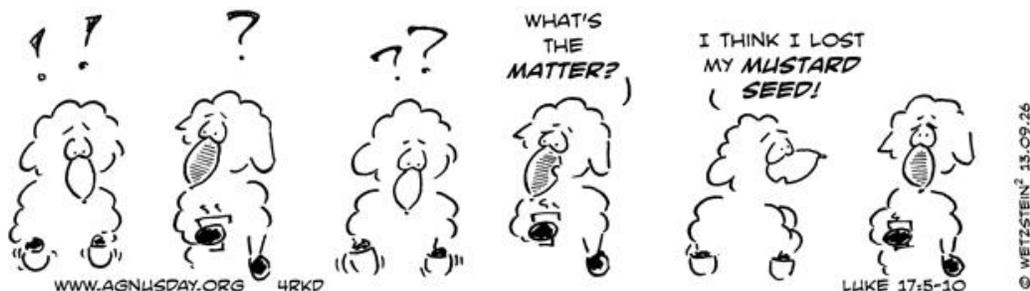
Jesus says have faith and you will do great things. The disciples, seeing how much Jesus was asking of them, both in leading God's people and forgiving others, recognized they lacked the faith they needed and asked Jesus to increase their faith...

Have faith! Jesus told his disciples if they had faith as a grain of mustard, they could move great trees out and drop them in the sea. Like the disciples, we realize that we are not up to the

task of confident living. But the Holy Spirit has given us faith enough to believe that Jesus is the only true God, and our savior. We already have enough faith to do remarkable things.

Jesus' parable about the servants who come in from the field tired and worn out, and then go about fixing dinner for the master, only then to get their own dinner and go to bed reminds us never to be proud of what we can do for God. The good works we do come from the faith God has given us. All the glory goes to him. What powerful and wonderful things we will be able to do then by the power of God Almighty...

- <http://lcmssermons.com/?sn=175> Pastor James F. Wright St John Lutheran Church Champaign, IL This sermon was preached on 10 -21-2001 against the background of the World Trade Center attacks.



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

“The Gospel lessons from Luke for the end of the Pentecost season, beginning with chapter 17, comprise the last third of the travel narrative in this Gospel. These late Pentecost lessons continue the Lucan literary structure and theme of Jesus’ public way to the cross...

Luke writes a theology of history based on the public events in the life of the Messiah. From the Twentieth Sunday after Pentecost to Christ the King Sunday, the lessons carry forward Luke’s concern to articulate a theology for life in the world... Luke wants to fix the reader’s attention upon Jesus and to have his message spoken from the stage of human history. In his exposition of the earlier Lucan Pentecost pericopes, Lee Snook observes that “if one is to know how Luke is coaching his readers in the subtle discipline of interpreting public history, the maxim is this: ‘Keep your eyes on Jesus.’”...

The eight gospel lessons fall into three groups: (1) 17:1-10 and 17:11-19; (2)~ 18:1-8a, 18:9-14 and 19:1-10; (3) 20:27-38, 21:5-19 and 23:35-43.

The first two texts are paired because they are played off against each other... This pairing is not uncommon in Luke. It parallels the juxtaposition of stories of rejection and stories of faith elsewhere...**The first two texts in the second group** are object lessons about the freedom of God’s way of ruling the world....**The third group of texts** deal with Jesus’ last days, the climax of his ministry in Jerusalem. The travel narrative ends, and Jesus enters Jerusalem...

Seeing all these texts in the light of Luke’s literary structure is crucial. Only then can the details of each pericope be understood as Luke uses them, and applied out of his theological perspective...”

- http://wordandworld.luthersem.edu/content/pdfs/6-4_Romans/6-4_Kreider.pdf
The Politics of God: The Way to the Cross* EUGENE C. KREIDER Luther Northwestern Theological Seminary, St. Paul, Minnesota