

## 4th Sunday after Pentecost July 7, 2019

Proper 9(14) or 3rd Sunday after Trinity  
Year C – the Gospel of Luke

**Lutheran**

# Living the ^ Lectionary

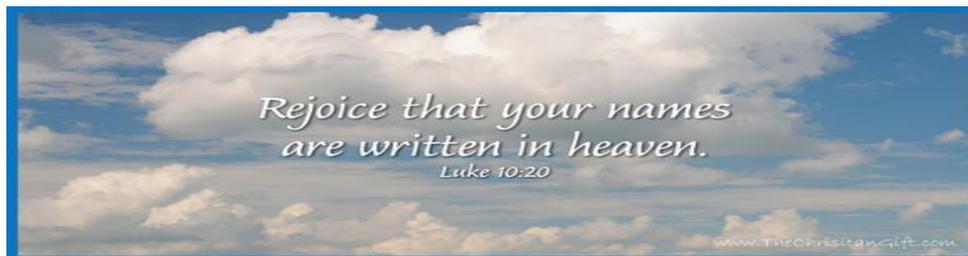
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://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](mailto: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.



<https://steadfastlutherans.org/2013/03/the-joy-of-names-written-in-heaven-sermon-on-luke-101-20-by-pr-charles-henrickson/>

### Hymn of the Day

Lutheran Service Book (LSB) 533 The Lutheran Hymnal (TLH) Not Listed

“Jesus has come and brings pleasure eternal”

“Saint John’s new hymn for the Epiphany Season will be “Jesus Has Come and Brings Pleasure Eternal.” The tune is sometimes known as “Cothen”, though our hymnal simply names it for this hymn, “Jesus Ist Kommen, Grund Ewiger Freude.” ...

The author of the hymn is Johann Ludwig Conrad Allendorf, who was born February 9, 1693, in Josbach in the province of Hesse, Germany...

Pastor Allendorf wrote 45 hymns, most of which are still used primarily in German-speaking churches. His contributions are described as “hymns of love to Christ, the Lamb of God, and the Bridegroom of the believing Soul.”<sup>1</sup>

In America, this hymn is only in two hymnals, including that of the Lutheran Church—Missouri Synod. The hymn was in the Epiphany section of the blue *Lutheran Worship* hymnal. In the newer *Lutheran Service Book*, it is placed in the section “Redeemer”, thus encouraging congregations to use it throughout the church year...”

- <https://www.stjohnsfc.org/ministries/worship/1328-jesus-has-come-and-brings-pleasure-eternal> St John’s Lutheran Church, Fort Collins, CO
- [https://www.youtube.com/watch?v=50dl\\_UAC2XU](https://www.youtube.com/watch?v=50dl_UAC2XU) Sing along after the prelude. “The prelude ... is from Six Hymn Improvisations, Set 4. Organist is Mark Peters.” Concordia Publishing House
- <https://www.youtube.com/watch?v=BrKDeMRW84E> “Kevin Hildebrand adds twelve pieces to the For Manuals Only series. These pieces are crafted to be accessible for players with limited or no pedal ability, while still interesting and engaging for organists of all levels. While these pieces were written specifically for organ, they may be played on piano.” Concordia Publishing House
- <https://www.youtube.com/watch?v=XJ7x68ECsjM> Requires a bit more skill than the previous one. “Jesus Has Come and Brings Pleasure · Charles W. Ore From My Perspective © 1992 Organ Works Corporation”

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.**— “Rejoice with Jerusalem... For thus says the LORD:...”

**Psalms** — “Shout for joy to God, all the earth”

**Epistle** — “as we have opportunity, let us do good to everyone...”

**Gospel** — **“The harvest is plentiful, but the laborers are few.”**

**Isaiah 66:10-14; Revised Common Lectionary (RCL), RCL, 2 Kings 5:1-14 or 1 Kings 19:15-16, 19-21) (Next week: Leviticus (18:1-5), 19:9-18; RCL, Amos 7:7-17 or Deuteronomy 30:9-14)**

*“God’s promises in Isaiah 66:10-14 bring the old world of ruin to an end, and in its wake, create a new world, one in which Jerusalem is a joy (cf. 65:17). In this new world, Zion is no longer a place of scarcity and collapse; its life and destiny are marked by gladness, love, joy, and consolation.”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2909](http://www.workingpreacher.org/preaching.aspx?commentary_id=2909)  
Michael J. Chan *Independent Scholar, Kingman, Ariz.* “After teaching Old Testament at Luther Seminary for four years, Dr. Michael Chan took an opportunity to use his linguistic education in service of his country in the United States Navy.”

## Isaiah 66:10-14

<sup>10</sup> “Rejoice with Jerusalem, and be glad for her,  
 all you who love her;  
 rejoice with her in joy,  
 all you who mourn over her;  
<sup>11</sup> that you may nurse and be satisfied  
 from her consoling breast;  
 that you may drink deeply with delight  
 from her glorious abundance.”<sup>[a]</sup>

<sup>12</sup> For thus says the LORD:  
 “Behold, I will extend peace to her like a river,  
 and the glory of the nations like an overflowing stream;  
 and you shall nurse, you shall be carried upon her hip,  
 and bounced upon her knees.  
<sup>13</sup> As one whom his mother comforts,  
 so I will comfort you;  
 you shall be comforted in Jerusalem.  
<sup>14</sup> You shall see, and your heart shall rejoice;  
 your bones shall flourish like the grass;  
 and the hand of the LORD shall be known to his servants,  
 and he shall show his indignation against his enemies. [\[Ezra 8:22, 31\]](#)

1. [Isaiah 66:11](#) Or *breast*

“Everything about this final chapter of Isaiah heralds God's sovereignty.

From the opening portrait of God as the cosmic king, who sits enthroned in heaven with feet propped on the earth (66:1; cf. 63:15), to the concluding announcement of a divinely-wrought "new heavens and new earth" in which all flesh will worship God (66:22-23), God commands center stage--larger than life, all powerful, and awe-inspiring. The prophet's relentless insistence that God reigns supreme renders comparatively insignificant any other claim to ultimate importance, whether from the Temple ("what is the house that you would build for me?," 66:1), certain believers ("they chose what did not please me," 66:4), or political powers ("I am coming to gather all nations and tongues," 66:18).

Because God made and rules over everything (66:2), nothing on earth should ever take itself too seriously, including the community of faith.<sup>1</sup> Thus, the prophet condemns some in the postexilic community who consider themselves models of piety: they choose "their own ways"

(66:3; cf. 66:17; 65:2-5), imbuing their worship with such self-importance that they contort the observances into abominable acts. They do not listen when God calls (66:3-5). Conversely, the prophet assures the "humble and contrite," who "tremble at [God's] word," and are rejected for their faithfulness (66:2, 5), that God sees and is with them. Indeed, God intervenes suddenly and decisively in their favor (66:7-16)...

The lectionary text ends prematurely, preferring to bask in the joy and comfort of God's deliverance than to plunge back into the messiness of communal conflict that frames the reading and provokes God's action (verses 1-6, 14b-16). Only the last line of verse 14 hints at the utter divisiveness with its mention of "[God's] servants" and "[God's] enemies." By wresting God's decisive action from the very context that prompts it, however, we miss the prophet's claim that God's deliverance brings--*within the community of faith*--comfort *and* danger, affirmation *and* threat, joy *and* despair. We miss the urgent call to reflection: Are we among those who "choose their own ways" (verse 4)? Do we "tremble at [God's] word" (verses 2, 5)? How we answer, after all, determines whether we hear the uproar in the city--God's thunderous voice from the temple--as heralding good news (verse 6)."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=632](http://www.workingpreacher.org/preaching.aspx?commentary_id=632) [Christine Roy Yoder](#) Associate Professor of Old Testament, Columbia Theological Seminary, Decatur, GA

**Psalm 66:1-7; RCL, Psalm 77:1-2, 11-20 or Psalm 66:1-9 (Psalm 41; RCL, Psalm 82 or Psalm 25:1-10)**

*"Psalm 65 ended with a picture of Planet Earth with its blue seas, amber grain fields, green pastures, abundant harvests and flocks of cattle. These hills are alive, says the psalmist, with the sound of music (65:9-13).*

*With Psalm 66 the psalmist continues the "earth" theme but now addresses the inhabitants of this beautiful blue planet, all of them! ("all the earth" occurs twice, for emphasis, verses 1 and 4). The psalmist invites all citizens of the planet to praise God. God's people respond to this invitation with joy, while God's enemies cringe in fear. In both cases the human inhabitants of the earth recognize the awesome-ness of God!*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=875](http://www.workingpreacher.org/preaching.aspx?commentary_id=875) [James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn

## How Awesome Are Your Deeds

**To the choirmaster. A Song. A Psalm.**

66 Shout for joy to God, all the earth;

<sup>2</sup> sing the glory of his name;

give to him glorious praise!

<sup>3</sup> Say to God, "How awesome are your deeds!

So great is your power that your enemies come cringing to you.

<sup>4</sup> All the earth worships you

and sings praises to you;  
they sing praises to your name.” **Selah**

<sup>5</sup> Come and see what God has done:  
he is awesome in his deeds toward the children of man.

<sup>6</sup> He turned the sea into dry land;  
they passed through the river on foot.

There did we rejoice in him,

<sup>7</sup> who rules by his might forever,  
whose eyes keep watch on the nations—  
let not the rebellious exalt themselves. **Selah**

<sup>8</sup> *Bless our God, O peoples;  
let the sound of his praise be heard,  
<sup>9</sup> who has kept our soul among the living  
and has not let our feet slip...*

<sup>16</sup> *Come and hear, all you who fear God,  
and I will tell what he has done for my soul...*

<sup>19</sup> *But truly God has listened;  
he has attended to the voice of my prayer.*

*“The question arises; What were those mighty deeds of God?”*

➤ *Page 218, Psalms Westminster Bible Companion, James Limburg;  
Westminster John Knox Press, copyright 2000*

“On this Sunday, the church uses verses from Psalm 66 to respond to and echo Isaiah's call to rejoice as we summon the whole earth to "be joyful" and "sing the glory of God's name" (66:1, 2). "Psalm 66 recalls God's deliverance at the Exodus (verse 6), celebrated at the early harvest festival, for which the poet pledges appropriate thanksgiving sacrifices."<sup>1</sup>

“...the preacher might join the seventy sent by Jesus and use the psalm to proclaim God's awesome deeds of great power, so that the assembly might know, in Luke's words, that "the dominion of God has come near to you" (Luke 10:9). The psalmist declares, "Come now and see the works of God, how awesome are God's deeds toward all people" (verse 5). The psalmist recalls God's "awesome deeds" (verse 3) of transforming the sea into dry land and permitting God's people to cross the river into the Promised Land without getting their feet wet. These Exodus events, which bookend Israel's wilderness sojourn, provide a context or interpretive key for the psalmist's invitation for the people to thank God for a more recent rescue (66:8-9). The psalmist recalls the people at the sea rejoicing "there" (66:6-7) and calls the people to likewise bless God for keeping them alive and not allowing them to misstep.

Rather than explicitly and objectively naming God's awesome deeds in the individual or corporate lives of the congregation or nation, the appointed psalm gives us a perspective from which we can discover and name God's awesome deeds, or the ways the dominion of God has

come near to us, for ourselves. After all, God's awesome deeds are not objective or obvious. Israel passing safely through the sea brought death upon Egypt and crossing the river meant warfare and occupation for the people living in Israel's Promised Land. When the church sings this psalm, it claims the Exodus as its own story and points to the fact that, in the death and resurrection of Jesus, God likewise rules over the nations and that, when it comes near to us, the dominion of God will bring destruction to the powers of this world. In humility we therefore name the ways God has kept us among the living and not let our feet slip (66:9).

**Galatians 6:1-10, 14-18; RCL, Galatians 6: (1-6) 7-16 (Colossians 1:1-14; RCL, the same reading)  
Luke 10:1-20; RCL, Luke 10:1-11, 16-20 (Luke 10:25-37; RCL, the same reading)**

*"The lectionary (Series C) offers us six weeks (Pentecost 2-7) to look more closely at this important epistle. When we do so, we recognize that its context was not so different from our own. The Galatians were former pagans, who had been converted by Paul. Later, some other Christian evangelists appeared in Galatia preaching a gospel that included observance of the Mosaic law ..."*  
*See link below by Craig Koester. Because of the date of Easter this year, we only hear three of those readings. The complete list was last used in Lectionary Year C, 2015-16.*

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*"If we carefully weigh the words of the Apostle we perceive that he does not speak of doctrinal faults and errors, but of much lesser faults by which a person is overtaken through the weakness of his flesh. This explains why the Apostle chooses the softer term "fault." To minimize the offense still more, as if he meant to excuse it altogether and to take the whole blame away from the person who has committed the fault, he speaks of him as having been "overtaken," seduced by the devil and of the flesh. As if he meant to say, "What is more human than for a human being to fall, to be deceived and to err?" This comforting sentence at one time saved my life. Because Satan always assails both the purity of doctrine which he endeavors to take away by schisms and the purity of life which he spoils with his continual temptations to sin, Paul explains how the fallen should be treated. Those who are strong are to raise up the fallen in the spirit of meekness...*

*This is the Apostle's farewell. He ends his Epistle as he began it by wishing the Galatians the grace of God. We can hear him say: "I have presented Christ to you, I have pleaded with you, I have reproved you, I have overlooked nothing that I thought might be of benefit to you. All I can do now is to pray that our Lord Jesus Christ would bless my Epistle and grant you the guidance of the Holy Ghost."*

➤ <https://www.iclnet.org/pub/resources/text/wittenberg/luther/gal/web/gal6-01.html> Martin Luther

## **Bear One Another's Burdens**

6 Brothers,<sup>[a]</sup> if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted.<sup>2</sup> Bear one another's burdens, and so fulfill the law of Christ.<sup>3</sup> For if anyone thinks he is something, when he is nothing, he deceives himself.<sup>4</sup> But let each one test his own

work, and then his reason to boast will be in himself alone and not in his neighbor.  
<sup>5</sup> For each will have to bear his own load.

<sup>6</sup> Let the one who is taught the word share all good things with the one who teaches.

<sup>7</sup> Do not be deceived: God is not mocked, for whatever one sows, that will he also reap. <sup>8</sup> For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. <sup>9</sup> And let us not grow weary of doing good, for in due season we will reap, if we do not give up. <sup>10</sup> So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

### **Final Warning and Benediction**

*<sup>11</sup> See with what large letters I am writing to you with my own hand. <sup>12</sup> It is those who want to make a good showing in the flesh who would force you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. <sup>13</sup> For even those who are circumcised do not themselves keep the law, but they desire to have you circumcised that they may boast in your flesh.* <sup>14</sup> But far be it from me to boast except in the cross of our Lord Jesus Christ, by which<sup>[b]</sup> the world has been crucified to me, and I to the world. <sup>15</sup> For neither circumcision counts for anything, nor uncircumcision, but a new creation. <sup>16</sup> And as for all who walk by this rule, peace and mercy be upon them, and upon the Israel of God.

<sup>17</sup> From now on let no one cause me trouble, for I bear on my body the marks of Jesus.

18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

- a. [Galatians 6:1](#) Or *Brothers and sisters*; also verse [18](#)
- b. [Galatians 6:14](#) Or *through whom*

Paul concluded the letter by taking the pen from his scribe and scrawling, “But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision counts for anything, but a new creation” (6:14-15)...

The cross brought about a change of cosmic scope. The law had divided the world into the circumcised and uncircumcised; life was lived by these reference points. But the cross signaled the coming of “a new creation,” in which the old boundaries had been obliterated by the cross...

Paul was telling the Galatians that they too lived in a new world, in which the marks of the old world had vanished. The reference point for the new age is the cross. On the cross Christ “gave himself for our sins” (1:4); there the Son of God loved us and gave himself for us (2:20). The self-giving love of Christ provides a motivation and a pattern for the lives of those who follow him. As Christ bore a curse for us (3:13), Christians “bear one another’s burdens” (6:2). Such conduct “fulfill[s] the law of Christ”—a stunning expression which counters charges that Christian freedom means “lawlessness” or self-will.

Throughout the first part of the epistle, Paul stressed what God had already done. In chapter 6 he switches to the future tense, reminding the Galatians of what is yet to come. Christians had been delivered from the present evil age, but the powers of evil remain active. Paul’s stress on human accountability (6:7-10) is a way of cautioning people against the delusion that they have

become immune from sin. It is precisely through God-given freedom that Christians have the “opportunity...[to] do good to all men, and especially to those who are of the household of faith” (6:10).

- [http://wordandworld.luthersem.edu/content/pdfs/9-2\\_Mental\\_Health/9-2\\_Koester.pdf](http://wordandworld.luthersem.edu/content/pdfs/9-2_Mental_Health/9-2_Koester.pdf) Craig Koester, Luther Northwestern Theological Seminary, St. Paul, Minnesota

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“A hundred years ago, the Methodist Episcopal Church discussed whether doctrine and church rules should be requirements of membership in addition to religious experience. One General Conference voted one way on the issue, then turned around a few days later to vote the other way...

What rules bind our communities together? Why do we impose them? How do we pass them down to future generations? What responsibilities do we have to each other to follow the rules? What spirit should we have when we call for compliance? Adherence to rules or standards of conduct should not be viewed as the price of salvation, but living by the standards of the Spirit do become a sign of conversion. Christian practice becomes a means through which transformation takes place. Paul would remind us that gentleness should be found in how we relate to one another in community.”

- <http://www.aplainaccount.org/galatians-6-1-6-7-16/> “A Plain Account” A free Wesleyan Lectionary commentary [Read the entire blog to see a perspective of how others struggle to balance Law/Gospel within these verses.](#)

### **Luke 10:1-20; RCL, Luke 10:1-11, 16-20 (Luke )**

*An observation on the Revised Common Lectionary choice of verses: “...Verses 12-15 are omitted from the Sunday reading. If it’s meant to remove a stern note to domesticate the text, then it’s unfortunate. However, the lectionary compilers probably decided that these verses may well have been inserted into the gospel, and that the story about the seventy reads smoothly from verse 11 to verse 16. In either case, the point of the verses is that judgment and punishment aren’t our business...”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1721](http://www.workingpreacher.org/preaching.aspx?commentary_id=1721) *Michael Rogness* Professor of Preaching and Professor Emeritus of Homiletic, Luther Seminary, St. Paul, MN

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Then when we come to chapter 10, Jesus sends out seventy-two more of his disciples. Remember, Jesus had a wider group of followers than just the twelve. So these seventy-two Jesus sends out, giving them similar instructions: “Heal the sick in the towns you enter, and say to the people there, ‘The kingdom of God has come near to you.’” And on their return, likewise, they tell Jesus what they had done.

“The seventy-two returned with joy,” our text says. Things must have gone well, it sounds like. Yes, they have. The seventy-two tell Jesus, “Lord, even the demons are subject to us in your name!”

Well, seventy-two, what did you expect?..”

- <https://steadfastlutherans.org/2013/03/the-joy-of-names-written-in-heaven-sermon-on-luke-101-20-by-pr-charles-henrickson/> Pastor Charles Henrickson

## “The Holy Gospel according to St. Luke, the 10th Chapter”

### Jesus Sends Out the Seventy-Two

10 After this the Lord appointed seventy-two<sup>[a]</sup> others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. <sup>2</sup> And he said to them, *“The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go your way; behold, I am sending you out as lambs in the midst of wolves. <sup>4</sup> Carry no moneybag, no knapsack, no sandals, and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, ‘Peace be to this house!’ <sup>6</sup> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. <sup>7</sup> And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. <sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you. <sup>9</sup> Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ <sup>10</sup> But whenever you enter a town and they do not receive you, go into its streets and say, <sup>11</sup> ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ <sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.*

### Woe to Unrepentant Cities

<sup>13</sup> *“Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup> But it will be more bearable in the judgment for Tyre and Sidon than for you. <sup>15</sup> And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades.*

<sup>16</sup> *“The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”*

### The Return of the Seventy-Two

<sup>17</sup> The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” <sup>18</sup> And he said to them, *“I saw Satan fall like lightning from heaven. <sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. <sup>20</sup> Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”*

- a. [Luke 10:1](#) Some manuscripts seventy; also verse [17](#)

#### Cross references:

1. [Luke 10:15](#) : [Cited from Isa. 14:13-15](#)

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

“Some ancient Greek manuscripts tell us that the Lord appointed seventy; other Greek manuscripts tells us that the Lord appointed seventy-two. The NIV uses the number seventy-two: “After this the Lord appointed seventy-two others and sent them two by two ahead of him to every town and place where he was about to go.” There is good textual support from other ancient Greek manuscripts for the number seventy-two, but the NRSV uses the number seventy.

The number seventy is reminiscent of the seventy elders of Moses in Numbers 11:16-17. Just as these seventy men were destined to become the leaders of the Old Testament community, the seventy missionaries/disciples in Luke were destined to become the leaders of the New Testament community. In the Old Testament, the Lord God said that he would “take some of the Spirit that was on Moses and put it on them/the seventy that they could also bear the burden of the people.” In the New Testament, the implication is that the Spirit of Jesus would be transferred to these seventy missionaries/disciples, and that they would be equipped for leadership in the new movement of faith.

The seventy become the hands, feet, legs, hearts, and minds of Jesus. That was the way it was originally and still is true today. For Jesus to complete his mission in today’s world, he needs hands, feet, legs, hearts, and minds. The harvest is overwhelmingly great and Jesus needs willing hands, willing hearts, willing minds and willing spirits. Jesus gets work done today through his disciples who are committed to doing the work.

These were *not* religious professionals or rabbis, etc, but common and ordinary people who were to be the leaders of the mission of outreach in their community.

**-and sent them on ahead of him in pairs** In Mark 6:7, the Lord sent his twelve disciples out two by two. The twelve were sent out two by two. The seventy were sent out two by two...

That simple formula made for effective evangelism two thousand years ago and still works today. Some scholars trace the roots of the concept of going out “two by two” to the Old and New Testament injunction to have two witnesses in order to ascertain the truth (Deuteronomy 19:15; Numbers 35:30, Luke 10:10-15.)...

Some basic principles of evangelism that are derived from this gospel lesson:

- The disciples were to reach out to people who knew their need of God and their need for the ways of God.
- The disciples had an attitude of compassion and not criticism nor condemnation.
- The disciples were not religious professionals but common and ordinary people.
- The disciples prayed to the Lord of the harvest to give workers who would do the work of harvesting, not people whose primary passion was working to maintain the church.
- The disciples were sent out two by two...”

**Nevertheless, do not rejoice at this, that the (evil) spirits submit to you, but rejoice that your names are written in heaven.** This verse is to be highlighted and underlined: That God’s spirit in us is stronger than the power of evil in us. That our names are written in heaven, in the book of eternal life. That is a cause for great joy. “

➤ [http://www.sermonsfromseattle.com/series\\_c\\_commissioning\\_of\\_the\\_seventy\\_GA.htm](http://www.sermonsfromseattle.com/series_c_commissioning_of_the_seventy_GA.htm) Edward F. Markquart

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Last week's reading from Luke 9:51-62 and this week's both use the device called a "*chreia*". The commentary by [Mikeal C. Parsons](#) that follows is a detailed look at the structure of this reading and its use of *chreia*.

"*Chreia* (Kray-ah) is a "brief anecdote focused on reporting a memorable saying or action associated with a prominent person. The Greek word referred to "what is useful (or needed)," especially in confrontations with others (war, business, debate). In Greek rhetoric it designated a narrative statement or story that could be cited to make a point.

The essential *chreia* consists of:

- reference to a well-known person;
- a striking comment or gesture.

The central person may be either active or passive: that is, the figure in the spotlight could be the agent who delivers the saying or action; or the recipient. As an oral form the *chreia* was flexible & could be expanded to include:

- identification of others who encountered the central figure;
- identification of the occasion or setting;
- reaction by either the main character, those encountered or both..."

➤ <http://virtualreligion.net/primer/chreia.html>

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"Luke explains the rationale for the mission: "He had been saying to them, 'The harvest is plentiful, but the workers are few'" (10:2a). The first part of the statement is a *chreia* that occurs elsewhere in various forms<sup>2</sup>; references to the "harvest" in the Jewish Scriptures allude both to eschatological judgment<sup>3</sup> and preservation<sup>4</sup>. Both aspects are present (cf. 10:7-8), though the emphasis here is on the ingathering of God's people and the lack of workers to assist in this task. The disciples, then, are to "ask ("beseech"; "pray") the Lord of the harvest to send out workers into his harvest" (10:2b). The "Lord of the harvest" clearly refers to God, but in the immediate and larger contexts in which Jesus is also referred to as *kurios* (here at 10:2 and e.g., 7:13, 19; 10:39, 41), the audience will conclude that Jesus who sends out the seventy(-two) is also "Lord of the harvest."...

An aside which consists of a litany of judgment against Chorazin, Bethsaida, and Capernaum (Luke 10:13-16) is followed by another "apocritic *chreia*"<sup>22</sup> in which Jesus responds to a statement by his disciples (10:17) with the report of a vision in the form of a *chreia* (10:18) -- an "elaborated *chreia*," which preserves a memorable, if mysterious, saying of Jesus (10:18). The elaborated *chreia* in Luke contains the following elements:

- Introduction ("Lord ... ") 10:17
- *Chreia* ("I saw Satan falling ... ") 10:18
- Rationale ("I have given you authority") 10:19
- Opposite ("Nevertheless do not rejoice") 10:20

Luke 10:17-20 has no parallels in the Synoptic tradition<sup>23</sup>. Jesus responds with a verbal *chreia*: "Then he said to them, 'I watched Satan falling from heaven like lightning'" (Luke 10:18). The nature of the *chreia* is much debated... In the Old Testament, Satan played the role of God's (and humanity's) adversary in the heavenly council<sup>26</sup>, and the fall of Satan reflects the apocalyptic texts of Second Temple Judaism<sup>27</sup> and early Christianity<sup>28</sup> in which Satan and the powers of darkness are defeated by God in an end-time cosmic battle. Quite possibly, the Lukan Jesus saw in the fall of the Babylonian king<sup>29</sup>, a connection to the fall of Satan: the fall of earthly powers and

principalities foreshadows the downfall of Satan and his minions<sup>30</sup>. In his vision, Jesus' mission is tied to God's coming triumph over the rule of Satan.

The *chreia* is followed by its rationale: the mission of the seventy(-two) is a harbinger of the cosmic battle between God and Satan not because of the disciples' own power but because Christ has empowered them..."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2910](http://www.workingpreacher.org/preaching.aspx?commentary_id=2910) Mikeal C. Parsons Professor and Kidd L. and Buna Hitchcock Macon Chair of Religion, Baylor University, Waco, Texas



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“Paul’s almost in-passing mention of “the Israel of God” (*Galatians 6:16*) is a nice reminder... of something we sometimes forget: The Bible narratives just one story, one grand narrative. Reality is, to God’s mind, one big Story and each of our individual stories finds its place nestled inside that wider drama. My story and your story has meaning not intrinsically per se or in and of itself. Rather my story and your story takes on a deeper meaning when we see it as part of God’s narrative of Creation, Fall, Redemption, and Consummation.

God set up this creation to be a place of flourishing and delight. He meant for us to help each other (bear each other’s burdens) and minister to each other because in shalom no one worries about his or her own needs—they will be cared for by others even while we are ourselves busy doing that same thing. And because the whole thing went terribly wrong, God took the decisive steps needed to set it back to right again and although doing that took no less than the horrid public spectacle of God’s Son dying on a cross, salvation was accomplished. A new day did come. A New Israel was formed that now includes every race, every skin color, every background, language, gender, socio-economic status you could name.

The conclusion of a letter like Galatians might look ho-hum from the outside looking in. But seen from the right angle, these closing lines in Galatians tell the whole Story in ways deeply redolent of all the hope we have through Christ Jesus our Lord!”

- [https://cep.calvinseminary.edu/sermon-starters/proper-9c/?type=lectionary\\_epistle](https://cep.calvinseminary.edu/sermon-starters/proper-9c/?type=lectionary_epistle) Scott Hoezee