

12th Sunday after Pentecost September 1, 2019

Proper 17(22) or 11th Sunday after Trinity

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

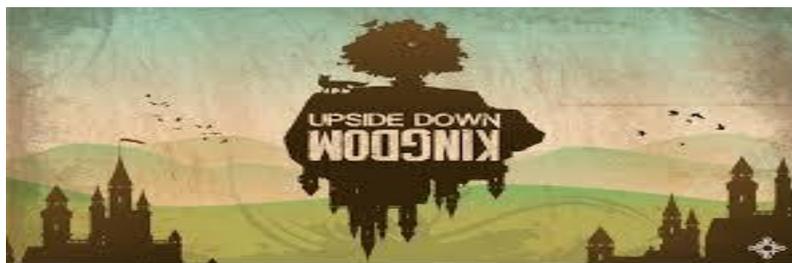
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

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

Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://dashhouse.com/2015725gods-party-luke-141-24/>

Hymn of the Day

Lutheran Service Book (LSB) 842 The Lutheran Hymnal (TLH) Not Listed

“Son of God, eternal Savior”

Also the Hymn of the Day for the Fourth Sunday after the Epiphany.

“In no uncertain terms, **Stanza 1** firmly proclaims the authority and divinity of Christ by recalling Bible passages such as [John 1:1-14](#) and [1 Peter 1:20-21](#)...The next two lines remind us that Christ is our Intercessor who pleads for us ([Romans 8:34](#) and [1 John 2:1](#))...The final two lines of this stanza remind us of the compassion of Christ praying that it may become a part of our lives as well.

Stanza 2 recognizes that when Christ exercised His authority, He did it in service to others. It furthermore states that nothing that we have is ours anyway, but rather all that we have has been given to us by God ([Psalm 24:1](#))...

Stanza 3 is a prayer for authority of Christ to dwell in our lives and mold us to His will...

Stanza 4 begins by repeating the first four lines of Stanza 1 thereby restating the authority and divinity of Christ. It concludes by mirroring the Third Petition of the Lord's Prayer: “Thy will be done on earth as it is in heaven.”

To that end it is good to recall what Martin Luther says about this petition in his *Small Catechism*:

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also. How is this done? When God breaks and hinders every evil counsel and will which would not let us hallow the name of God nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and keeps us steadfast in His Word and in faith unto our end. This is His gracious and good will.

Since first published in 1894, “Son of God, Eternal Savior” has been sung to various tunes including EBENEZER, which many will know as the tune for “Thy Strong Word,” a text by the sainted Martin Franzmann. In recent years the text has been paired with the tune IN BABILONE which, at least for me, seems to be a better fit...”

- <http://jubalslyre.com/thoughts-on-son-of-god-eternal-savior/> Martin Dicke prepared for the “Devotions on the Hymn of the Day” project of the Center for Church Music at Concordia University, Chicago
- <https://www.youtube.com/watch?v=3P0VtRh-Xgc> Robert Morehead gives background and suggestions as how to sing this hymn.
- <https://www.youtube.com/watch?v=Ar36liv12lo> Eighth grade students sing the hymn. - One in Christ: Hymns of the Month © Concordia Publishing House 2011
- <https://www.youtube.com/watch?v=f7M9yL0Jdy0> Organ played to a different melody, “Evert”.

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.

O.T.– “for it is better to be told, “Come up here,””

Psalm – “O LORD, my heart is not lifted up; my eyes are not raised too high;”

Epistle – “...be content with what you have...”

Gospel – *“For everyone who exalts himself will be humbled, and he who humbles himself will be exalted”*

Proverbs 25:2-10; Revised Common Lectionary (RCL), Jeremiah 2:4-13 or Sirach 10:12-18/Proverbs 25:6-7 (Next week: Deuteronomy 30:15-20; RCL, Jeremiah 18:1-11 or Deuteronomy 30:15-20)

“The lectionary-driven preacher is rarely invited to deliver a sermon based on a text from Proverbs.

Only a half dozen texts from that book appear in the Revised Common Lectionary. The Lutheran lectionary has even fewer, listing just three texts from Proverbs, including the one for today.

It’s clear that this Proverbs 25 text has been chosen because of its link with the Gospel for the day, Luke 14:1, 7-14. But the task here is to put this Proverbs text front and center, to seek a word for our own situation...

If the major theme of Psalms is praise of God in heaven, the chief concern of Proverbs is to aid in the pursuit of a good life on earth.

There are 31 chapters in Proverbs, thus suggesting the discipline of reading the chapter that matches the day of the month...”

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=2955 [James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

More Proverbs of Solomon

25 These also are proverbs of Solomon which the men of Hezekiah king of Judah copied.

² It is the glory of God to conceal things,
but the glory of kings is to search things out.

³ As the heavens for height, and the earth for depth,
so the heart of kings is unsearchable.

⁴ Take away the dross from the silver,
and the smith has material for a vessel;

⁵ take away the wicked from the presence of the king,
and his throne will be established in righteousness.

⁶ Do not put yourself forward in the king's presence
or stand in the place of the great,

⁷ for it is better to be told, “Come up here,”
than to be put lower in the presence of a noble.

What your eyes have seen
⁸ do not hastily bring into court, ^[a]
 for ^[b] what will you do in the end,
 when your neighbor puts you to shame?
⁹ Argue your case with your neighbor himself,
 and do not reveal another's secret,
¹⁰ lest he who hears you bring shame upon you,
 and your ill repute have no end.

- a. [Proverbs 25:8](#) Or *presence of a noble, as your eyes have seen.* ⁸Do not go hastily out to court
- b. [Proverbs 25:8](#) Hebrew or else

Cross references:

1. [Proverbs 25:7](#) : [See Luke 14:8-11](#)

“...Humility and Exaltation -- which Lord do You Serve?

Jesus’ advice for attending a wedding banquet in Luke 14:7–11 bears a striking similarity to the advice in Proverbs. The two are, however, distinctive. The setting in Proverbs is the royal court and the motive for humility is to achieve honor and avoid embarrassment before the nobility.

While Jesus’ story is set in humbler circumstances -- a wedding banquet -- it alludes to a much more exalted setting, the eschatological banquet in the kingdom of God. The secondary reference is clear from Jesus’ use of the passive form in his summary at the end of his teaching. “For all who exalt themselves will be humbled, and those who humble themselves will be exalted,” denotes God’s action and thus ultimate shame and honor before God (Luke 14:11; cf. 18:14; Matthew 23:12)...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1757 [Brian C. Jones](#) Professor Emeritus of Religion, Wartburg College, Iowa

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“God has infinite wisdom of all things. He gloriously acts without revealing His purpose, seeking counsel, or exposing matters to public scrutiny. Kings are much different. Since they understand very little in comparison, they should act only after diligent examination and deliberate consideration. It would be folly for them to act in an arbitrary way, pretending to be wise as God. All human authorities should follow their prudent example.

The world moves according to God’s secret will, of which you know little ([Deut 29:29](#)). He does not seek counsel or reveal these matters ([Job 26:14](#); [Rom 11:33](#)), and there are many such things with Him ([Job 23:14](#); [Ps 139:17-18](#)). Only by revelation of Scripture and passage of time can you learn this will. But you have been given His revealed will, the Bible, by which you are to govern your life and verify all decisions ([Deut 29:29](#)).

The LORD deals privately with men, in their souls, and only rarely exposes them to the judgment of others...

God forgives you daily, of sins large and small, without exposing them to any. For this you should be very thankful, and you should also see His great glory in such gracious concealment. When you have opportunity to overlook and conceal personal offences against you, it is also your glory ([Pr 17:9](#); [19:11](#)). But it is your duty, with the authority He may have given you in a particular office or role, to search out matters and deal with them prudently according to the wisdom of Scripture..."

- http://www.letgodbetruer.com/proverbs/commentaries/25_02.php Brother Jonathan Crosby and the Church of Greenville, Simpsonville, SC

Psalm 131; RCL, Psalm 81:1, 10-16 or Psalm 112 (Psalm 1; RCL, Psalm 139:1-6, 13-18 or Psalm 1)

"This psalm is David's profession of humility, humbly made, with thankfulness to God for his grace, and not in vain-glory. It is probable enough that (as most interpreters suggest) David made this protestation in answer to the calumnies (maliciously false statements; slander) of Saul and his courtiers, who represented David as an ambitious aspiring man, who, under pretence of a divine appointment, sought the kingdom, in the pride of his heart. But he appeals to God, that, on the contrary,

- I. He aimed at nothing high nor great ([v. 1](#)).
- II. He was very easy in every condition which God allotted him ([v. 2](#)); and therefore,
- III. He encourages all good people to trust in God as he did ([v. 3](#)).

Some have made it an objection against singing David's psalms that there are many who cannot say, "My heart is not haughty," etc. It is true there are; but we may sing it for the same purpose that we read it, to teach and admonish ourselves, and one another, what we ought to be, with repentance that we have come short of being so, and humble prayer to God for his grace to make us so..."

- https://www.blueletterbible.org/Comm/mhc/Psa/Psa_131.cfm "The Blue Letter Bible ministry and the BLB Institute hold to the historical, conservative Christian faith, which includes a firm belief in the inerrancy of Scripture. Since the text and audio content provided by BLB represent a range of evangelical traditions, all of the ideas and principles conveyed in the resource materials are not necessarily affirmed, in total, by this ministry."

I Have Calmed and Quieted My Soul

A Song of Ascents. Of David.

131 O LORD, my heart is not lifted up;
 my eyes are not raised too high;
 I do not occupy myself with things

too great and too marvelous for me.

² But I have calmed and quieted my soul,
like a weaned child with its mother;
like a weaned child is my soul within me.

³ O Israel, hope in the LORD
from this time forth and forevermore.

Psalm 131: Humility, Silence and Hope

Sometimes I get asked “Where is contemplation in the Bible?”

One obvious answer to this question is Psalm 131.

It’s a short Psalm, only three verses.... Let’s reflect on this lovely Psalm.

Verse one is a statement of **humility**. Throughout the western contemplative tradition we learn that humility is a prerequisite for meaningful prayer. Not humility in the sense of self-denigration (which is not true humility, but actually a form of pride); rather, humility in its original, earthy sense of remaining down-to-earth and even being a bit self-forgetful. It’s keeping our eyes on God rather than ourselves...

Verse 2 gets to the heart of the matter: contemplation is about **silence**, about calmness and quiet — letting go of our thoughts and interior chatter, and resting in God, the way a baby rests on her mother’s breast. Interestingly, the Hebrew word גַּמּוּל (gamul) in this verse means “weaned” but also has connotations of completeness or ripeness. So the baby quieted at its mother’s breast is a baby weaned — no longer relying on the “milk” of theology, it rests in a “meat” of contemplative silence — but also a baby that is complete and whole; that the silence of calm quiet prayer is full and complete in itself.

Finally, **verse 3** of this Psalm calls Israel (and by extension, all who read and pray it) to a place of **hope** and trust, beginning in the present moment and extending forth throughout eternity.

So in Psalm 131 we find a basic trinitarian model of contemplative prayer:

- Begin with **humility**, letting go of the temptation to relate to God through clever thoughts or complicated ideas;
- Move into **silence**, finding calmness and rest in God like a baby finds resting on its mother’s breast;
- Finally embrace **hope**, that in the down-to-earth quiet of contemplative prayer we learn to fully trust God.

So there you have it: instructions for contemplative prayer, straight out of the Bible.”

- <https://www.patheos.com/blogs/carlmccolman/2015/03/psalm-131/> Carl McColman, Author, retreat leader, speaker, professed Lay Cistercian. “What’s that?” is the inevitable follow-up question. “I’m a layperson, like any other — I have a wife and a daughter and a monthly mortgage to pay. But I do have a formal, spiritual relationship with the monastery. Lay

Cistercians are people who feel called to express their Christian faith under the guidance not only of the Gospel, but also of the Rule of St. Benedict, and the charisms — the gifts — of the Cistercian monastic tradition.”

Hebrews 13:1-17; RCL, Hebrews 13:1-8, 15-16 (Philemon 1-21; RCL, the same reading)

“Hebrews 13 can read like a list of rules -- do this and don't do that -- but it also includes some vital and enduring theological truths.

The instructions and the grounds for those instructions combine to create a template for ethics, a picture of how this community might live until they finish the race of faith (Hebrews 12:1) and enter God's heavenly city (Hebrews 12:22-24)...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=2946 [Amy L.B. Peeler](#) Associate Professor of New Testament, Wheaton College, Wheaton, Ill

Sacrifices Pleasing to God

13 Let brotherly love continue. ² Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. ³ Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body. ⁴ Let marriage be held in honor among all, and let the marriage bed be undefiled, for God will judge the sexually immoral and adulterous. ⁵ Keep your life free from love of money, and be content with what you have, for he has said,

“I will never leave you nor forsake you.”

⁶ So we can confidently say,

“The Lord is my helper;
I will not fear;
what can man do to me?”

⁷ Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith. ⁸ Jesus Christ is the same yesterday and today and forever. ⁹ Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those devoted to them. ¹⁰ We have an altar from which those who serve the tent^[a] have no right to eat. ¹¹ For the bodies of those animals whose blood is brought into the holy places by the high priest as a sacrifice for sin are burned outside the camp. ¹² So Jesus also suffered outside the gate in order to sanctify the people through his own blood. ¹³ Therefore let us go to him outside the camp and bear the reproach he endured. ¹⁴ For here we have no lasting city, but we seek the city that is to come. ¹⁵ Through him then let us continually offer

up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name.
¹⁶Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

¹⁷Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

a. [Hebrews 13:10](#) Or *tabernacle*

Cross references:

1. [Hebrews 13:5](#) : [Cited from Josh. 1:5; \[Ps. 37:25; 2 Cor. 4:9\]](#)
2. [Hebrews 13:6](#) : [Cited from Ps. 118:6; \[Ps. 27:1\]](#)

‘The sudden change to a set of brief instructions makes Hebrews 13 seem like an afterthought... It reflects similar values to those in the rest of the writing... It does take the form of closing exhortations which we sometimes find in other letters.

Each short comment is a theme in itself. Mutual love is a fundamental trait of good Christian community and crucial for survival where a community must stick together in face of dangers. Offering hospitality was also a key characteristic of early Christian communities. It was especially vital for communication with other Christian communities. Visiting preachers and missionaries needed to be provided for. The allusion to angels recalls the stories in Genesis about the hospitality of Abraham and also Lot. Hospitality was an essential component of networking...

The author has been calling the hearers back to the faith they confessed at their conversion and to which they held firm in the early days (3:1). In 13:9 he quite explicitly warns them to resist the pressures coming from Jewish based groups who appear to have been undermining their morale. This accounts for his consistent attempts to show Old Testament faith as inadequate and no longer valid...

13:9-14 consists of a final attempt to dismiss the arguments of the pressure groups who are calling the hearers' faith in Jesus into question. Issues of debate are food laws and proper worship. The author dismisses the old system and reasserts that the true worship belongs to heaven and that the hearers belong to that cultic community. They can forget the Jewish claims. In a quaint twist he connects the burning of sacrificial animals outside the camp with the execution of Jesus outside Jerusalem to argue that Christians should remain outside of Judaism. He then throws in the thought that the hearers should also be prepared to suffer outside as he did and then reminds them that they have a true city of their own, namely the heavenly city...

Notice that the author cannot contemplate worship without adding that it belongs within a context of doing good and sharing (13:16) - which is where our passage began. In a similar way 13:17 will focus again on leadership, as 13:7 had. These few verses offer us snippets of what Christian community meant. It wasn't a holy huddle of worshippers scared for their lives and totally obsessed with religious rituals. It was a community which expressed and shared love and in that context praised God - obviously because God is a God who reaches out in love and compassion.”

- <http://wwwstaff.murdoch.edu.au/~loader/CEpPentecost15.htm>
 Revd Emeritus Professor William R. G. Loader

Luke 14:1-14; RCL, Luke 14:1, 7-14 (Luke 14:25-35; RCL, Luke 14:25-33)

“Outwardly, the pericope for this Sunday seems to be offering just wise advice. Do X and you will profit. It would be simple to read the text as good table manners for living wisely.

Luke, however, gives us some reasons to believe that he does not want us to read the text quite in this way. We begin with the setting. In Luke 14:1 we learn that the teaching in our text is given in the context of a Sabbath meal in the home of a Pharisee. The fact that they were “watching him closely” sounds odd, but makes more sense in light of their suspicion of Jesus earlier in the Lukan narrative (6:7, 11:53-54) and the fact that this text takes place in the context of Jesus’ long cruciform journey to Jerusalem beginning with 9:51. The cross casts its shadow even here.

When we press deeper into the text, however, we discover even more...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2957 **David Schnasa Jacobsen** Professor of the Practice of Homiletics and Director of the Homiletical Theology Project, Boston University School of Theology, Boston, Mass.

“The Holy Gospel according to St. Luke, the 14th Chapter”

Healing of a Man on the Sabbath

14 One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. ² And behold, there was a man before him who had dropsy. ³ And Jesus responded to the lawyers and Pharisees, saying, ***“Is it lawful to heal on the Sabbath, or not?”*** ⁴ But they remained silent. Then he took him and healed him and sent him away. ⁵ And he said to them, ***“Which of you, having a son^[a] or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?”*** ⁶ And they could not reply to these things.

The Parable of the Wedding Feast

⁷ Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, ⁸ ***“When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, ⁹ and he who invited you both will come and say to you, ‘Give your place to this person,’ and then you will begin with shame to take the lowest place. ¹⁰ But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, ‘Friend, move up higher.’ Then you will be honored in the presence of all who sit at table with you. ¹¹ For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”***

The Parable of the Great Banquet

¹² He said also to the man who had invited him, *“When you give a dinner or a banquet, do not invite your friends or your brothers^[b] or your relatives or rich neighbors, lest they also invite you in return and you be repaid. ¹³ But when you give a feast, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just.”*

- a. [Luke 14:5](#) Some manuscripts *a donkey*
- b. [Luke 14:12](#) Or *your brothers and sisters*

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



Luke 14:7–14 is the third dinner invitation Jesus accepts from a Pharisee... see *Luke 7:36–50*; *“One of the Pharisees asked him to eat with him, and he went into the Pharisee’s house and reclined at table. 37 And behold, a woman of the city, who was a sinner, when she learned that he was reclining at table in the Pharisee’s house, brought an alabaster flask of ointment, 38 and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment” and 11:37–43*; *“While Jesus^[a] was speaking, a Pharisee asked him to dine with him, so he went in and reclined at table. 38 The Pharisee was astonished to see that he did not first wash before dinner...”*

At the dinner with the Pharisees and lawyers in Chapter 11, Jesus accuses them of neglecting the justice and love of God (11:42–43). Luke’s Jesus has a complex relationship with Pharisees ... Although Pharisees dispute with Jesus and sometimes express hostility toward him, Jesus continues to engage and dine with them. This kind of collegiality and friendship can be difficult to understand, especially in a rigid religio-political partisan atmosphere where, as in Jesus’ day, life is (de)valued differently and ignorance, tempers, and stereotypes often prevail. Readers must be careful not to stereotype and demonize the Pharisees as Luke sometimes does. For example, when Luke depicts the Pharisees as lovers of money or as self-righteous, readers often view all Pharisees the same (16:14; 18:9–14)...

- https://www.workingpreacher.org/preaching.aspx?commentary_id=4163 [Mitzi J. Smith](#) J. Davison Philips Professor of New Testament, Columbia Theological Seminary, Decatur, Ga.

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“Meals are important in Luke-Acts. Jesus’ critics accused Jesus of being a winebibber and a glutton (7:34). He has been the guest of a Pharisee at meals on other occasions (7:36; 11:37). The hunger of a great crowd gave rise to a great feeding miracle (9:12-17). At a Passover meal, Jesus will make a Eucharist of ordinary wine and bread (22:14-20). He will be revealed to disciples through the breaking of bread (24:35). The Jerusalem church will criticize Peter for eating with uncircumcised men (Acts 11:1-3). Meals in Luke-Acts are about feeding the soul as much as about feeding the body. Sharing bread creates relationships and prepares disciples for the day when **“They will come from the east, west, north, and south, and will sit down in the Kingdom of God”** (13:29).

Jesus often has harsh words for Pharisees, so we wonder why a leader of the Pharisees would invite him to dinner. Jesus has a growing reputation as a prophet, and that might be the reason. Also, Luke tells us that **“they were watching him closely,”** so it is clear that they hope that Jesus will make a mistake that they can exploit.

We might also ask why Jesus would accept such an invitation. He is obviously not intimidated by those in power, and he extends his ministry to include them. While the pride of the elite might block them from receiving God’s grace, that grace is nevertheless available to them. It is not Jesus who withdraws from the sinner, but the sinner who withdraws from Jesus. Every leader is subject to scrutiny, and Jesus is a leader. His followers look to him for direction, and his enemies probe him for weakness. As diligent as his enemies might be, they can find nothing other than the false charges that will lead to his crucifixion...”

➤ <https://www.sermonwriter.com/biblical-commentary/luke-141-7-14/>
Copyright 2004, 2007, 2010, 2012, [Richard Niell Donovan](#)

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Up is down, and down is up, in the kingdom of God. Or so it seems sometimes. Actually, the kingdom of God is all about turning things rightside-up. It’s just that rightside-up may look upside-down from our cockeyed perspective. From God’s perspective, though, the way things are in his kingdom is just right, the way things ought to be.

Such is the case with our text for today, the teaching of Jesus that we find in Luke 14. Here Jesus makes one of his many paradoxical statements, which he seems to do all over the place in the gospels, statements that sound like the reverse of what you might expect. Today’s example goes like this: “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.”

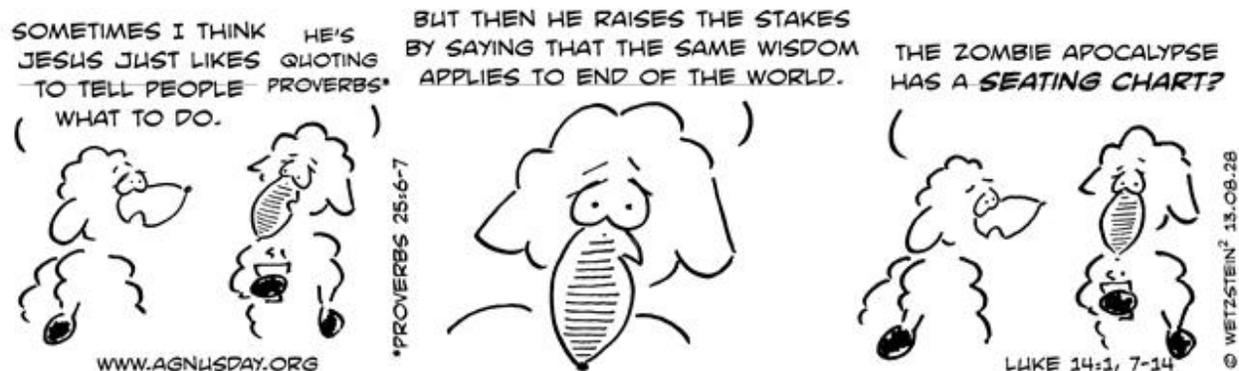
This is so typical of Jesus. He always is saying things like this. Just last week we heard him say, “Some are last who will be first, and some are first who will be last.” And later on in the Gospel of Luke, in the Parable of the Pharisee and the Publican, Jesus concludes that story with virtually the same words that he says today: “For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

And this theme really runs throughout the entire Bible. Theologians like to call this theme “the Great Reversal.” “The Great Reversal”: that in the end, God is going to turn things upside-down—or really, rightside-up—from the way they are now in the world. We find this idea in so many places in the Bible. For instance, Mary, in her Magnificat, says of God: “He has scattered the proud in the thoughts of their hearts; he has brought down the mighty from their thrones and exalted those of humble estate.” Both James and Peter, in their epistles, quote the

same verse from Proverbs when they write: “God opposes the proud but gives grace to the humble.”

And so this same principle that holds true in the kingdom of God is stated here by Jesus in our text for today: “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” It’s the Great Reversal, yet again.”

- <https://steadfastlutherans.org/2013/08/the-great-reversal-the-humble-exalted-sermon-on-luke-14-14-by-pr-charles-henrickson/> Rev. Charles Henrickson currently serves at St Matthew Lutheran Church in Bonne Terre, Missouri



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

“Why” isn’t always Answered – Proverbs 25:2-10

“...I think just about all the kids would agree with me that it is entirely unsatisfying to hear parents say, “Because I said so” when they’re asked “why”. That’s not an answer at all, right? When someone tells us no, we want an explanation. But as my parents said to me, and as I’ve said to Becca, parents don’t have to give a reason. Sometimes they don’t have a good reason, other times they choose not to share it. I know this bothers kids, but it’s just one of those things you have to live with.

When it comes to things going on in our lives we often question God. We ask Him “Why?” and “Why me?” because we want an answer for all the bad that’s happening in our world and in our lives. We think that God owes us some sort of an explanation, that He must defend His actions. But like our parents, God’s answer is sometimes “Because I said so”. He may not say that directly, but that’s the gist of His message. Someday we’ll have all our questions answered, but for now, don’t look for what you cannot see...”

- <http://lakeviewemmanuel.com/multimedia-archive/why-isnt-always-answered-proverbs-252-10/> Pastor Donald Peterson III Lake View, Iowa