

1st Sunday in Advent December 1, 2019

Year A – the Gospel of Matthew

Living the Lutheran 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:** At Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134 and on line. Send an e-mail request for link to weselohduh@hotmail.com
- ✦ **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 12:00 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://stmarypncc.ca/?calendars=first-sunday-of-advent-december-01-2013>

Hymn of the Day

Lutheran Service Book (LSB) 332 The Lutheran Hymnal (TLH) 95

“Savior of the nations, come”

Trivia question – why are the LSB Advent hymns 331-357 and the TLH hymns are 55-75?

This hymn was translated by Martin Luther, but written by Saint Ambrose.

“ Saint Ambrose (339-397) was the first person to successfully introduce to the Western Church the practice of singing metrical hymns. His story is all the more interesting because he was one of the great leaders in church history and a writer of hymns, some of which remain in use today, 1600 years after his death...”

- <http://www.hymnary.org/files/articles/Lenti,%20Saint%20Ambrose,%20the%20Father%20of%20Western%20Hymnody.pdf>
- <https://www.youtube.com/watch?v=t0jO8e8pkw> **LutheranWarbler** Text: attr. Ambrose of Milan; German version, Martin Luther; tr. William M. Reynolds, sts. 1-2; tr. Lutheran Service Book, sts. 3,6; tr. F. Samuel Janzow, sts. 4-5,8; tr. Gifford A. Grobien, st. 7 Tune “NUN KOMM, DER HEIDEN HEILAND”
- <https://www.youtube.com/watch?v=DsNPi71O7FI> Contemporary presentation Performed by Koiné from album, “Emmanuel Lux”.

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 house of Jacob, come, let us walk in the light of the LORD.”

Psalm – “Let us go to the house of the LORD!”

Epistle – “Let us walk properly as in the daytime ”

Gospel – “**Go into the village**” and ” **Therefore you also must be ready**”

Isaiah 2:1-5; Revised Common Lectionary (RCL), the same reading (Next week: Isaiah 11:1-10; RCL, the same reading)

“The First Readings for Advent, Year A, provide particularly rich visual gifts.

On all four Sundays these readings come from the book of Isaiah, and each reading is filled with visual images that could shape our preaching. Even if you don’t follow the lectionary these texts from Isaiah are still worth considering...

“The word that Isaiah, son of Amoz, saw concerning Judah and Jerusalem.” In chapter 1 Isaiah graphically laid out what he had seen: violence, bribery, unfaithfulness, desolation, trampling on the poor. There are brief interruptions as God calls for repentance and offers glimpses of hope, but they are drowned out by these pictures of violence and rebellion.

Then Chapter 2 opens as though Isaiah is starting all over again -- or God is. What Isaiah sees is not taking place now, but “in the days to come.” People of every nation will stream to Mt. Zion, including those who were enemies of Israel and Judah. God’s instruction will go forth from Jerusalem; God will judge between the nations...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1896 *Barbara Lundblad*
 Joe R. Engle Professor Emeritus of Preaching, Union Theological Seminary, New York, NY

The Mountain of the LORD

2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

² It shall come to pass in the latter days
 that the mountain of the house of the LORD
 shall be established as the highest of the mountains,
 and shall be lifted up above the hills;
 and all the nations shall flow to it,

³ and many peoples shall come, and say:
 "Come, let us go up to the mountain of the LORD,
 to the house of the God of Jacob,
 that he may teach us his ways
 and that we may walk in his paths."

For out of Zion shall go forth the law,^[a]
 and the word of the LORD from Jerusalem.

⁴ He shall judge between the nations,
 and shall decide disputes for many peoples;
 and they shall beat their swords into plowshares,
 and their spears into pruning hooks;
 nation shall not lift up sword against nation,
 neither shall they learn war anymore.

⁵ O house of Jacob,
 come, let us walk
 in the light of the LORD.

- a. [Isaiah 2:3](#) Or *teaching*

"To preach on this text stands us in good stead: Isaiah preached on it, too! Or so it seems. The text occurs twice in the Bible-with minor variations-here in Isaiah and again in Micah 4:1-3.

Interpreters have had as little success solving the "Which came first?" question as folks have had with the proverbial chicken and egg. Micah and Isaiah are contemporaries, both prophets of the eighth century B.C.E. and both concerned primarily with issues of justice and integrity before God in a time of social inequality and hypocritical worship.*

Yet, despite their common messages of judgment and calls to repentance, both prophets pick up this oracle about the nations coming to Zion where they will beat their swords into plowshares and learn war no more...

"In days to come," says Isaiah, signaling that, however attractive the promise of no more war sounds, it is not one that we can usher in in our own time or in our own way. When and how it comes is God's business..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=7 [Fred Gaiser](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

*"The oracles of Isaiah provide examples of clear influence or interdependence among Israel's writers. However in each case noted below, one cannot tell which author wrote his material first and influenced the other writer(s).

One of Isaiah's opening oracles (2:4) is worded like passages in Joel 3:10 and Micah 4:3. Since the Book of Joel is so difficult to date, it is unclear whether Isaiah influenced him or vice versa. Micah and Isaiah were contemporaries, and one likely influences the style and wording of the other. Many other inner connections between Micah and Isaiah are traceable (cf Mi 4:1-4 and Is 2:2-5; Mi 2:1-5 and Is 5:8; Mi 5:9 – 14 and Isaiah 2:6)..."

- [Lutheran Bible Companion Volume 1: Introduction and Old Testament](#), General Editor, Edward A Engelbrect, Concordia Publishing House, 2014 Pages 727-8

Psalm 122; RCL, the same reading (Psalm 72:1-7; RCL, Psalm 72:1-7, 18-19)

"Psalm 122 is a perfect psalm for the beginning of a new church year on this First Sunday of Advent.

Identified as "A Song of Ascents," this psalm describes the pilgrim throng entering "the house of the Lord." As we begin a new church year we, too, herald the glad tidings and invitation to all people: "Let us go the house of the Lord" (verse 1).

The companion texts for this First Sunday of Advent likewise herald the invitation as we hear from the prophet Isaiah: "Come, let us go up to the mountain of the LORD, to the house of Jacob" (Isaiah 2:2). Here on the mountain the message of peace is proclaimed and taught. Here the prophet heralds the word that calls for the beginning of a new era of swords into plowshares, spears into pruning hooks, and nations not waging warfare (Isaiah 2:3-4)..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=773 [Paul S. Berge](#) Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

Let Us Go to the House of the LORD

A Song of Ascents. Of David.

122 I was glad when they said to me,
 "Let us go to the house of the LORD!"
² Our feet have been standing
 within your gates, O Jerusalem!
³ Jerusalem—built as a city
 that is bound firmly together,
⁴ to which the tribes go up,

the tribes of the LORD,
 as was decreed for^{1a} Israel,
 to give thanks to the name of the LORD.
⁵ There thrones for judgment were set,
 the thrones of the house of David.
⁶ Pray for the peace of Jerusalem!
 "May they be secure who love you!"
⁷ Peace be within your walls
 and security within your towers!"
⁸ For my brothers and companions' sake
 I will say, "Peace be within you!"
⁹ For the sake of the house of the LORD our God,
 I will seek your good.

a. Psalm 122:4 Or as a testimony for

"The Season of Advent, the four Sundays which precede Christmas, is traditionally a time of singing. The rest of the world is playing Christmas carols in the background with Frosty the Snowman and Rudolph the Red-Nosed Reindeer and the sounds of jingling bells. And perhaps we might sing along joyfully, knowing what is coming.

The season of Advent has this tension built into it. It is a season of expectancy and anticipation. Of preparation and watchfulness. Advent has a penitential character. It has been seen as a parallel season to Lent, with the same traditional color of the season (penitential purple) and with the same strict fast.

Yet, God love us, we have peeked under the wrappings and know that Christmas awaits, the Savior is coming but he is the One who has already come! Alleluia!

Pointers to other texts in the day's lectionary:

Isaiah 2:1-5 A vision of all the nations streaming to the holy mountain of Jerusalem, and the Lord teaching an end to war.

Romans 13:8-14 Pure anticipation: "salvation is nearer to us now than when we became believers; the night is far gone, the day is near..." (11b-12a)

Matthew 24:36-44 The gospel text inhabits a rather different world from the psalm, with the prophetic warning that the end of the age will come suddenly and unexpectedly, and urging watchfulness. Perhaps there are two good points of connection. 1) One way of maintaining watchfulness is by "going to the house of the Lord" and being attentive to your encounter with signs of the holy. 2) The peace of Jerusalem is not a feature of this age. Rather, the end of this age will see the end of the violence, warfare, and injustice which now afflicts us."

- <http://citycalledheaven.blogspot.com/2010/11/singing-in-advent-psalm-122.html> Paul Bellan-Boyer, blogger. He describes himself as a government worker "who houses the homeless, feeds the hungry and on a good day proclaiming release to those in captivity"

Romans 13:(8-10) 11-14; RCL, Romans 13:11-14 (Romans 15:4-13; RCL, the same reading)

Somewhere on the way from the seeming simplicity of the way life used to be to the overwhelming complexity of the way life is now, a lot of us decided it was all too much to take in. So we pulled the covers over our heads to avoid the really difficult issues of life that have been thrust right under our noses on the evening news. We have all kinds of ways of avoiding the hard truths that beg for our attention...

St. Paul says, however, that we can't live like that anymore if we choose to follow Christ. He says that the light of day has dawned, and we have to pull the covers off our heads and get up to face the sunrise. In the light of day, we can no longer ignore the harsh realities of the world in which we live...

Advent challenges us to wake up from our slumbers... The message of Advent is that with the coming of Christ the day has dawned. And that means we have to throw the covers off our heads, and get out of bed and walk out into this hurting world, bearing the light that Christ wants to bring into it through us..."

➤ <http://thewakingdreamer.blogspot.com/2013/12/sleepwalking.html> Alan Brehm

Fulfilling the Law Through Love

⁸Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." ¹⁰Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

¹¹ Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed.

¹² The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. ¹³ Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. ¹⁴ But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

"The readings for the first and second Sundays in Advent are taken from the later chapters of Paul's letter to the Romans.

In these chapters, Paul is describing the characteristics of a Christian life. This is most appropriate as we enter what is classically a more penitential season, a season of inward reflection and preparation for an advent, a coming.

These chapters deal with what we might call Paul's ethic though it is an ethic that springs forth from the work of the Holy Spirit (and not a series of rules or codes). Perhaps, the word "holy" better describes these characteristics than "ethic" as "holy" can only come from God (a gift of the Holy Spirit) whereas an ethic is something we can create, devise, and work a

It is time now that we awake from sleep, Paul admonishes. There are many ways we can understand sleep in this context. It can be the sleep of death, the death that characterizes a life without the Holy Spirit. But, Paul is addressing the Christian community in Rome. He is addressing baptized Christians, Christians who live in the Spirit. It would seem that this sleep is a spiritual sleep. The gift of the Holy Spirit has been received but it has fallen asleep. Simply because we are baptized, simply because we have this privilege, does not mean that we can take it easy.

Quite the contrary, now the work of the Holy Spirit begins, making us holy, molding us into conformity with Jesus Christ throughout life. Now, the real adventure begins! The Holy Spirit molds us through practices of the faith, like daily prayer, like confession, like the celebration of Holy Communion, like love of the neighbor -- all of these, and many more, are the armors of light. In all of these activities, it is not "us" (you/me) doing something that makes me a better person but it is the Holy Spirit working in us, making us holy, conforming us (individually and as a community) to Jesus Christ...

All of this activity is framed, by Paul, as a baptismal activity. "Put on the Lord Jesus Christ." It is a call to remember our baptism. We are clothed in Jesus Christ. At our baptism, we were clothed in the robe of forgiveness... The Christian life is a daily practice, a continual exercise, of our baptism until the day we die. Baptism is a continual beginning. It is, yes, a death, an ending but then it engages us in a wakefulness that continues our whole life long.

We live in hope, an active hope, where the unexpected advent is not something fearful but joyous because it is from God. The vision of Isaiah is no longer just a far-off dream ("they shall beat their weapons into plowshares and their spears into pruning hooks") but is something realized already here, in this Christian community, as we "love" our neighbor.

- http://www.workingpreacher.org/preaching.aspx?commentary_id=786 Dirk G. Lange Fredrik A. Schiotez Chair of Missions and Professor of Worship, Luther Seminary, Saint Paul, Minn.

Matthew 21:1-11 or Matthew 24:36-44; RCL, Matthew 24:36-44 (Matthew 3:1-12; RCL, the same reading)

"The Gospel readings for the four Sundays in Advent, Year A, follow the pattern for all three years (A, B, and C).

According to the over-all design of the three-year lectionary,¹ the Gospel texts for the First Sunday are always apocalyptic, anticipating the Parousia, the second coming of Christ. Readings for the Second and Third Sundays focus on the preaching and ministry of John the Baptist as the forerunner of the Messiah's first coming. The Gospel readings assigned for the Fourth Sunday proclaim the annunciation of the Nativity. Consequently, over the four Sundays in Advent there is a shift from anticipating the dramatic, disruptive consummation of all things to the more tender tone of preparing for the Nativity..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1912 Arland J. Hultgren Professor Emeritus of New Testament, Luther Seminary, St. Paul, MN

“The gospel texts assigned as alternatives for the first Sunday of the new church year illustrate compellingly the cooled eschatology of the Catholic tradition. Matthew 24:37-44, a text commonly abused by the rapture-ists (“one will be taken and another left”), and Matthew 21:1-11 set out an admonition to watchfulness and the story of Christ’s triumphal entry into Jerusalem. Each of them takes a slice of the church’s anticipation, either portraying something of its nature or giving a picture of how Christ enters, but neither sets out the whole loaf. Thus the anticipation of the season is already in some sense undermined: the question “For what?” or “For whom?” remains unaddressed.

The eschatology of the New Testament itself begins elsewhere: with the resurrection... (continued after the readings)

“The Holy Gospel according to St. Matthew, the 21st Chapter”

The Triumphal Entry

21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, ² saying to them, **“Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.”** ⁴This took place to fulfill what was spoken by the prophet, saying,

⁵ “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey on a colt,^[a] the foal of a beast of burden.”

⁶The disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt and put on them their cloaks, and he sat on them. ⁸ Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹ And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” ¹⁰ And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” ¹¹ And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

a. Matthew 21:5 Or *donkey, and on a colt*

“...Whichever text is selected for Advent 1, the key to preaching it is to supply the underlying assumption from the original New Testament community. It is the Lord who is coming, the One who, raised from the dead, has been revealed as the pantocrator*. It is the certainty of his coming that brings the faithful to their tiptoes; it is the joy of his arrival that suggests a parallel to the entry into Jerusalem at Palm Sunday...

The Palm Sunday text, now assigned to Advent, has been removed from its original New Testament context and given a different liturgical purpose. To preach it exegetically on Advent 1, with no Good Friday or Easter texts to follow, is to leave the hearer hanging. The implied assumption of those who framed the lectionary is typological: just as Christ came into Jerusalem, so he will come in the end. Again, this may be appropriate. In fact, there is even a basis for speaking of the joy of his return here: the crowds received him gladly, adorning his way with garlands—when Christ comes, we expect to meet him in the same way. But here again, there is something missing: Christ entered Jerusalem to go to his death; he is returning to reassert his cosmic claims to power. It is this restoration of the creation under Christ’s lordship which makes the parallel to Palm Sunday worth considering, even if the text’s own frame of reference would have to be changed...”

- http://wordandworld.luthersem.edu/content/pdfs/12-4_Economics/12-4_Nestingen.pdf James Arne Nestingen, Luther Northwestern Theological Seminary, St. Paul, Minnesota

* “The most common translation of *Pantocrator* is "Almighty" or "All-powerful". In this understanding, *Pantokrator* is a compound word formed from the Greek words πᾶς, *pas* (GEN παντός *panτος*), i.e. "all"^[4] and κράτος, *kratos*, i.e. "strength", "might", "power".^[5] This is often understood in terms of potential power; i.e., ability to do anything, *omnipotence*.” Read the rest of the article to see how the term is used in iconography of the Eastern Orthodox Church.

- https://en.wikipedia.org/wiki/Christ_Pantocrator



Or

“The Holy Gospel according to St. Matthew, the 24th Chapter”

No One Knows That Day and Hour

³⁶ “But concerning that day and hour no one knows, not even the angels of heaven, nor the Son,^a but the Father only. ³⁷ For as were the days of Noah, so will be the coming of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they were unaware until the flood came and swept them all away, so will be the coming of the Son of Man. ⁴⁰ Then two men will be in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left. ⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

- a. Matthew 24:36 Some manuscripts omit *nor the Son*

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

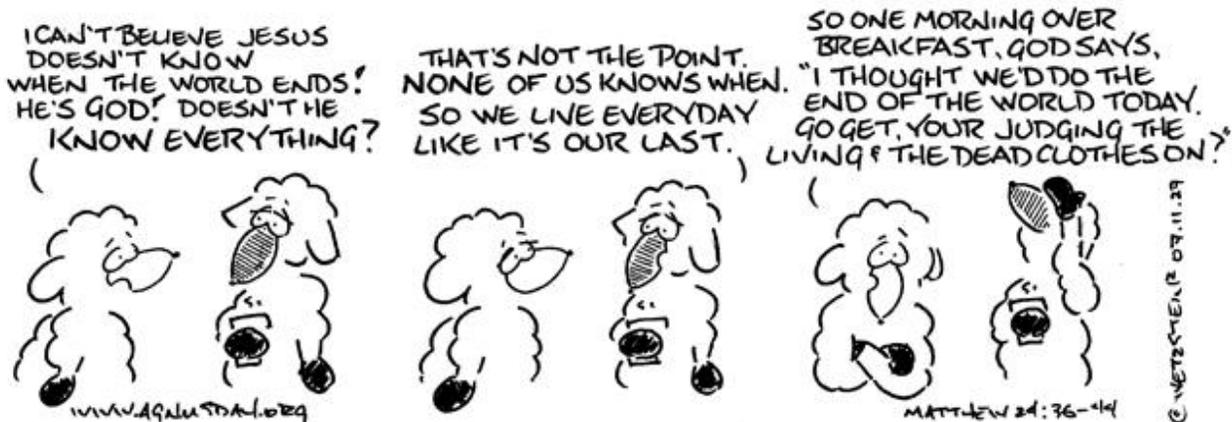
“There are a number of potentially interesting details in this lesson that could be misleading sidetracks, but two simple, yet dominant, themes stand at its heart balancing and playing off one another in talk “about that day and hour” (24:36).

The first theme is this lesson's sure and certain promise that God's future and our future belong to this Messiah, the Son of Man. The “that day” of the text refers back to the promise of the Son of Man's coming when he will “gather his elect from the four winds” (24:31). And then three times in this lesson, at beginning, middle, and end, the promise of his coming is a refrain that structures and underscores the surety of God's promise in this Messiah: “The Son of Man is coming” (24:37, 39, 44).

The second theme is that of “knowing” - actually of “not knowing.” Five times it drives its point: “no one knows, not even the Son” (36); “they knew nothing” (39); “you do not know” (42); “if the owner had known” (43); and “at an unexpected hour” (44).

Focusing on these two themes of promise and not-knowing, one will escape being sidetracked by verses 40-41 and talk about the Rapture that has captured the imaginations of many modern readers. These verses have only one purpose. Like the story of Noah, they simply illustrate our lack of knowledge about how and when these things will take place."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=9 James Boyce Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN



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

Be honest! What are your first thoughts as you anticipate the first Sunday of Advent? For me, both as preacher and as worshiper in the pew, the church year and the gospel readings always seem somehow out of synch with other life rhythms...

Since the reading from Matthew for this Sunday plunges into the middle of the narrative of this year's gospel, **it will be time well-spent in preparation for this new year of preaching to read through the whole of the gospel, preferably in one sitting.** Such reading will hear again the amazing promises which frame this gospel and the life of discipleship: "And they shall name him Emmanuel, which means "God is with us." (1:23) and "Remember, I am with you always, to the end of the age." (28:20) It will follow as the narrative presents Jesus as the Messiah of God (1-4:17), powerful in his ministry of word and deed (4:18-16:20), and culminating in his suffering, death, and resurrection. The hearer will be summoned again to Matthew's particular themes of discipleship in Jesus so-called five "speeches:" the Sermon on the Mount (5-7); the teaching on discipleship (10-12; "Come to me, all you that are weary, and I will give you rest" 11:28); on the transforming power of the new disciple community (18-19; "For where two or three are gathered, I am there" 18:20); and on living now as disciples in the sure and certain expectation of Jesus' coming again as Messiah (24-25; "As you did it to one of the least of these...you did it to me" 25:40).

Reading in this wider context is especially important, since it is precisely in this last section and its themes that the lesson for Advent 1 is located..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=9 James Boyce Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN

Are you ready for the challenge?

The Matthew Challenge - Lectionary Year A 2019-2020



Challenge yourself to produce a handwritten copy of the book of Matthew by the Last Sunday of the Church Year (Christ the King Sunday), November 22, 2020.

It is 28 chapters long (1071 verses or 18,345 words, subject to the translation). Break that down to a schedule that works for you; a specific time or day each week, 2 weeks per chapter, or about three verses a day. Use a spiral notebook or a journal. Decide if you want a “Red Letter” edition for the words of Christ. Invent your own illustrated manuscript style. (Or you could commit to reading it)

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

Suggested Schedule

December	Chapters 1, 2, 3	68 verses	completed _____
January	Chapters 4, 5, 6	107 verses	completed _____
February	Chapters 7, 8, 9	101 verses	completed _____
March	Chapters 10, 11	72 verses	completed _____
April	Chapters 12, 13	108 verses	completed _____
May	Chapters 14, 15	73 verses	completed _____
June	Chapters 16, 17, 18	89 verses	completed _____
July	Chapters 19, 20, 21	110 verses	completed _____
August	Chapters 22, 23	85 verses	completed _____
September	Chapters 24, 25	107 verses	completed _____
October	Chapter 26	74 verses	completed _____
November	Chapters 27, 28	86 verses	completed _____ 11/22/20