



## 3rd Sunday in Advent (Gaudete) December 12, 2021

Year C – the Gospel of Luke

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.*

# Living the Lutheran Lectionary

*An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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- ✦ **Thursdays at 10 AM (6pm Kenya/Uganda):** At Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134 and online through <https://zoom.us/j/815200301>
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- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



[Gaudete Sunday- the pink candle – St. Mark's Episcopal \(stmarksjonesboro.org\)](http://stmarksjonesboro.org)

## Hymn of the Day

**Lutheran Service Book (LSB) 345   The Lutheran Hymnal (TLH) 60**

**“Hark, a Thrilling Voice is Sounding”**

“Following customs developed in the early Christian Church, many generations of Christians adopted a detailed pattern of worship each day. A system of seven services was developed. These services were used at various times of the day and night. Many thought that this pattern was reflected in the psalms. For example, Ps. 119:164 says, “Seven times a day I praise you for your righteous rules.” Though not everyone would participate in all of these services, they were diligently followed in monasteries. The Lutheran Confessions rejected the “babbling of the seven canonical hours of prayer” that turned worship into a work (LC preface 3) and cautioned that such a system was a human invention and it was not sinful to omit such services (AC XXVIII 41). Still, Luther urged that Christians be involved in daily worship and devotions, and Lutherans have continued to use several of these offices, including Matins, Vespers and Compline. In the Middle Ages, as the community gathered for one of the morning offices known as Prime, an Advent custom emerged. On the First Sunday in Advent — the first day of the new Church Year — they would sing “Hark! A Thrilling Voice Is Sounding.” From then until Christmas Eve, at each service of Prime, they would sing this hymn because it summarized the themes of Advent and called the singers to prepare themselves for their Savior. Though we do not know the author of this old hymn, it continues to call people to hear the Advent message. Today, many Christians hear this hymn as one of the songs often sung in the famous Service of Lessons and Carols that is broadcast worldwide from King’s College Chapel in Cambridge, England, every Christmas Eve. It remains a powerful witness to the message of Advent.” Study by Steven P. Mueller

- [LCMS Document Library](#)
- [Hark! A Thrilling Voice is Sounding \(MERTON\) - YouTube](#) Sung by the Plymouth Choir and Congregation of First Plymouth Church, Lincoln Nebraska on December 2014. Arrangement by Richard Webster
- [Hark! A Thrilling Voice Is Sounding!- Hymn of the Week - YouTube](#) Introduction and commentary by [Robert Morehead](#)

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all 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.](#)

**OT- “he has...he will...I will...I gather...I restore...says the Lord”**

**Psalm** – “you... (9 times), Show us your steadfast love, O LORD...”

**Epistle** “Rejoice in the Lord always; again I will say, rejoice. ”

**Gospel** – “Are you the one who is to come, or shall we look for another?”

**Zephaniah 3:14-20; Revised Common Lectionary (RCL), the same reading (Next week:)**

*“The third Sunday of Advent traditionally has a focus on joy. And, indeed, almost all the texts for this Sunday speak of joy.*

*Our reading from Zephaniah sets the tone: “Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem!” (3:14). The prophet piles on the exhortations to joy: exult, rejoice, sing, shout!*

*Why this invitation to sing the Hallelujah Chorus? Because the LORD has issued a pardon and commuted Israel’s sentence. The judgments against Judah and Jerusalem are turned aside, and the nation (or at least a remnant thereof) is set free (see Zephaniah 3:12-13)...”*

- [Commentary on Zephaniah 3:14-20 - Working Preacher from Luther Seminary](#)  
**Kathryn M. Schifferdecker** Professor and Elva B. Lovell Chair of Old Testament, Luther Seminary, Saint Paul, Minn.

## **Judgment on Jerusalem and the Nations Verses 1-8**

## **The Conversion of the Nations Verses 9-13**

## **Israel's Joy and Restoration Verses 14-20**

<sup>14</sup> Sing aloud, O daughter of Zion;  
 shout, O Israel!

Rejoice and exult with all your heart,  
 O daughter of Jerusalem!

<sup>15</sup> The LORD has taken away the judgments against you;  
**he has** cleared away your enemies.

The King of Israel, the LORD, is in your midst;  
 you shall never again fear evil.

<sup>16</sup> On that day it shall be said to Jerusalem:  
 “Fear not, O Zion;

let not your hands grow weak.

<sup>17</sup> The LORD your God is in your midst,  
 a mighty one who will save;

**he will** rejoice over you with gladness;

**he will** quiet you by his love;

**he will** exult over you with loud singing.

<sup>18</sup> **I will** gather those of you who mourn for the festival,  
 so that you will no longer suffer reproach.<sup>[a]</sup>

<sup>19</sup> Behold, at that time I will deal  
 with all your oppressors.

And **I will** save the lame

and gather the outcast,

and **I will** change their shame into praise

and renown in all the earth.  
<sup>20</sup> At that time **I will** bring you in,  
 at the time when **I gather** you together;  
**for I will** make you renowned and praised  
 among all the peoples of the earth,  
 when **I restore** your fortunes  
 before your eyes," **says the LORD.**

*"Rejoice! Here comes a happy prophet.*

We usually do not associate a prophet of the Old Testament with joy and jubilation. Zephaniah 3:14-20 makes a delightful exception. Gladness engulfs God, as well. God is happy for the redeemed who will now experience evil no more. What a lovely ending of a book that begins with the threat to wipe away everything from the face of the earth, eerily recalling the Flood! After that primordial deluge, God promised not to destroy the earth ever again with a flood (Genesis 9:11).

Zephaniah's oracles compel one to concede that the water may not be the only way to cleanse the world. In 1:14-18, the prophet calls attention to "the day of the Lord" (*yom Yahweh*; see also "that day" in verse 10), which will wreak havoc on the world (see also Amos 5:18-24). The oracles of the nations in Zephaniah 2 provide little relief. God, who punished those foreign places, is now going to reprove Jerusalem for being no better than they are and for failing to heed the lessons of history (Zephaniah 3:1-7).

Precisely at a time when there is no ground for optimism, Zephaniah dares to hold that things will take a radical turn for the better — thanks to the Lord (verses 8-13). Building on the gleam of hope, the prophet bursts into the song of joy in verses 14-20. The world is a total mess, but though the people have failed God, God will pull them through..."

- [Commentary on Zephaniah 3:14-20 - Working Preacher from Luther Seminary](#)  
**Jin H. Han** Professor of Biblical Studies, New York Theological Seminary, New York, N.Y.

## Psalm 85; RCL, Isaiah 12:2-6 ()

This psalm is also used for the 2nd Sunday in Advent, Year B

*"This week's psalm expands on the motif of restoration. In v. 1, the psalm recalls that God had "restored the fortunes of Jacob" in the past. In v. 4 it renews the plea, "Restore us again, O God of our salvation." The epithet given to God is especially telling: "God of our salvation." Philip Melancthon famously taught that to know Christ is to know Christ's benefits, rather than his natures. That is, true knowledge of God is more than the granting of intellectual assent to ideas about God. True knowledge also includes having one's being grasped by God's promises and knowing that one's life flows from God's blessings. Psalm 85 and Melancthon sing in the same choir. For Psalm 85, to know God is to experience God's saving acts, to know that we are caught up in the melody of God's saving acts, and to know that the Lord is the "God of our salvation.""*

- [Commentary on Psalm 85:1-2, 8-13 - Working Preacher from Luther Seminary](#)  
**Rolf Jacobson** Professor of Old Testament and Alvin N. Rogness Chair in Scripture, Theology, and Ministry, Luther Seminary, Saint Paul, Minn.

## **Revive Us Again To the choirmaster. A Psalm of the Sons of Korah.**

- 85** LORD, **you** were favorable to your land;  
**you** restored the fortunes of Jacob.
- <sup>2</sup> **You** forgave the iniquity of your people;  
**you** covered all their sin. *Selah*
- <sup>3</sup> **You** withdrew all your wrath;  
**you** turned from your hot anger.
- <sup>4</sup> Restore us again, O God of our salvation,  
and put away your indignation toward us!
- <sup>5</sup> Will **you** be angry with us forever?  
Will **you** prolong your anger to all generations?
- <sup>6</sup> Will **you** not revive us again,  
that your people may rejoice in you?
- <sup>7</sup> Show us your steadfast love, O LORD,  
and grant us your salvation.
- <sup>8</sup> Let me hear what God the LORD will speak,  
for he will speak peace to his people, to his saints;  
but let them not turn back to folly.
- <sup>9</sup> Surely his salvation is near to those who fear him,  
that glory may dwell in our land.
- <sup>10</sup> Steadfast love and faithfulness meet;  
righteousness and peace kiss each other.
- <sup>11</sup> Faithfulness springs up from the ground,  
and righteousness looks down from the sky.
- <sup>12</sup> Yes, the LORD will give what is good,  
and our land will yield its increase.
- <sup>13</sup> Righteousness will go before him  
and make his footsteps a way.

“Do you ever suffer from fears and insecurities? Many people, including Christians, are overcome by concerns and insecurities. The psalmist in our text was. He felt distress and fear at exposure to danger and his enemies.

God had restored and returned to His people of Israel what He had taken away from them when He punished them for their unfaithfulness. The Babylonians were used by God to punish His people and to destroy Jerusalem and its temple, removing the Israelites from their homeland and taking them captive to Babylon. From 587 B.C. to 538 B.C., God’s people were in exile. God then used Cyrus, king of Persia, who decreed that the Israelites could return to their land. This is probably what the psalmist has in mind when he writes, “O Yahweh, you showed favor to your land; you restored the fortunes of Jacob. You lifted the iniquity of your people; you covered all their sin.” His plea in verse 4, “Restore us again,” might be a reference to the hard

labor of rebuilding Israel after their return. The walls of Jerusalem needed to be rebuilt. The people were vulnerable to attack as their cities and villages still lay in ruins without protection. So the psalmist was worried. He was afraid and insecure about the future of God's people. The distress and fear felt by the psalmist drove him to the Lord, who forgives his iniquities and covers all his sin...

In Christ Jesus, God has restored you to Himself in love. His anger has been turned aside from you. Your iniquities and sins are forgiven and are atoned for by the blood of Jesus. When you feel afraid and insecure, run to Christ. Hold on to Him in faith. His salvation is near to those who fear Him! He will enfold you in His steadfast love and faithfulness. He will keep you close to Himself in His righteousness and peace. Amen."

- [Advent Midweek Sermon, December 13, 2017 – Lutheran Church of our Redeemer \(lcorct.org\)](#) Rev. Michael J. Coons Lutheran Church of our Redeemer, Enfield, CT

### Philippians 4:4-7; RCL, the same reading ()

*"The text, though short, is a suggestive and important lesson in Christian faith. It teaches how we should conduct ourselves toward God and our neighbour. It says: "Rejoice in the Lord always."*

*Such is the rejoicing, mark you, of which Paul here speaks--a rejoicing where is no sin, no fear of death or hell, but rather a glad and all-powerful confidence in God and his kindness. Hence the expression, "Rejoice in the Lord"; not rejoice in silver or gold, not in eating or drinking, not in pleasure or mechanical chanting, not in strength or health, not in skill or wisdom, not in power or honour, not in friendship or favour, nay, not in good works or holiness even. For these are deceptive joys, false joys, which never stir the depths of the heart. They are never even felt. When they are present we may well say the individual rejoices superficially, and without a heart experience. To rejoice in the Lord--to trust, confide, glory and have pride in the Lord as in a gracious Father--this is a joy which rejects all else but the Lord..."*

- [PHILIPPIANS 4:4-7 \(martinluther.us\)](#) (A Sermon by Martin Luther)

## 4 Verse 1

### Exhortation, Encouragement, and Prayer Verses 2-9

<sup>4</sup> Rejoice in the Lord always; again I will say, rejoice. <sup>5</sup> Let your reasonableness<sup>Ⓜ</sup> be known to everyone. The Lord is at hand; <sup>6</sup> do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.

<sup>8</sup> Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. <sup>9</sup> What you have learned<sup>Ⓜ</sup> and received and heard and seen in me—practice these things, and the God of peace will be with you.

## God's Provision Verses 10-20

### Final Greetings Verses 21-23

“Rejoice in the Lord always. I will say it again; Rejoice!” Do you know where Paul was when he wrote this? We probably wouldn’t guess it -- but he was in prison in Rome. The great missionary Paul was cooped up in jail. And yet some of the most beautiful expressions of patient joy are found in this letter. What a profound effect this must have had on the Philippians as they read it. In the face of adversity, Paul didn’t lose hope. His faith in Christ was strong and real. It was evident by his joy. “Rejoice in the Lord always.” Always? How can we do that when cut by life’s sharp edges? It doesn’t seem reasonable to have joy in trials like illnesses, financial challenges, emotional upheaval, and grief. But prisoner Paul says it twice: “I will say it again, ‘Rejoice!’” Like Paul, you and I have a gift from God we might call “Gospel Joy.” It’s different from earthly joy. Gospel Joy is not determined by our outward circumstances in life but rather by the inner condition of the believing heart. Gospel Joy isn’t giddiness or even a mere happy emotion. We certainly recognize pain, empathize with it, and bear one another’s burdens. But notice what Paul says, “Rejoice in the Lord always.” Our joy is from and in the Lord Jesus. It is the joy of forgiveness of sins and the life everlasting. We may feel like fainting in fear or burying ourselves in sadness, but Jesus gives us our equilibrium. He reminds us that we have the brightest of futures. Ask a Christian waiting for open heart surgery, going through chemo or radiation therapy, or working his or her way through the deep wound of grief. Even with all the fear and pain, there is still something Jesus plants in us giving us a reason and the strength to go on. It’s his gift of forgiveness and everlasting life. This joy coats with soothing salve every pain of this troublesome, yet temporary, life.”

- [December 13 2015 sermon.pdf \(stpaulslutherannfdl.com\)](#)  
St Pauls Lutheran Church, North Fond-du-Lac, WI

### Luke 7:18-28 (29-35); RCL, Luke 3:7-18 ()

*“This week’s story begins with a reminder of Jesus’ miraculous acts up until this point: “John [the Baptist]’s disciples informed him about all these things” (Luke 7:18).*

*This functions as a reminder to the reader, as well — a nudge on the part of the narrator to say, “Remember what you’ve just heard. Jesus raised a man from the dead.” In light of what has gone on so far in the Gospel of Luke, John the Baptist’s question in the very next verse (“Are you the one who is to come, or are we to wait for another?”) is more than a little strange.*

*After all, Luke’s Gospel begins by establishing that John was Jesus’ faithful forerunner — one who apparently recognized Jesus’ identity from inside his mother’s womb (Luke 1:44)... But by Luke 7, John seems to have lost his patience. Are you really the one who is to come? he asks.*

*What has happened to give rise to this question for John? I would suggest that we look to a detail from Luke 3:19-20: John has been imprisoned by Herod. Matthew’s version of this story states explicitly that John is in prison when he sends his disciples to ask Jesus who he is; presumably, he cannot come to Jesus himself (Matthew 11:2).*

*Luke is ambiguous about where John is when he sends his disciples to Jesus. Still, the point is that Herod had imprisoned John, and this is significant because Jewish expectations were that*

the Messiah would “proclaim release to the captives and ... let the oppressed go free” (Luke 4:18). John must have been wondering how his experience squared with what he had been proclaiming about the Messiah for years...”

➤ [Commentary on Luke 7:18-35 - Working Preacher from Luther Seminary](#)

**Michal Beth Hinkler** Assistant Professor of New Testament, Yale Divinity School, New Haven, Conn.

## **“The Holy Gospel according to St. Luke, the 7th Chapter”**

### **Jesus Heals a Centurion's Servant Verses 1-10**

### **Jesus Raises a Widow's Son Verses 11-17**

### **Messengers from John the Baptist Verses 18-35**

<sup>18</sup> The disciples of John reported all these things to him. And John, <sup>19</sup> calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?” <sup>20</sup> And when the men had come to him, they said, “John the Baptist has sent us to you, saying, ‘Are you the one who is to come, or shall we look for another?’” <sup>21</sup> In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. <sup>22</sup> And he answered them, **“Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers<sup>Ⓜ</sup> are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. <sup>23</sup> And blessed is the one who is not offended by me.”**

<sup>24</sup> When John's messengers had gone, Jesus<sup>Ⓜ</sup> began to speak to the crowds concerning John: **“What did you go out into the wilderness to see? A reed shaken by the wind? <sup>25</sup> What then did you go out to see? A man dressed in soft clothing? Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts. <sup>26</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>27</sup> This is he of whom it is written,**

**“Behold, I send my messenger before your face,  
who will prepare your way before you.’**

**<sup>28</sup> I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he.” <sup>29</sup> (When all the people heard this, and the tax collectors too, they declared God just,<sup>Ⓜ</sup> having been baptized with the baptism of John, <sup>30</sup> but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)**

**<sup>31</sup> “To what then shall I compare the people of this generation, and what are they like? <sup>32</sup> They are like children sitting in the marketplace and calling to one another,**



***“We played the flute for you, and you did not dance;  
we sang a dirge, and you did not weep.”***

***<sup>33</sup> For John the Baptist has come eating no bread and drinking no wine, and you say, ‘He has a demon.’ <sup>34</sup> The Son of Man has come eating and drinking, and you say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’ <sup>35</sup> Yet wisdom is justified by all her children.”***

## **A Sinful Woman Forgiven Verses 36-50**

- a. [Luke 7:2](#) Or *bondservant*; also verses [3](#), [8](#), [10](#)
- b. [Luke 7:3](#) Greek *he*
- c. [Luke 7:11](#) Some manuscripts *The next day*
- d. [Luke 7:15](#) Greek *he*
- e. [Luke 7:22](#) *Leprosy* was a term for several skin diseases; see [Leviticus 13](#)
- f. [Luke 7:24](#) Greek *he*
- g. [Luke 7:29](#) Greek *they justified God*

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

“In this message, we will seek to understand some of the reasons for John’s spiritual decline. We will then focus on Luke’s emphasis in this section, which is to show how our Lord responded to the challenge. Finally, we shall seek to discover how John’s failure is like our own, and how, given our Lord’s teaching here, we can avoid falling into the same trap.

### **The Structure of the Text**

The text can be outlined as follows:

- (1) Verses 18-23 JOHN’S CHALLENGE and JESUS’ RESPONSE
- (2) Verses 24-28 JESUS’ PUBLIC COMMENDATION OF JOHN
- (3) Verses 29-35 WHAT THE MINISTRIES OF JESUS AND JOHN HAVE IN COMMON
- (4) Verses 29-30 People’s response to John and to Messiah
- (5) Verses 31-35 In spite of many differences between John and Jesus, both were rejected by the masses

It is important to begin by pointing out that in neither Luke nor Matthew’s account is there an emphasis on explaining why John went astray at this point in time. I believe there are inferences in the gospels, but no clear statements nor emphasis on the reasons for John’s crankiness here. It may be of help to us to briefly consider some of the factors which contributed to John’s attitudes and actions.

**(1) John had very little contact with Jesus.** From what Luke tells us in his gospel, we would have to conclude that Jesus and John were virtual strangers. There was the contact between Mary and Elizabeth, at which time John leaped in his mother’s womb ([Luke 1:41](#)), but early in his life, John began to live a secluded life in the wilderness. The only way that John recognized Jesus as the Messiah was by means of the Spirit’s descent upon Him ([John 1:29-34](#))...

**(2) Jesus had not publicly identified Himself as Messiah.** It was not from the mouth of Jesus that John learned He was the Messiah, but from the revelation of God to John and the witness of the Holy Spirit, in the form of the dove, which descended upon Him at His baptism. John seems to be seeking from Jesus what he had never heard, our Lord's own testimony to the fact that He was Messiah.

**(3) John had been Israel's great prophet, but it appeared that Jesus was taking his place.** John did not seem to mind having an inferior role to that of our Lord, but it might have been an irritation for John to learn that Jesus was being received as a great prophet...

**(4) There were great differences between John's ministry and message and the ministry and message of our Lord.** John and Jesus were very different men. Jesus was, it would seem, gentle and soft-spoken. John, it would appear, was rough-hewn and outspoken. Jesus was very much in contact with people, frequently found in the cities, and often in contact with sinners. John was a man who lived a very secluded life...

John's ministry, so far as the gospel record informs us, did not include miracles, healings and wonders. It is possible, perhaps even likely, that John may have performed wonders, but we are never told of any. Jesus, on the other hand, frequently worked miracles. The two which are mentioned in the immediate context (the healing of the Centurion's servant and the raising of the widow's son from the dead) are but a sampling. It would not be difficult to see why Jesus' healing ministry would trouble John if he had no healing ministry himself. Jesus' ministry was, at the moment, very popular, while John had little or no public ministry while in prison.

The major difference between John and Jesus, as I see it, and the one which best explains John's unhappiness with Jesus, is the difference in the emphasis of the message of each. John's emphasis was on sin, judgment, and condemnation, while Jesus' emphasis was on healing and salvation... Both emphases were biblical and important, but they were very different in tone and in their outworking. The Old Testament prophets contained an emphasis on both areas, but in practical outworking John focused on the judgment side of Messiah's coming and Jesus focused on the salvation side.

John's task was to condemn Israel's sins and to warn of the impending judgment of God. It was also to call on men and women to repent for their sin to avoid the wrath of God. John's problem was that he did not understand that there were two comings of Messiah, the second of which was for the purpose of judgment, the first of which was to become a provision for man's salvation by dying for the sins of the world. Jesus' first coming was to bear the judgment of God, not to bring it. John's message was true, and it served the purpose of preparing men for Christ's first coming by calling many to repentance. Those who acknowledged themselves to be sinners found grace and forgiveness. John was perplexed by our Lord's mercy and healing, for He expected Him to inaugurate the kingdom in a very different way.

John's challenge was thus his attempt to force the Lord's hand, to press Jesus to announce that He was the Messiah, and to cause Him to begin to bring judgment to the earth. John had warned men that Messiah would come with fire, and John thought it was high time for Jesus to get with it, and to do as he had warned Messiah would do. John's failure to fully grasp the prophecies of the Old Testament and thus the two-fold coming of Christ, led him to conclude that Jesus was in need of some straightening out...

Let us begin, then, by taking note of what Jesus didn't do, but what we might have been inclined to do in His place.

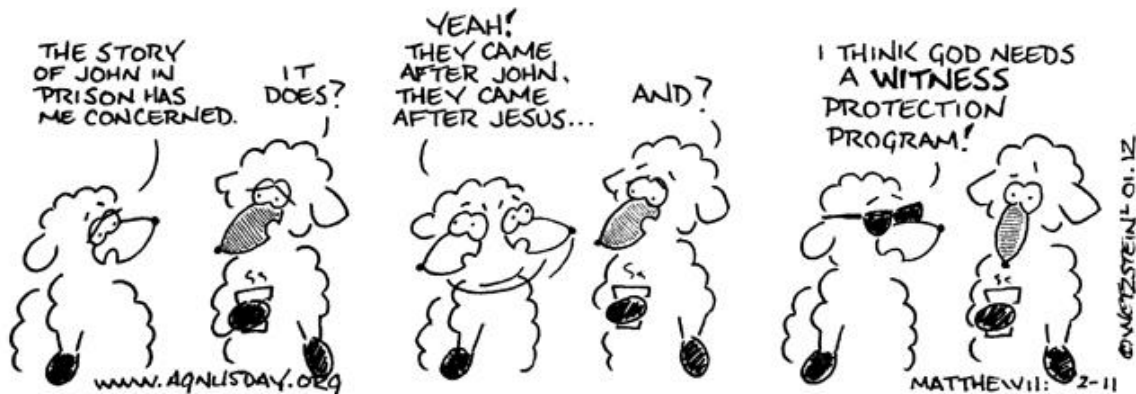
**Jesus did not do what John demanded.** Jesus did not make a declaration that He was (or that He was not) the Messiah. John may have given an ultimatum, but Jesus didn't take the bait.

**Jesus didn't give John His personal attention.** Some would have felt that John was merely lonely and depressed and that he needed some "quality time" spent with him. Jesus didn't think so.

**Jesus did not tell John the answers to his problems, which would have put his mind at ease.** John's grasp of the messianic prophecies was incomplete and distorted. Jesus could have straightened John out. He could have laid out the whole "plan of the ages," but He did not.

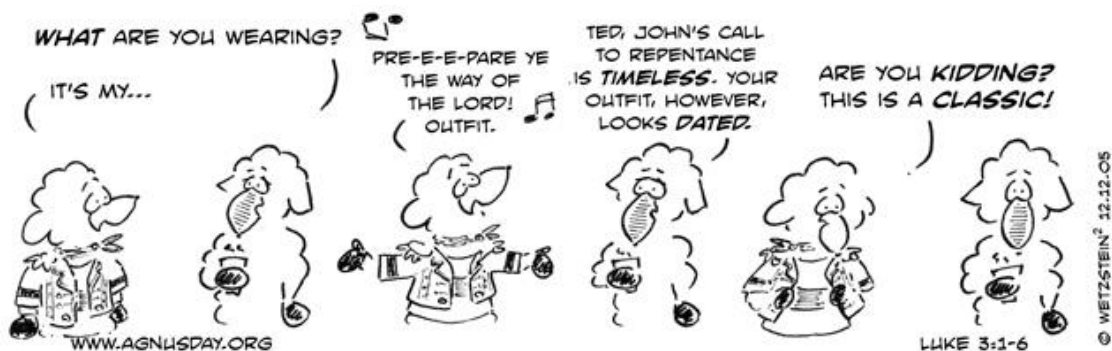
**And, Jesus, I might add, did not inform John that he was soon to die at the hand of Herod..."**

- [22. John's Problem with Jesus \(Luke 7:18-35\) | Bible.org](http://www.bible.org) Robert L. (Bob) Deffinbaugh is a pastor/teacher and elder at Community Bible Chapel in Richardson, Texas



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**Last Week**



See reference for context- ["Prepare Ye" ~ Godspell \(1973\) - YouTube](https://www.youtube.com/watch?v=...)

**THE LUKE CHALLENGE – LECTIONARY YEAR C, 2021-2022**

*Have you started to produce a handwritten copy of the book of Luke by the Last Sunday of the Church Year, November 20, 2022?*



*1 Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, <sup>3</sup> it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, <sup>4</sup> that you may have certainty concerning the things you have been taught. . .*

Complete Chapter One by the end of 2021 and you will be right on schedule.

### Final Thoughts

#### **Sermon Brainwave #816: Third Sunday of Advent – Dec. 12, 2021**

Join Profs. Matt Skinner, Rolf Jacobson, Karoline Lewis, and Joy J. Moore for a conversation on the Revised Common Lectionary texts for Third Sunday of Advent (Year C), Dec. 12, 2021. Recorded via Zoom on Nov. 11, 2021, for Working Preacher. Watch video version at <https://youtu.be/x4gDvk4OOLQ>

