

***Growing as Disciples and Stewards  
Living In and Living out God's Grace  
August 2019  
Worship***

**Date to post: August 5**

**Date of Luke 24:13-35 featured in Worship: August 18**

**Introductory Comments**

Root meaning of "worship"

"worship" (*proskuneo*)

"Used to designate the custom of prostrating oneself before a person and kissing his feet, the hem of his garment, the ground, etc.; the Persians did this in the presence of their deified king, and the Greeks before a divinity or something holy; thus (*to fall down and*) *worship, do obeisance to, prostrate oneself before, to reverence to, welcome respectfully.*"

Thus, to physically orient oneself to the object of one's worship (God!)

*Augsburg Confession*, Article VII: Definition of the Church

"It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel."

Gospel preached and sacraments administered: essence of the church and content of worship

Luke 24: living Christ present in "opening of word" and "breaking of bread"

**Luke 24:13-35: The Emmaus Road**

<sup>NRS</sup> **Luke 24:13** Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem,<sup>14</sup> and talking with each other about all these things that had happened.<sup>15</sup> While they were talking and discussing, Jesus himself came near and went with them,<sup>16</sup> but their eyes were kept from recognizing him.<sup>17</sup> And he said to them, "**What are you discussing** with each other while you walk along?" They stood still, looking sad.<sup>18</sup> Then one of them, whose name was Cleopas, answered him, "Are you the only stranger in Jerusalem who does not know the things that have taken place there in these days?"<sup>19</sup> He asked them, "What things?" They replied, "The things about **Jesus** of Nazareth, who was a **prophet** mighty in deed and word before God and all the people,<sup>20</sup> and how our chief priests and leaders handed him over to be **condemned** to death and **crucified** him.<sup>21</sup> But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place.<sup>22</sup> Moreover, some women of our group astounded us. They were at the tomb early this morning,<sup>23</sup> and when they did not find his body there, they came back and told us that they had indeed seen a vision of angels who said that he was **alive**."<sup>24</sup> Some of those who were with us went to the tomb and found it just as the women had said; but they did not see him."<sup>25</sup> Then he said to them, "Oh, **how foolish you are, and how slow of heart to believe** all that the prophets have declared!<sup>26</sup> Was it not **necessary** that the **Messiah** should **suffer** these things and then enter into his **glory**?"<sup>27</sup> Then beginning with Moses and all the prophets, he **interpreted** to them the things about himself in all the scriptures.

<sup>28</sup> As they came near the village to which they were going, he walked ahead as if he were going on. <sup>29</sup> But they urged him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So he went in to stay with them. <sup>30</sup> When he was at the **table** with them, he **took bread, blessed and broke** it, and **gave** it to them. <sup>31</sup> Then their **eyes were opened**, and they recognized him; and he vanished from their sight. <sup>32</sup> They said to each other, "**Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures to us?**" <sup>33</sup> That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. <sup>34</sup> They were saying, "The Lord has risen indeed, and he has appeared to Simon!" <sup>35</sup> Then they told what had happened on the road, and **how he had been made known to them in the breaking of the bread.**

## Growing as Disciples: Worship

### Worship in Luke: Gospel begins and ends in worship!

Luke 1:8ff	Initial scene in Luke: Zechariah serving in the Temple Word to him: do not be afraid, you will have a son He will be filled with the Holy Spirit He will turn many to the Lord How will I know? (unbelief)
Luke 2:22ff	Circumcision of Jesus Simeon Righteous and devout Looking forward to consolation of Israel Holy Spirit rested, revealed, guided "You are dismissing your servant in peace" Anna Worshiped day and night
Luke 4:5-8	Temptation of Jesus Devil asks for worship of Jesus Answer: "It is written, worship the Lord your God" (Dt. 6:13)
Luke 4:16-30	Jesus in Nazareth synagogue sabbath worship service His custom "Spirit of the Lord is upon me." (Isaiah 61:1) "Today this scripture has been fulfilled in your hearing." All spoke well of him / filled with rage / led him to brow of hill
Luke 24	Easter Day 24:1-12 Empty tomb Remember how he told you They remembered his words 24:13-35 Emmaus Road Hearts burning while he opened, interpreted the scriptures Made known in breaking of bread 24:36-49 Upper Room All written about me in Law, Prophets, Psalms must be fulfilled Opened their minds to understand the scriptures

## Conversation on the Road to Emmaus

Before

Discussing the things about Jesus (Lit. "what words are you throwing on each other?")

Sad (despite knowing the "things about Jesus")

Jesus' description of them

Foolish

Slow of heart to believe the prophets

Necessary for Christ to suffer, then enter glory

Intervention

He interpreted to them the things about himself in all the scriptures

[After]

Hearts burning

Scriptures opened

Returned and told

*How is the Emmaus Road conversation a worship model for us?*

*Does the transformation of "slow heart" into "burning heart" happen in our worship?*

*How is the Word "thrown around" as a weapon in theological discourse today?*

*How do we move from sadness to proclamation?*

*How do we engage the "heart" in worship?*

## Recognition at the Table

Bread

Took

Blessed

Broke

Gave

Response

Eyes opened

Recognized him

Returned, found, told

"Made known to them in the breaking of the bread"

*Luke's community of faith (ca. 85 CE) meets risen, living Christ in:*

*opening of Word!*

*breaking of bread!*

*Authentic worship for us today in Word and Sacrament*

*How can we experience the Emmaus transformation in our worship?*

*Openings:*

*Minds*

*Ears*

*Eyes*

*Heart*

*Word*

*Read/Sung/Prayed/Spoken*

*Interpreted/Understood*

### Growing as Stewards: Luke 12:13-31

Someone in the crowd said to him, "Teacher, tell my brother to divide the family inheritance with me."<sup>14</sup> But he said to him, "Friend, who set me to be a judge or arbitrator over you?"<sup>15</sup> And he said to them, "Take care! Be on your guard against all kinds of **greed**; for one's **life** does not consist in the abundance of **possessions**."<sup>16</sup> Then he told them a parable: "The land of a rich man produced abundantly.<sup>17</sup> And he thought to himself, 'What should I do, for I have no place to store my crops?'<sup>18</sup> Then he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store all my grain and my goods.'<sup>19</sup> And I will say to my soul, 'Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.'<sup>20</sup> But God said to him, '**You fool!** This very night your life is being demanded of you. And the things you have prepared, whose will they be?'<sup>21</sup> So it is with those who store up treasures for **themselves** but are not rich toward **God**."

<sup>22</sup> He said to his disciples, "Therefore I tell you, **do not worry** about your life, what you will eat, or about your body, what you will wear.<sup>23</sup> For **life is more than food, and the body more than clothing**.<sup>24</sup> **Consider** the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than the birds!<sup>25</sup> And can any of you by worrying add a single hour to your span of life?<sup>26</sup> If then you are not able to do so small a thing as that, why do you worry about the rest?<sup>27</sup> **Consider** the lilies, how they grow: they neither toil nor spin; yet I tell you, even Solomon in all his glory was not clothed like one of these.<sup>28</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, how much more will he clothe you-- you of little faith!<sup>29</sup> And do not keep **striving** for what you are to eat and what you are to drink, and do not keep worrying.<sup>30</sup> For it is the nations of the world that strive after all these things, and your Father knows that you need them.<sup>31</sup> Instead, strive for his **kingdom**, and these things will be given to you as well.

<sup>32</sup> "Do not be afraid, little flock, for it is your Father's good pleasure to give you the **kingdom**.<sup>33</sup> **Sell** your possessions, and **give** alms. Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys.<sup>34</sup> For where your treasure is, there your **heart** will be also.

### Introductory Comments

What is the measure of a "life"?

Options illustrated by "Fool" and "Disciple"

Fool

Self centered

"Owner"

Acquisition

Disciple

God centered

Steward

Distribution

Death reveals the dynamic that had been lived out daily

How shall we live?

The death of the rich farmer revealed that he was a fool, not only at the point of his death, but every day leading to his death. Jesus' words on greed (the desire for more), possessions (owned by God, distributed in love) soul (a breath from God to be given away) and life (a gift from God, more than possessions, food, clothing) are a gift to us as his disciples. This gift challenges our very center, revealed in our love for God and our neighbor. Luke paints an artistic picture of life and discipleship, revealed negatively in the rich farmer and positively in Jesus' teaching to his disciples. The judgment pronounced on the rich farmer challenges our relationship with possessions and invites us to authentic living. We live in a culture which lifts up self-sufficiency and accumulation as core values. But Jesus' prophetic word describes true life as live centered on loving God and neighbor, and expressed in distribution.