

# **The Season after Pentecost**

*Scripture Selections from the Evangelical Heritage Version<sup>®</sup>  
following the Lutheran Service Book 3-Year Lectionary, Year A*

*Revised March 28, 2017*

# Holy Trinity Sunday

*Lutheran Service Book 3-Year Lectionary, Year A*  
*Evangelical Heritage Version™*

## Old Testament / First Reading

### Genesis 1:1-2:4a

In the beginning, God created the heavens and the earth. <sup>2</sup>The earth was undeveloped and empty. Darkness covered the surface of the deep, and the Spirit of God was hovering over the surface of the waters.

<sup>3</sup>God said, “Let there be light,” and there was light. <sup>4</sup>God saw that the light was good. He separated the light from the darkness. <sup>5</sup>God called the light “day,” and the darkness he called “night.” There was evening and there was morning—the first day.

<sup>6</sup>God said, “Let there be an expanse between the waters, and let it separate the water from the water.” <sup>7</sup>God made the expanse, and he separated the water that was below the expanse from the water that was above the expanse, and it was so. <sup>8</sup>God called the expanse “sky.” There was evening and there was morning—the second day.

<sup>9</sup>God said, “Let the waters under the sky be gathered together to one place, and let the dry land appear,” and it was so. The waters under the sky gathered to their own places, and the dry land appeared. <sup>10</sup>God called the dry ground “land,” and the gathering places of the waters he called “seas.” God saw that it was good. <sup>11</sup>God said, “Let the earth produce plants—vegetation that produces seed, and trees that bear fruit with its seed in it—each according to its own kind on the earth,” and it was so. <sup>12</sup>The earth brought forth plants, vegetation that produces seed according to its own kind, and trees that bear fruit with its seed in it, each according to its own kind, and God saw that it was good. <sup>13</sup>There was evening and there was morning—the third day.

<sup>14</sup>God said, “Let there be lights in the expanse of the sky to divide the day from the night, and let them serve as markers to indicate seasons, days, and years. <sup>15</sup>Let them serve as lights in the expanse of the sky to give light to the earth,” and it was so. <sup>16</sup>God made the two great lights: the greater light to rule the day, and the lesser light to rule the night. He also made the stars. <sup>17</sup>God set these lights in place in the expanse of the sky to provide light for the earth, <sup>18</sup>to rule over the day and over the night, and to divide the light from the darkness. God saw that it was good. <sup>19</sup>There was evening and there was morning—the fourth day.

<sup>20</sup>God said, “Let the waters swarm with living creatures, and let birds and other winged creatures fly above the earth in the open expanse of the sky.” <sup>21</sup>God created the large sea creatures and every living creature that moves, with which the waters swarm, according to their own kind, and every winged bird according to its own kind. God saw that it was good. <sup>22</sup>God blessed them when he said, “Be fruitful and multiply. Fill the waters of the seas, and let birds multiply on the earth.” <sup>23</sup>There was evening and there was morning—the fifth day.

<sup>24</sup>God said, “Let the earth produce living creatures according to their own kind, livestock, creeping things, and wild animals according to their own kind,” and it was so. <sup>25</sup>God made the wild animals according to their own kind, and the livestock according to their own kind, and everything that creeps on the ground according to its own kind. God saw that it was good.

<sup>26</sup>God said, “Let us make man in our image, according to our likeness, and let them have dominion over the fish of the sea, and over the birds of the sky, and over the livestock, and over all the earth, and over every creeping thing that crawls on the earth.”

<sup>27</sup>God created the man in his own image.

In the image of God he created him.

Male and female he created them.

<sup>28</sup>God blessed them and said to them, “Be fruitful, multiply, fill the earth, and subdue it. Have dominion over the fish of the sea, over the birds of the sky, and over every living thing that moves on the earth.” <sup>29</sup>God said, “Look, I have given you every plant that produces seed on the face of the whole earth, and every tree that bears fruit that produces seed. It will be your food. <sup>30</sup>To every animal of the earth, and to every bird of the sky, and to everything that creeps on the earth, in which there is the breath of life, I have given every green plant for food.” And it was so.

<sup>31</sup>God saw everything that he had made, and indeed, it was very good. There was evening and there was morning—the sixth day.

<sup>2:1</sup>The heavens and the earth were finished, along with everything in them. <sup>2</sup>On the seventh day God had finished his work that he had done, and he rested on the seventh day from all his work that he had been doing. <sup>3</sup>God blessed the seventh day and set it apart as holy, because on it he rested from all his work of creation that he had done.

<sup>4</sup>This is the account about the development of the heavens and the earth when they were created...

## **Epistle / Second Reading**

### **Acts 2:14a, 22-36**

<sup>14</sup>Then Peter stood up with the Eleven, raised his voice, and spoke loudly and clearly to them:

<sup>22</sup>“Men of Israel, hear these words! Jesus the Nazarene was a man recommended to you by God with miracles, wonders, and signs that God did through him among you, as you yourselves know.

<sup>23</sup>This man, who was handed over by God’s set plan and foreknowledge, you killed by having lawless men nail him to a cross. <sup>24</sup>He is the one God raised up by freeing him from the agony of death, because death was not able to hold him in its grip.

<sup>25</sup>“Indeed, David says concerning him:

I saw the Lord always before me.

Because he is at my right hand,

I will not be shaken.

<sup>26</sup>Therefore my heart was glad,

and my tongue rejoiced.

My flesh also will rest in hope,

<sup>27</sup>because you will not abandon my life to the grave,

nor will you let your Holy One see decay.

<sup>28</sup>You have made known to me the paths of life.

You will fill me with joy in your presence.

<sup>29</sup>“Gentlemen, brothers, I can speak confidently to you about the patriarch David, that he both died and was buried, and his tomb is with us to this day. <sup>30</sup>Since he was a prophet and knew that

God had sworn to him with an oath that he would seat one of his descendants on his throne, <sup>31</sup>he saw what was coming and spoke about the resurrection of Christ, saying that he was neither abandoned to the grave nor did his flesh see decay.

<sup>32</sup>“This Jesus is the one God has raised up. We are all witnesses of that. <sup>33</sup>So, after he was exalted to the right hand of God and after he received the promised Holy Spirit from the Father, he poured out what you are now seeing and hearing.

<sup>34</sup>“For David did not ascend into heaven, and yet he says:

The Lord said to my Lord,  
‘Sit at my right hand,  
<sup>35</sup>until I make your enemies  
a footstool under your feet.’

<sup>36</sup>“Therefore let all the house of Israel know for certain that God has made this Jesus, whom you crucified, both Lord and Christ.”

## Holy Gospel

### Matthew 28:16-20

<sup>16</sup>The eleven disciples went to Galilee, to the mountain where Jesus had directed them. <sup>17</sup>When they saw him, they worshipped him, but some hesitated because they were uncertain. <sup>18</sup>Jesus approached and spoke to them saying, “All authority in heaven and on earth has been given to me. <sup>19</sup>Therefore go and gather disciples from all nations by baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>and by teaching them to keep all the instructions I have given you. And surely I am with you always until the end of the age.”

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# Proper 3

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Isaiah 49:8-16a

<sup>8</sup>This is what the LORD says:

“In the time of favor, I am answering you.  
In the day of salvation, I am helping you.  
I will guard you,  
and I will appoint you to be a covenant for the people,  
to establish the land,  
to distribute desolate heritages as a possession,  
<sup>9</sup>to say to the prisoners, ‘Go forth!’  
to those who are in the darkness, ‘Show yourselves!’

They will graze beside roads,  
and they will find pasture on all the bare heights.  
<sup>10</sup>They will not hunger, and they will not thirst,  
and neither scorching wind nor sun will smite them,  
because the one who shows them mercy will lead them.  
By springs of water he will guide them.

<sup>11</sup>I will make all my mountains into a smooth road,  
and my highways will be raised up.

<sup>12</sup>Look, people are coming from far away.  
Look, some are coming from the north and the west,  
and some from the land of Sinim.”

<sup>13</sup>Shout for joy, O heavens,  
and rejoice, O earth.

Let mountains burst forth with shouts of joy,  
because the LORD is comforting his people  
and is showing mercy to his afflicted ones.

<sup>14</sup>But Zion said, “The LORD has abandoned me.  
Even the Lord forgot me.”

<sup>15</sup>“Can a woman forget her nursing child  
and not show mercy to the son from her womb?  
Even if these women can forget,  
I will never forget you.

<sup>16</sup>Look, I have inscribed you upon the palms of my hands.”

## Epistle / Second Reading

### Romans 1:8–17

<sup>8</sup>First of all, I thank my God through Jesus Christ concerning all of you, because your faith is being reported all over the world. <sup>9</sup>To be sure, God, whom I serve with my spirit by proclaiming the gospel of his Son, is my witness to how constantly I make mention of you. In all my prayers, <sup>10</sup>I always ask if perhaps at last a way might be opened, if God wills, for me to come to you. <sup>11</sup>I certainly long to see you, in order that I may deliver some spiritual gift to you, so that you are strengthened—<sup>12</sup>that is, when I am with you, that we will be mutually encouraged by each other’s faith, yours and also mine.

<sup>13</sup>I do not want you to be unaware of the fact, brothers, that I have often planned to come to you but have been prevented from doing so until now. I wanted to have some fruit among you in the same way as I did among the rest of the Gentiles. <sup>14</sup>I have an obligation both to Greeks and non-Greeks, to the wise and to the foolish. <sup>15</sup>That is why I am eager to proclaim the gospel also to you who are in Rome.

<sup>16</sup>For I am not ashamed of the gospel, because it is the power of God for salvation to everyone who believes—to the Jew first, and also to the Greek. <sup>17</sup>For in the gospel a righteousness from God is revealed by faith, for faith, just as it is written, “The righteous will live by faith.”

## Holy Gospel

### Matthew 6:24–34

<sup>24</sup>“No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and *mammon*.<sup>a</sup>

<sup>25</sup>“For this reason I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? <sup>26</sup>Look at the birds of the air. They do not sow or reap or gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?

<sup>27</sup>“Which of you can add a single moment to his lifespan by worrying? <sup>28</sup>Why do you worry about clothing? Consider how the lilies of the field grow. They do not labor or spin, <sup>29</sup>but I tell you that not even Solomon in all his glory was dressed like one of these. <sup>30</sup>If that is how God clothes the grass of the field, which is alive today and tomorrow is thrown into the furnace, will he not clothe you even more, you of little faith?

<sup>31</sup>“So do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ <sup>32</sup>For the unbelievers chase after all these things. Certainly your heavenly Father knows that you need all these things. <sup>33</sup>But seek first the kingdom of God and his righteousness, and all these things will be given to you as well. <sup>34</sup>So do not worry about tomorrow, for tomorrow will care for itself. Each day has enough trouble of its own.”

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<sup>a</sup> 24 *Mammon* is an Aramaic term for worldly wealth and property.

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# Proper 4

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

**Deuteronomy 11:18–21, 26–28**

<sup>18</sup>Put these words of mine in your hearts and in your soul, and tie them on your wrists as signs and as symbols on your forehead. <sup>19</sup>Teach them to your children by talking about them when you sit in your house and when you travel on the road, when you lie down and when you get up. <sup>20</sup>Write them on the doorframes of your houses and on your gates, <sup>21</sup>so that your days and the days of your children may be many on the land that the LORD promises to your fathers with an oath, as many as the days that the heavens remain over the earth.

<sup>26</sup>You see, I am placing before you today a blessing and a curse: <sup>27</sup>the blessing, if you listen to the commandments of the LORD your God that I am giving you today, <sup>28</sup>or the curse, if you do not listen to the commandments of the LORD your God and you turn away from the path that I am commanding you today by walking after other gods whom you did not know.

## Epistle / Second Reading

**Romans 3:21–28**

<sup>21</sup>But now, completely apart from the law, a righteousness from God has been made known. The Law and the Prophets testify to it. <sup>22</sup>This righteousness from God comes through faith in Jesus Christ to all and over all who believe.

In fact, there is no difference, <sup>23</sup>because all have sinned and fall short of the glory of God <sup>24</sup>and are justified freely by his grace through the redemption that is in Christ Jesus, <sup>25</sup>whom God publicly displayed as the atonement seat through faith in his blood. God did this to demonstrate his justice, since, in his divine restraint, he had left the sins that were committed earlier unpunished. <sup>26</sup>He did this to demonstrate his justice at the present time, so that he would be both just and the one who justifies the person who has faith in Jesus.

<sup>27</sup>What happens to boasting then? It has been eliminated. By what principle—by the principle of works? No, but by the principle of faith. <sup>28</sup>For we conclude that a person is justified by faith without the works of the law.

## Holy Gospel

**Matthew 7:15–29**

<sup>15</sup>“Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ravenous wolves. <sup>16</sup>By their fruit you will recognize them. You do not gather grapes from thorn bushes or figs from thistles, do you? <sup>17</sup>So then, every good tree produces good fruit, but a bad tree produces bad fruit. <sup>18</sup>A good tree cannot produce bad fruit, and a bad tree cannot produce good fruit. <sup>19</sup>Every tree that does not produce good fruit is cut down and thrown into the fire. <sup>20</sup>So then, by their fruit you will recognize them. <sup>21</sup>Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom



of heaven, but only the one who does the will of my Father in heaven. <sup>22</sup>Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and drive out demons in your name and perform many miracles in your name?’ <sup>23</sup>Then I will tell them plainly, ‘I never knew you. Depart from me, you evildoers.’

<sup>24</sup>“Everyone who hears these words of mine and does them will be like a wise man who built his house on bedrock. <sup>25</sup>The rain came down, the rivers rose, and the winds blew and beat against that house. But it did not fall, because it was founded on bedrock. <sup>26</sup>Everyone who hears these words of mine but does not do them will be like a foolish man who built his house on sand. <sup>27</sup>The rain came down, the rivers rose, and the winds blew and beat against that house, and it fell—it was completely destroyed.”

<sup>28</sup>When Jesus finished speaking these words, the crowds were amazed at his teaching, <sup>29</sup>because he taught them as one who had authority, and not like their experts in the law.

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# Proper 5

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## Old Testament / First Reading

### Hosea 5:15-6:6

<sup>15</sup>“I will go. I will return to my place until they are judged guilty,  
and they seek my face in their distress.

They will seek me eagerly.”

<sup>6:1</sup>Come, let us return to the LORD.

He himself has torn us,  
but he will heal us.

He is wounding us,  
but he will bandage us.

<sup>2</sup>He will restore us to life after two days.

On the third day he will raise us so that we may live before him.

<sup>3</sup>We will know.

We will pursue knowledge of the LORD.

His coming forth is as sure as the coming of dawn.

He comes to us like the rain,  
like the spring rain that waters the earth.

<sup>4</sup>What will I do to you, Ephraim?

What will I do to you, Judah?

Your loyalty is like a mist in the morning,  
like early morning dew that goes away.

<sup>5</sup>That is why I have cut them into pieces by the prophets.

I have killed them by the words of my mouth.

The judgments against you are spreading out like light.

<sup>6</sup>I desire mercy, and not sacrifice,  
knowledge of God rather than burnt offerings.

## Epistle / Second Reading

### Romans 4:13–25

<sup>13</sup>Indeed, the promise that he would be the heir of the world was not given to Abraham or his descendants through the law, but through the righteousness that is by faith. <sup>14</sup>To be sure, if people are heirs by the law, faith is empty and the promise is nullified. <sup>15</sup>For law brings wrath. (Where there is no law, there is no transgression.) <sup>16</sup>For this reason, the promise is by faith, so that it may be according to grace and may be guaranteed to all of Abraham’s descendants—not only to the one who is a descendant by law, but also to the one who has the faith of Abraham. He is the father of us all. <sup>17</sup>As it is written: “I have made you a father of many nations.”

In the presence of God, Abraham believed him who makes the dead alive and calls non-existing things so that they exist. <sup>18</sup>Hoping beyond what he could expect, he believed that he would become the father of many nations, just as he was told: “This is how many your descendants will be.” <sup>19</sup>He did not weaken in faith, even though he considered his own body as good as dead (because he was about one hundred years old), and even though he considered Sarah’s womb to be dead. <sup>20</sup>He did not waver in unbelief with respect to God’s promise, but he grew strong in faith, giving glory to God <sup>21</sup>and being fully convinced that God was able to do what he had promised. <sup>22</sup>This is why “it was credited to him as righteousness.”

<sup>23</sup>Now the statement “it was credited to him” was not written for him alone, <sup>24</sup>but also for us to whom it would be credited, namely, to us who believe in the one who raised our Lord Jesus from the dead. <sup>25</sup>He was handed over to death because of our trespasses and was raised to life because of our justification.

## **Holy Gospel**

### **Matthew 9:9–13**

<sup>9</sup>As Jesus went on from there, he saw a man named Matthew sitting in the tax collector’s booth. He said to him, “Follow me.” Matthew got up and followed him.

<sup>10</sup>As Jesus was reclining at the table in Matthew’s house, many tax collectors and sinners were actually there too, eating with Jesus and his disciples. <sup>11</sup>When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?”

<sup>12</sup>When Jesus heard this, he said to them, “The healthy do not need a physician, but the sick do. <sup>13</sup>Go and learn what this means: ‘I desire mercy, and not sacrifice.’ In fact, I did not come to call the righteous, but sinners.”

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# Proper 6

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## Old Testament / First Reading

### Exodus 19:2–8

<sup>2</sup>After they set out from Rephidim and came to the Wilderness of Sinai, they camped in the wilderness. Israel camped there in front of the mountain.

<sup>3</sup>Moses went up to God, and the LORD called to him from the mountain, “This is what you are to say to the house of Jacob and to tell the people of Israel: <sup>4</sup>‘You have seen what I did to the Egyptians and how I carried you on eagles’ wings and brought you to myself. <sup>5</sup>Now if you will carefully listen to my voice and keep my covenant, then you will be my special treasure out of all the nations, although the entire earth is mine. <sup>6</sup>You will be my kingdom of priests and my holy nation.’ These are the words that you are to speak to the Israelites.”

<sup>7</sup>Moses went and summoned the elders of the people, and he set before them all these words that the LORD had commanded him. <sup>8</sup>All the people answered together, “Everything that the LORD has said, we will do.”

Moses brought back the people’s words to the LORD.

## Epistle / Second Reading

### Romans 5:6-15

<sup>6</sup>For at the appointed time, while we were still helpless, Christ died for the ungodly. <sup>7</sup>It is rare indeed that someone will die for a righteous person. Perhaps someone might actually go so far as to die for a person who has been good to him. <sup>8</sup>But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

<sup>9</sup>Therefore, since we have now been justified by his blood, it is even more certain that we will be saved from God’s wrath through him. <sup>10</sup>For if, while we were enemies, we were reconciled to God by the death of his Son, it is even more certain that, since we have been reconciled, we will be saved by his life. <sup>11</sup>And not only is this so, but we also go on rejoicing confidently in God through our Lord Jesus Christ, by whom we have now received this reconciliation.

<sup>12</sup>So then, just as sin entered the world through one man and death through sin, so also death spread to all people because all sinned. <sup>13</sup>For even before the law was given, sin was in the world. Now, sin is not charged to one’s account if there is no law, <sup>14</sup>and yet death reigned from the time of Adam to the time of Moses, even over those whose sin was not like the transgression of Adam, who is a pattern of the one who was to come.

<sup>15</sup>But the gracious gift is not like Adam’s trespass. For if the many died by the trespass of this one man, it is even more certain that God’s grace, and the gift given by the grace of the one man Jesus Christ, overflowed to the many!

# Holy Gospel

## Matthew 9:35-10:8 (9-20)

<sup>35</sup>Jesus traveled through all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and every sickness.

<sup>36</sup>When he saw the crowds, he was moved with compassion for them, because they were troubled and downcast, like sheep without a shepherd. <sup>37</sup>Then he said to his disciples, “The harvest is plentiful, but the workers are few. <sup>38</sup>Therefore pray that the Lord of the harvest will send out workers into his harvest.”

<sup>10:1</sup>Jesus called his twelve disciples to himself and gave them authority to drive out unclean spirits and to heal every disease and every sickness. <sup>2</sup>These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James the son of Zebedee and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; <sup>4</sup>Simon the Zealot and Judas Iscariot, who betrayed him.

<sup>5</sup>Jesus sent these twelve out and commanded them, “Do not go among the Gentiles, and do not enter any town of the Samaritans. <sup>6</sup>Go instead to the lost sheep of the house of Israel. <sup>7</sup>As you go, preach this message: ‘The kingdom of heaven is near!’ <sup>8</sup>Heal the sick. Raise the dead. Cleanse lepers. Drive out demons. Freely you have received; freely give.

<sup>9</sup>“Do not take gold, silver, or bronze in your money belts. <sup>10</sup>Do not take a bag for the journey, or two coats, sandals, or a staff, because the worker deserves his support. <sup>11</sup>Whenever you enter a town or village, find out who is worthy and stay there until you leave. <sup>12</sup>As you enter the household, give it your greeting. <sup>13</sup>If the household is worthy, let your peace rest on it. But if it is not worthy, let your peace return to you. <sup>14</sup>If anyone does not receive you or listen to your words, shake the dust off your feet as you leave that house or that town. <sup>15</sup>Amen<sup>a</sup> I tell you: It will be more bearable for the land of Sodom and Gomorrah on the day of judgment than for that town.

<sup>16</sup>“Look, I am sending you out as sheep among wolves. So be as shrewd as snakes and as innocent as doves. <sup>17</sup>Be on guard against people. They will hand you over to councils, and they will whip you in their synagogues. <sup>18</sup>You will be brought into the presence of governors and kings for my sake, as a testimony to them and to the Gentiles. <sup>19</sup>Whenever they hand you over, do not be worried about how you will respond or what you will say, because what you say will be given to you in that hour. <sup>20</sup>In fact you will not be the ones speaking, but the Spirit of your Father will be speaking through you.”

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

# Proper 7

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## Old Testament / First Reading

### Jeremiah 20:7-13

<sup>7</sup>You persuaded me, LORD, and I was persuaded.  
You are stronger than I am, and you prevailed.  
I have become a laughingstock all day long,  
and everyone mocks me.

<sup>8</sup>Whenever I speak, I call out.  
I call out, "Violence and destruction!"  
because the word of the LORD has brought me  
insult and mockery all day long.

<sup>9</sup>If I say, "I will not mention him  
or speak in his name any more,"  
then there is a burning fire in my heart,  
shut up in my bones,  
and I am weary of holding it in.

I cannot!  
<sup>10</sup>I hear many whispering,  
"Terror on every side!"  
"Denounce him! Let's denounce him,"  
say all my close friends,  
those who are watching for my fall.  
"Perhaps he will be persuaded,  
then we will prevail against him  
and we will take our revenge on him."

<sup>11</sup>But the LORD is with me like a fearsome warrior.  
So my persecutors will stumble  
and they will not prevail.  
They will be utterly ashamed  
because they have failed.  
Their eternal dishonor  
will never be forgotten.

<sup>12</sup>LORD of Armies, you who tests the righteous,  
who sees the heart and the mind,  
let me see your vengeance on them,  
for I have revealed my cause to you.

<sup>13</sup>Sing to the LORD!  
Praise the LORD,

for he has delivered the life of the needy  
from the grasp of the wicked.

## Epistle / Second Reading

### Romans 6:12–23

<sup>12</sup>Therefore do not let sin reign in your mortal body so that you obey its desires. <sup>13</sup>Do not offer the members of your body to sin as tools of unrighteousness. Instead, offer yourselves to God as those who are alive from the dead, and offer the members of your body to God as tools of righteousness. <sup>14</sup>Indeed, sin will not continue to control you, because you are not under law but under grace.

<sup>15</sup>What then? Should we continue to sin, because we are not under law but under grace? Absolutely not! <sup>16</sup>Do you not know that when you offer yourselves to obey someone as slaves, you are slaves of the one you are obeying—whether slaves of sin, resulting in death, or slaves of obedience, resulting in righteousness?

<sup>17</sup>Thanks be to God that, although you used to be slaves of sin, you became obedient from the heart to the pattern of the teaching into which you were placed. <sup>18</sup>After you were set free from sin, you became slaves of righteousness. <sup>19</sup>(I am speaking in a human way because of the weakness of your flesh.) Indeed, just as you offered your members as slaves to impurity and lawlessness, resulting in more lawlessness, so now offer your members in the same way as slaves to righteousness, resulting in sanctification.

<sup>20</sup>For when you were slaves of sin, you were free from righteousness. <sup>21</sup>So what kind of fruit did you have then? They were things of which you are now ashamed. Yes, the final result of those things is death. <sup>22</sup>But now, since you were set free from sin and have become slaves to God, you have your fruit resulting in sanctification—and the final result is eternal life. <sup>23</sup>For the wages of sin is death, but the undeserved gift of God is eternal life in Christ Jesus our Lord.

## Holy Gospel

### Matthew 10:5a, 21–33

<sup>5</sup>Jesus sent these twelve out and commanded them,

<sup>21</sup>“Brother will hand over his brother to death, and a father will do the same with his child. Children will rise up against parents and have them put to death. <sup>22</sup>You will be hated by all people because of my name, but whoever endures to the end will be saved. <sup>23</sup>And when they persecute you in one town, flee to the next. Amen<sup>a</sup> I tell you: You will not finish going through the cities of Israel before the Son of Man comes.

<sup>24</sup>“A disciple is not above his teacher, nor is a servant above his master. <sup>25</sup>It is enough for the disciple to be like his teacher and the servant like his master. If the master of the house was called Beelzebul, how much more the members of his household!

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

<sup>26</sup>“So do not be afraid of them, because there is nothing concealed that will not be revealed, and nothing hidden that will not be made known. <sup>27</sup>What I tell you in the dark, speak in the daylight; and what you hear whispered in your ear, proclaim from the housetops. <sup>28</sup>Do not fear those who kill the body but cannot kill the soul. Rather, fear the one who is able to destroy both soul and body in hell.

<sup>29</sup>“Are not two sparrows sold for a small coin? Yet not one of them will fall to the ground without the knowledge and consent of your Father. <sup>30</sup>And even the hairs of your head are all numbered. <sup>31</sup>So do not be afraid. You are worth more than many sparrows.

<sup>32</sup>“Everyone who confesses me before others, I will also confess before my Father who is in heaven. <sup>33</sup>But whoever denies me before others, I will also deny before my Father who is in heaven.”

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# Proper 8

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## Old Testament / First Reading

### Jeremiah 28:5-9

<sup>5</sup>Then the prophet Jeremiah replied to the prophet Hananiah in the presence of the priests and all the people who were standing in the house of the LORD. <sup>6</sup>He said, “Amen! May the LORD do so! May the LORD fulfill the words you have prophesied and bring back the vessels of the LORD’s house, and may he bring back all the exiles from Babylon to this place. <sup>7</sup>Nevertheless, listen now to what I have to say in your hearing and in the hearing of all the people. <sup>8</sup>The prophets from ancient times who came before you and me prophesied war, famine, and plague against many countries and great kingdoms. <sup>9</sup>As for the prophet who prophesies peace, only when the word of that prophet actually happens will that prophet become known as someone whom the Lord has truly sent.”

## Epistle / Second Reading

### Romans 7:1–13

Or don’t you know, brothers (since I am speaking to those who know the law), that a law has jurisdiction over a person only as long as he lives? <sup>2</sup>For example, a married woman is bound to her husband by law as long as he is alive, but if he dies, she is released from this law regarding her husband. <sup>3</sup>So then, she will be labeled an adulteress if she is joined to another man while her husband is alive. But if her husband dies, she is free from this law, and she is not an adulteress if she marries another man.

<sup>4</sup>In the same way, my brothers, you also were put to death in regard to the law by the body of Christ, so that you may be joined to another, to the one who was raised from the dead, in order that we might produce fruit for God. <sup>5</sup>For when we were in the flesh, strong sinful desires stirred up by the law were at work in our members, with the result that we produced fruit that results in death. <sup>6</sup>But now we have been released from the law by dying to what held us in its grip, so that we serve in the new way of the Spirit and not in the old way of the letter of the law.

<sup>7</sup>What will we say then? Is the law sin? Absolutely not! On the contrary, I would not have recognized sin except through the law. For example, I would not have known about coveting if the law had not said, “You shall not covet.” <sup>8</sup>But sin, seizing the opportunity provided by this commandment, produced every kind of sinful desire in me.

For apart from the law, sin is dead. <sup>9</sup>Once I was alive without the law. But when this commandment came, sin came to life, <sup>10</sup>and I died. This commandment that was intended to result in life actually resulted in death for me. <sup>11</sup>You see, sin, seizing the opportunity provided by this commandment, deceived me and put me to death through it.

<sup>12</sup>So the law is holy, and the commandment is holy, righteous, and good. <sup>13</sup>Then did what is good become death to me? Absolutely not! But sin, so that it might be recognized as sin, brings about my death by this good thing, so that through this commandment sin might prove itself to be totally sinful.

# Holy Gospel

## Matthew 10:34–42

<sup>34</sup>“Do not think that I came to bring peace to the earth. I did not come to bring peace, but a sword. <sup>35</sup>For I came to turn a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law. <sup>36</sup>A man’s enemies will be the members of his own household.

<sup>37</sup>“Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. <sup>38</sup>Whoever does not take up his cross and follow me is not worthy of me. <sup>39</sup>Whoever finds his life will lose it, and whoever loses his life for my sake will find it.

<sup>40</sup>“Whoever receives you receives me, and whoever receives me receives him who sent me. <sup>41</sup>Whoever receives a prophet because he is a prophet will receive a prophet’s reward. Whoever receives a righteous man because he is a righteous man will receive a righteous man’s reward. <sup>42</sup>Whoever gives one of these little ones even a cup of cold water to drink because he is my disciple—Amen<sup>a</sup> I tell you—he will never lose his reward.”

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

# Proper 9

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## Old Testament / First Reading

### **Zechariah 9:9-12**

<sup>9</sup>Rejoice greatly, Daughter of Zion!

Shout, Daughter of Jerusalem!

Look! Your King is coming to you.

He is righteous and brings salvation.

He is humble and riding on a donkey,  
on a colt, the foal of a donkey.

<sup>10</sup>I will cut off the chariot from Ephraim  
and the horse from Jerusalem.

The battle bow will be taken away,  
and he will proclaim peace to the nations.

His kingdom will extend from sea to sea,  
from the River to the ends of the earth.

<sup>11</sup>As for you,

because of the blood of my covenant with you

I will release your prisoners from the waterless pit.

<sup>12</sup>Return to the stronghold, you prisoners who have hope.

This very day I declare that I will restore double to you.

## Epistle / Second Reading

### **Romans 7:14–25a**

<sup>14</sup>Certainly we know that the law is spiritual, but I am unspiritual, sold as a slave to sin. <sup>15</sup>For I do not understand what I am doing, because I do not keep doing what I want. Instead, I do what I hate. <sup>16</sup>And if I do what I do not want to do, I agree that the law is good. <sup>17</sup>But now it is no longer I who am doing it, but it is sin living in me. <sup>18</sup>Indeed, I know that good does not live in me, that is, in my sinful flesh. The desire to do good is present with me, but I am not able to carry it out. <sup>19</sup>So I fail to do the good I want to do. Instead, the evil I do not want to do, that is what I keep doing. <sup>20</sup>Now if I do what I do not want to do, it is no longer I who am doing it, but it is sin living in me.

<sup>21</sup>So I find this law at work: When I want to do good, evil is present with me. <sup>22</sup>I certainly delight in God's law according to my inner self, <sup>23</sup>but I see a different law at work in my members, waging war against the law of my mind and taking me captive to the law of sin, which is present in my members. <sup>24</sup>What a miserable wretch I am! Who will rescue me from this body of death? <sup>25</sup>I thank God through Jesus Christ our Lord!

# Holy Gospel

## Matthew 11:25–30

<sup>25</sup>At that time, Jesus continued, “I praise you, Father, Lord of heaven and earth, that you have hidden these things from clever and learned people and have revealed them to little children. <sup>26</sup>Yes, Father, because this was pleasing to you. <sup>27</sup>Everything has been entrusted to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wants to reveal him.

<sup>28</sup>“Come to me all you who are weary and burdened, and I will give you rest. <sup>29</sup>Take my yoke upon you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy and my burden is light.”

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# Proper 10

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## Old Testament / First Reading

**Isaiah 55:10-13**

<sup>10</sup>Just as the rain and the snow come down from the sky  
and do not return there unless they water the earth,  
make it give birth, and cause it to sprout,  
and it gives seed to the sower and bread to the eater,  
<sup>11</sup>so it will be with my Word that goes forth from my mouth.  
It will not return to me empty.  
Rather, it will accomplish whatever I please,  
and it will succeed in the purpose for which I sent it.

<sup>12</sup>Because in joy you will go forth,  
and in peace you will be carried along.  
The mountains and the hills will burst forth before you with shouts of joy,  
and all the trees of the field will clap their hands.

<sup>13</sup>Instead of the thorn, a fir tree will grow up.  
Instead of the brier, a myrtle tree will grow up.  
And it will make a name for the LORD,  
an everlasting sign that will not be cut off.

## Epistle / Second Reading

**Romans 8:12–17**

<sup>12</sup>So then, brothers, we do not owe it to the sinful flesh to live in harmony with it. <sup>13</sup>For if you live in harmony with the sinful flesh, you are going to die. But if by the Spirit you put to death the actions of the body, you will live.

<sup>14</sup>Indeed, those who are led by the Spirit of God are sons of God. <sup>15</sup>For you did not receive a spirit of slavery so that you are afraid again, but you received the Spirit of adoption by whom we call out, “*Abba, Father!*” <sup>16</sup>The Spirit himself joins our spirit in testifying that we are God’s children.

<sup>17</sup>Now if we are children, we are also heirs—heirs of God and fellow heirs with Christ, since we suffer with him, so that we may also be glorified with him.

## Holy Gospel

**Matthew 13:1–9, 18-23**

That same day Jesus left the house and was sitting by the sea. <sup>2</sup>A large crowd gathered around him. So he stepped into a boat and sat down, while all the people stood on the shore. <sup>3</sup>He told them many things in parables, saying: “Listen, a sower went out to sow. <sup>4</sup>As he sowed, some seed fell along the path, and the birds came and ate it. <sup>5</sup>Other seed fell on rocky ground, where it did not have

much soil. Immediately the seed sprang up, because the soil was not deep. <sup>6</sup>But when the sun rose, the seed was scorched. Because it had no root, it withered away. <sup>7</sup>Other seed fell among thorns. The thorns grew up and choked it. <sup>8</sup>But some seed fell on good ground and produced grain: some one hundred times, some sixty, and some thirty times more than was sown. <sup>9</sup>Whoever has ears to hear, let him hear.

<sup>18</sup>“So listen carefully to the parable of the sower. <sup>19</sup>When anyone hears the word of the kingdom and does not understand it, the Evil One comes and snatches away what has been sown in his heart. This is the seed that was sown along the path. <sup>20</sup>The seed that was sown on rocky ground is the person who hears the word and immediately receives it with joy, <sup>21</sup>yet he is not deeply rooted and does not endure. When trouble or persecution comes because of the word, he immediately falls away. <sup>22</sup>The seed that was sown among the thorns is the one who hears the word, but the worry of this world and the deceitfulness of wealth choke the word, and it produces no fruit. <sup>23</sup>But the seed that was sown on the good ground is the one who continues to hear and understand the word. Indeed he continues to produce fruit: some a hundred, some sixty, and some thirty times more than was sown.”

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# Proper 11

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## Old Testament / First Reading

### Isaiah 44:6-8

<sup>6</sup>This is what the LORD, the King of Israel,  
Israel's Redeemer, the LORD of Armies, says:  
I am the first, and I am the last.  
Apart from me, there is no other god.  
<sup>7</sup>For who is like me? Let him declare it.  
Let him tell me in order the things that happened  
since I established an ancient people.  
Or let them declare what is yet to come,  
and what is going to take place.

<sup>8</sup>Do not tremble, and do not be frightened.  
Did I not announce this to you  
and declare it from long ago?  
You are my witnesses.  
Is there any god besides me?  
There is no other Rock. I do not know another.

## Epistle / Second Reading

### Romans 8:18-27

<sup>18</sup>For I conclude that our sufferings at the present time are not worth comparing with the glory that is going to be revealed to us. <sup>19</sup>In fact, creation is waiting with eager longing for the sons of God to be revealed. <sup>20</sup>For creation was subjected to futility, not by its own will, but by the will of the one who subjected it, in the hope <sup>21</sup>that even creation itself will be set free from slavery to corruption, in order to share in the glorious freedom of the children of God.

<sup>22</sup>For we know that all of creation is groaning with birth pains right up to the present time. <sup>23</sup>And not only creation, but also we ourselves, who have the firstfruits of the Spirit, groan inwardly while we eagerly await our adoption as sons, the redemption of our body. <sup>24</sup>Indeed, it was for this hope we were saved. But hope that is seen is not hope, because who hopes for what he already sees? <sup>25</sup>But if we hope for something we do not see, we eagerly wait for it with patient endurance.

<sup>26</sup>In the same way the Spirit helps us in our weakness. We do not know what we should pray for, but the Spirit himself intercedes for us with groans that are not expressed in words. <sup>27</sup>And he who searches our hearts knows what the mind of the Spirit is, because the Spirit intercedes for the saints, according to God's will.

# Holy Gospel

## Matthew 13:24–30, 36-43

<sup>24</sup>He presented another parable to them: “The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup>But while people were sleeping, his enemy came and sowed weeds among the wheat and went away. <sup>26</sup>When the plants sprouted and produced heads of grain, the weeds also appeared. <sup>27</sup>The servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? Where did the weeds come from?’ <sup>28</sup>He said to them, ‘An enemy did this.’ The servants asked him, ‘Do you want us to go and gather up the weeds?’ <sup>29</sup>‘No,’ he answered, ‘because when you gather up the weeds, you might pull up the wheat along with them. <sup>30</sup>Let both grow together until the harvest, and at harvest time I will tell the reapers, “First, gather up the weeds, bind them in bundles, and burn them. Then, gather the wheat into my barn.”’”

<sup>36</sup>Then Jesus sent the people away and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds in the field.”

<sup>37</sup>He answered them, “The one who sows the good seed is the Son of Man. <sup>38</sup>The field is the world. The good seeds are the sons of the kingdom. The weeds are the sons of the Evil One. <sup>39</sup>The enemy who sowed them is the Devil. The harvest is the end of the world. The reapers are angels. <sup>40</sup>Therefore, just as the weeds are gathered up and burned with fire, so it will be at the end of the world. <sup>41</sup>The Son of Man will send out his angels, and they will pull out of his kingdom everything that causes sin and those who continue to break the law. <sup>42</sup>The angels will throw them into the fiery furnace where there will be weeping and gnashing of teeth. <sup>43</sup>Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears to hear, let him hear.”

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# Proper 12

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## Old Testament / First Reading

### Deuteronomy 7:6–9

<sup>6</sup>For you are a people that is holy to the LORD your God, because the LORD your God has chosen you to belong to him as a people that is his treasured possession, chosen from all the peoples that are on the face of the earth. <sup>7</sup>The LORD became attached to you by love and has chosen you, not because you were more numerous than all the peoples. Actually you were the fewest of all the peoples. <sup>8</sup>But because of the LORD's love for you and because he was keeping the oath that he swore to your fathers, that is why the LORD brought you out by a strong hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

<sup>9</sup>He did this so that you would know that the LORD your God, yes, he is God, the faithful God who maintains both his covenant and his mercy for those who love him and keep his commandments, to a thousand generations.

## Epistle / Second Reading

### Romans 8:28–39

<sup>28</sup>We know that all things work together for the good of those who love God, for those who are called according to his purpose, <sup>29</sup>because those God foreknew, he also predestined to be conformed to the image of his Son, so that he would be the firstborn among many brothers. <sup>30</sup>And those he predestined, he also called. Those he called, he also justified. And those he justified, he also glorified.

<sup>31</sup>What then will we say about these things? If God is for us, who can be against us? <sup>32</sup>Indeed, he who did not spare his own Son, but gave him up for us all—how will he not also graciously give us all things along with him?

<sup>33</sup>Who will bring an accusation against God's elect? God is the one who justifies! <sup>34</sup>Who is the one who condemns? Christ Jesus, who died and, more than that, was raised to life, is the one who is at God's right hand and who is also interceding for us! <sup>35</sup>What will separate us from the love of Christ? Will trouble or distress or persecution or famine or nakedness or danger or sword? <sup>36</sup>Just as it is written:

For your sake we are being put to death all day long.

We are considered as sheep to be slaughtered.

<sup>37</sup>No, in all these things we are more than conquerors through him who loved us.

<sup>38</sup>For I am convinced that neither death nor life, neither angels nor rulers, neither things present nor things to come, nor powerful forces, <sup>39</sup>neither height nor depth, nor anything else in creation, will be able to separate us from the love of God in Christ Jesus our Lord.

# Holy Gospel

## Matthew 13:44–52

<sup>44</sup>“The kingdom of heaven is like a treasure hidden in a field, which a man found and hid again. In his joy, he goes away and sells all that he has and buys that field.

<sup>45</sup>“Again, the kingdom of heaven is like a merchant seeking fine pearls. <sup>46</sup>When he found one very valuable pearl, he went and sold all that he had and bought it.

<sup>47</sup>“Again, the kingdom of heaven is like a dragnet that was cast into the sea and gathered fish of every kind. <sup>48</sup>When the net was filled, they pulled it onto the shore. They sat down and gathered the good fish into containers, but threw the bad ones away. <sup>49</sup>That is how it will be at the end of the world. The angels will go out and separate the wicked from the righteous who are among them. <sup>50</sup>And they will throw the wicked into the fiery furnace where there will be weeping and gnashing of teeth.” <sup>51</sup>Jesus said to them, “Did you understand all these things?”

They answered him, “Yes.”

<sup>52</sup>He said to them, “Therefore every expert in the law who has been trained as a disciple in the kingdom of heaven is like the owner of a house who brings out of his treasure both new things and old things.”

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# Proper 13

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## Old Testament / First Reading

### Isaiah 55:1-5

Hey, all you who are thirsty, come to the waters,  
even everyone who has no money!  
Come, buy and eat!  
Come, buy wine and milk without money and without cost.  
<sup>2</sup>Why do you spend money on what is not bread,  
and waste your labor on something that does not satisfy?  
Listen carefully to me, and eat what is good.  
Satisfy your appetite with rich food.  
<sup>3</sup>Incline your ear, and come to me.  
Listen well so that you may come to life.  
Yes, I surely will make an everlasting covenant with you,  
the faithful mercies promised to David.  
<sup>4</sup>Look, I appointed him as a witness for peoples,  
a leader and commander of peoples.  
<sup>5</sup>Look, you will call out to a nation you do not know,  
and a nation that does not know you will run to you  
on account of the LORD your God,  
and the Holy One of Israel,  
because he glorified you.

## Epistle / Second Reading

### Romans 9:1–5 (6-13)

I am speaking the truth in Christ—I am not lying—my conscience testifies with me in the Holy Spirit <sup>2</sup>that I have great sorrow and continuous pain in my heart. <sup>3</sup>For I almost wish that I myself could be cursed and separated from Christ in place of my brothers, my relatives according to the flesh, <sup>4</sup>those who are Israelites. Theirs are the adoption as sons, the glory, the covenants, the giving of the law, the worship, and the promises. <sup>5</sup>Theirs are the patriarchs, and from them, according to the flesh, came the Christ, who is God over all, eternally blessed. Amen.

<sup>6</sup>This does not mean that God’s word has failed, because not all who are descended from Israel are really Israel, <sup>7</sup>and not all who are descended from Abraham are really his children. On the contrary, “Your line of descent will be traced through Isaac.” <sup>8</sup>This means that it is not the children of the flesh who are God’s children, but it is the children of the promise who are counted as his descendants. <sup>9</sup>For this is what the promise said: “I will arrive at this set time, and Sarah will have a son.”

<sup>10</sup>Not only that, but Rebekah also had children by one man, our forefather, Isaac. <sup>11</sup>Even before the twins were born or did anything good or bad, in order that God's purpose in election might continue— <sup>12</sup>not by works but because of him who calls us—it was said to her, “The older will serve the younger.” <sup>13</sup>Just as it is written: “Jacob I loved, but Esau I hated.”

## Holy Gospel

### Matthew 14:13–21

<sup>13</sup>When Jesus heard this, he withdrew from there in a boat to a deserted place to be alone. When the crowds heard this, they followed him on foot from the towns.

<sup>14</sup>When Jesus got out of the boat, he saw a large crowd. He had compassion on them and healed their sick. <sup>15</sup>When evening came, his disciples came to him and said, “This is a deserted place and the hour is already late. Send the crowds away, so that they can go into the villages and buy food for themselves.”

<sup>16</sup>But Jesus said to them, “They do not need to go away. You give them something to eat.”

<sup>17</sup>They told him, “We have here only five loaves and two fish.”

<sup>18</sup>“Bring them here to me,” he replied. <sup>19</sup>Then he instructed the people to sit down on the grass. He took the five loaves and the two fish. After looking up to heaven, he blessed them. He broke the loaves and gave them to the disciples. The disciples gave the food to the people. <sup>20</sup>They all ate and were filled. They picked up twelve basketfuls of what was left over from the broken pieces. <sup>21</sup>Those who ate were about five thousand men, not even counting women and children.

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# Proper 14

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Job 38:4-18

<sup>4</sup>Where were you when I laid the foundation of the earth?

Tell me, if you understand anything about it.

<sup>5</sup>Who determined its dimensions?

I am sure you know.

Who stretched out the surveying line over it?

<sup>6</sup>What supports its foundation?

Who set its cornerstone in place,

<sup>7</sup>when the morning stars sang loud songs together,

and all the sons of God shouted for joy?

<sup>8</sup>Who locked up the sea behind doors

when it burst out of the womb?

<sup>9</sup>When I clothed the sea with clouds,

when I wrapped it with thick darkness as its swaddling cloths,

<sup>10</sup>when I broke its power with my decree,

when I locked it up behind barred, double doors,

<sup>11</sup>I said, "You may come this far, but no farther.

Here is the barrier for your proud waves."

<sup>12</sup>Have you ever in all your days given a command to the morning?

Have you ever set a time for the sun to rise,

<sup>13</sup>so it may grab the earth by its edges

and shake the wicked out of it?

<sup>14</sup>The earth's shapes become visible like designs impressed on clay,

and its decorations can be seen like those on a garment.

<sup>15</sup>Their light is withheld from the wicked,

and an uplifted arm is broken.

<sup>16</sup>Have you ever traveled to the sources of the sea  
or walked around in the dark depths of the ocean?

<sup>17</sup>Have the gates of death been revealed to you?

Have you seen the gates of the shadow of death?

<sup>18</sup>Do you comprehend the vast expanses of the earth?

Tell me, if you know all this.

## Epistle / Second Reading

### Romans 10:5–17

<sup>5</sup>Indeed, Moses writes this about the righteousness that comes by the law: “The one who does these things will live by them.” <sup>6</sup>But the righteousness that comes by faith speaks like this: “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) <sup>7</sup>“or ‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead). <sup>8</sup>But what does it say? “The word is near you, in your mouth and in your heart,” that is, the word of faith that we are proclaiming. <sup>9</sup>Certainly, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. <sup>10</sup>For it is with the heart a person believes, resulting in righteousness, and it is with the mouth that a person confesses, resulting in salvation. <sup>11</sup>For Scripture says, “Everyone who believes in him will not be put to shame.”

<sup>12</sup>So there is no distinction between Jew and Greek, because the same Lord is Lord of all, who gives generously to all who call on him. <sup>13</sup>Yes, “Everyone who calls on the name of the Lord will be saved.”

<sup>14</sup>So then, how can they call on the one they have not believed in? And how can they believe in the one about whom they have not heard? And how can they hear without a preacher? <sup>15</sup>And how can they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who preach the good news of peace, who preach the gospel of good things!”

<sup>16</sup>But not all obeyed the gospel. For Isaiah says, “Lord, who believed our message?” <sup>17</sup>So then, faith comes from hearing the message, and the message comes through the word of Christ.

## Holy Gospel

### Matthew 14:22–33

<sup>22</sup>Immediately Jesus urged the disciples to get into the boat and to go ahead of him to the other side, while he dismissed the crowd. <sup>23</sup>After he had dismissed the crowd, he went up onto the mountain by himself to pray. When evening came, he was there alone. <sup>24</sup>By then the boat was quite a distance from shore, being pounded by the waves because the wind was against it. <sup>25</sup>In the fourth watch of the night, Jesus came toward them, walking on the sea. <sup>26</sup>When the disciples saw him walking on the sea, they were terrified and cried out in fear, “It’s a ghost!” <sup>27</sup>But Jesus spoke to them at once, saying, “Take heart! It is I! Do not be afraid.”

<sup>28</sup>Peter answered him and said, “Lord, if it is you, command me to come to you on the water.”

<sup>29</sup>Jesus said, “Come!”

Peter stepped down from the boat, walked on the water, and went toward Jesus. <sup>30</sup>But when he saw the strong wind, he was afraid. As he began to sink, he cried out, “Lord, save me!”

<sup>31</sup>Immediately Jesus stretched out his hand, took hold of him, and said to him, “You of little faith, why did you doubt?” <sup>32</sup>When they got into the boat, the wind stopped. <sup>33</sup>Those who were in the boat worshipped him, saying, “Truly you are the Son of God!”

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# Proper 15

*Lutheran Service Book 3-Year Lectionary, Year A  
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## Old Testament / First Reading

**Isaiah 56:1, 6-8**

This is what the LORD says:

Protect justice, and do righteousness,  
for my salvation is coming very soon.

My righteousness is ready to be revealed.

<sup>6</sup>Then the foreigners, who join themselves to the LORD,  
to minister to him and to love the name of the LORD  
and to become his servants,

everyone who keeps the Sabbath and does not profane it,  
those who take hold of my covenant—

<sup>7</sup>I will bring them to my holy mountain,  
and I will make them glad in my house of prayer.

Their whole burnt offerings and their sacrifices will be  
acceptable upon my altar.

For my house will be called a house of prayer for all the peoples.

<sup>8</sup>This is the declaration of God the LORD,  
who gathers Israel's dispersed ones:

“I will still gather others to it besides the ones already gathered.”

## Epistle / Second Reading

**Romans 11:1–2, 13–15, 28–32**

So I say, did God reject his people? Absolutely not! For I myself am an Israelite, a descendant of Abraham from the tribe of Benjamin. <sup>2</sup>God did not reject his people whom he foreknew—or don't you know what Scripture says about Elijah, how he was pleading with God against Israel.

<sup>13</sup>I am speaking to you Gentiles. For as long as I am an apostle to the Gentiles, I am going to speak highly of my ministry. <sup>14</sup>Perhaps I may make my own people jealous, and so save some of them. <sup>15</sup>For if their rejection meant the reconciliation of the world, what does their acceptance mean other than the dead coming to life?

<sup>28</sup>In regard to the gospel, they are enemies for your sake. But, in regard to election, they are especially dear for the sake of the patriarchs, <sup>29</sup>because God's gracious gifts and call are not regretted. <sup>30</sup>For just as you were once disobedient to God, but now have been shown mercy due to their disobedience, <sup>31</sup>so also now they have become disobedient, so that by the mercy shown to you they may be shown mercy too. <sup>32</sup>For God imprisoned all in disobedience so that he may show mercy to all.



# Holy Gospel

## Matthew 15:21–28

<sup>21</sup>Jesus left that place and withdrew into the region of Tyre and Sidon. <sup>22</sup>There a Canaanite woman from that territory came and kept crying out, “Have mercy on me, Lord, Son of David! A demon is severely tormenting my daughter!”

<sup>23</sup>But he did not answer her a word.

His disciples came and pleaded, “Send her away, because she keeps crying out after us.”

<sup>24</sup>He answered, “I was sent only to the lost sheep of the house of Israel.”

<sup>25</sup>But she came and knelt in front of him, saying, “Lord, help me.”

<sup>26</sup>He answered her, “It is not good to take the children’s bread and throw it to the dogs.”

<sup>27</sup>“Yes, Lord,” she said, “yet the dogs also eat the crumbs that fall from their masters’ table.”

<sup>28</sup>Then Jesus answered her, “Woman, your faith is great! It will be done for you, just as you desire.” And her daughter was healed at that very hour.

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# Proper 16

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## Old Testament / First Reading

### Isaiah 51:1-6

Listen to me, you people who pursue righteousness,  
you people who seek the LORD!  
Look confidently to the rock from which you were hewn  
and to the quarry from which you were cut.  
<sup>2</sup>Look confidently to Abraham your father,  
and to Sarah, who gave birth to you.  
Look, Abraham was only one when I called him,  
but I blessed him and multiplied him.  
<sup>3</sup>Indeed, the LORD comforts Zion.  
He is comforting all her ruins.  
Certainly he is making her wilderness like Eden  
and her desert like the garden of the LORD.  
Joy and gladness will be found in her,  
thanksgiving and the sound of music.  
  
<sup>4</sup>Pay attention to me, O my people,  
and my nation, listen to me!  
For teaching will go out from me,  
and I will establish my justice as a light to the peoples.  
<sup>5</sup>My righteousness is near.  
My salvation goes forth,  
and my arms will bring justice to people.  
Coastlands will wait for me.  
They will have confidence in my arm.  
<sup>6</sup>Lift up your eyes to the heavens.  
Look closely at the earth beneath,  
because the heavens will vanish like smoke,  
and the earth will wear out like a garment,  
and its inhabitants will die like gnats.  
But my salvation will remain forever,  
and my righteousness will never be abolished.

## Epistle / Second Reading

### Romans 11:33–12:8

<sup>33</sup>Oh, the depth of the riches and wisdom and knowledge of God!

How unsearchable are his judgments  
and how untraceable his ways!

<sup>34</sup>“For who has known the mind of the Lord,  
or who has been his adviser?”

<sup>35</sup>“Or who has first given to God  
that he will be repaid?”

<sup>36</sup>For from him and through him and to him are all things.  
To him be the glory forever! Amen.

<sup>12:1</sup>Therefore I urge you, brothers, by the mercies of God, to offer your bodies as a living sacrifice—holy and pleasing to God—which is your appropriate worship. <sup>2</sup>Also, do not continue to conform to the pattern of this world, but be transformed by the renewal of your mind, so that you test and approve what is the will of God—what is good, pleasing, and perfect.

<sup>3</sup>So by the grace given to me, I tell everyone among you not to think of yourself more highly than you ought, but think in a way that results in sound judgment, as God distributed a measure of faith to each of you. <sup>4</sup>For we have many members in one body, and not all the members have the same function. <sup>5</sup>In the same way, though we are many, we are one body in Christ, and individually members of one another.

<sup>6</sup>We have different gifts, according to the grace God has given us. If the gift is prophecy, do it in complete agreement with the faith. <sup>7</sup>If it is serving, then serve. If it is teaching, then teach. <sup>8</sup>If it is encouraging, then encourage. If it is contributing, be generous. If it is leadership, be diligent. If it is showing mercy, do it cheerfully.

## Holy Gospel

### Matthew 16:13–20

<sup>13</sup>When Jesus came into the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

<sup>14</sup>They said, “Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.”

<sup>15</sup>He said to them, “But you, who do you say that I am?”

<sup>16</sup>Simon Peter answered, “You are the Christ, the Son of the living God.”

<sup>17</sup>Jesus replied, “Blessed are you, Simon son of Jonah, for flesh and blood did not reveal this to you, but my Father who is in heaven. <sup>18</sup>And I tell you that you are Peter, and on this rock I will build my church, and the gates of hell will not overpower it. <sup>19</sup>I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” <sup>20</sup>Then he commanded the disciples not to tell anyone that he was the Christ.

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# Proper 17

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## Old Testament / First Reading

### Jeremiah 15:15-21

<sup>15</sup>LORD, you understand.  
Remember me and care for me.  
Take vengeance for me on those who persecute me.

You are slow to anger.

Do not take me away.

Be mindful that I bear reproach for your sake.

<sup>16</sup>I devoured your words when they were found.

Your words became a joy for me,

and a delight for my heart,

because I bear your name,

LORD God of Armies.

<sup>17</sup>I did not sit in the company of partiers,

nor did I celebrate.

I sat alone because your hand was upon me.

You filled me with indignation.

<sup>18</sup>Why is my pain unending

and my wound incurable, refusing to heal?

Will you be like a deceptive brook to me,

like a spring that dries up?

<sup>19</sup>Therefore this is what the LORD says:

“If you repent, I will take you back,

so that you may stand before me.

If you say what is valuable, and not what is worthless,  
you will be my spokesman.

Let them turn to you,

but you must not turn to them.

<sup>20</sup>I will make you a bronze wall to this people.

They will fight against you,

but they will not overcome you,

because I am with you to save you

and to rescue you, declares the LORD.

<sup>21</sup>I will rescue you from the hand of the wicked,

and I will deliver you from the grasp of the violent.”

## Epistle / Second Reading

### Romans 12:9–21

<sup>9</sup>Do not just pretend to love others. Hate what is evil. Cling to what is good. <sup>10</sup>Be devoted to one another with brotherly love. Think of others as deserving more honor than yourselves. <sup>11</sup>Do not be lagging behind in zeal, but be fervent in spirit, as you continue to serve the Lord. <sup>12</sup>Be joyful in hope. Endure trials patiently. Persist in prayer. <sup>13</sup>Share with the saints who are in need. Be quick to welcome strangers as guests.

<sup>14</sup>Bless those who persecute you; bless, and do not curse. <sup>15</sup>Rejoice with those who are rejoicing; weep with those who are weeping. <sup>16</sup>Have the same respect for one another. Do not be arrogant, but associate with the humble. Do not think too highly of yourselves.

<sup>17</sup>Do not pay anyone back evil for evil. Focus on those things that everyone considers noble. <sup>18</sup>If it is possible, as far as it depends on you, maintain peace with everyone. <sup>19</sup>Do not take revenge, dear friends, but leave room for God's wrath. For it is written, "Vengeance is mine; I will repay," says the Lord. <sup>20</sup>But:

If your enemy is hungry, feed him;  
if he is thirsty, give him a drink.

For by doing this, you will heap burning coals on his head.

<sup>21</sup>Do not be overcome by evil, but overcome evil with good.

## Holy Gospel

### Matthew 16:21–28

<sup>21</sup>From that time, Jesus began to show his disciples that he had to go to Jerusalem and suffer many things from the elders, chief priests, and experts in the law, and be killed, and on the third day be raised again.

<sup>22</sup>Peter took him aside and began to rebuke him, saying, "May you receive mercy, Lord! This will never happen to you."

<sup>23</sup>But Jesus turned and said to Peter, "Get behind me, Satan! You are a snare to me because you are not thinking the things of God, but the things of men."

<sup>24</sup>Then Jesus said to his disciples, "If anyone wants to follow me, let him deny himself, take up his cross, and follow me. <sup>25</sup>In fact whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. <sup>26</sup>After all, what will it benefit a person if he gains the whole world, but forfeits his soul? Or what can a person give in exchange for his soul? <sup>27</sup>For the Son of Man will come in the glory of his Father together with his angels, and then he will repay everyone according to his actions. <sup>28</sup>Amen<sup>a</sup> I tell you: Some who are standing here will certainly not taste death until they see the Son of Man coming in his kingdom."

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

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# Proper 18

Lutheran Service Book 3-Year Lectionary, Year A  
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## Old Testament / First Reading

### Ezekiel 33:7-9

<sup>7</sup>As for you, son of man, I have appointed you to be a watchman for the house of Israel. Whenever you hear a word from my mouth, you are to warn them from me. <sup>8</sup>When I say to a wicked man, “Wicked man, you shall surely die,” if you do not speak to warn the wicked man against his way, that wicked man will die because of his guilt, but I will also hold you responsible for his blood. <sup>9</sup>But if you do warn the wicked man to turn from his way, and he does not turn from his way, he will die because of his guilt, but you will have saved your life.

## Epistle / Second Reading

### Romans 13:1–10

Everyone must submit to the governing authorities. For no authority exists except by God, and the authorities that do exist have been established by God. <sup>2</sup>Therefore the one who rebels against the authority is opposing God’s institution, and those who oppose will bring judgment on themselves.

<sup>3</sup>For rulers are not a terror to good conduct, but to evil. Would you like to have no fear of the one in authority? Do what is good, and you will receive praise from him, <sup>4</sup>because he is God’s servant for your benefit. But if you do wrong, be afraid, because he does not carry the sword without reason. He is God’s servant, a punisher to bring wrath on the wrongdoer. <sup>5</sup>Therefore it is necessary to submit, not only because of wrath, but also because of conscience.

<sup>6</sup>For this reason you also pay taxes, because the authorities are God’s ministers, who are employed to do this very thing. <sup>7</sup>Pay what you owe to all of them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, and honor to whom honor is owed.

<sup>8</sup>Do not owe anyone anything except to love one another, for the one who loves another has fulfilled the law. <sup>9</sup>For the commandments—do not commit adultery, do not murder, do not steal, do not covet (and if there is any other commandment)—are summed up in this statement: “Love your neighbor as yourself.” <sup>10</sup>Love does no harm to a neighbor, so love is the fulfillment of the law.

## Holy Gospel

### Matthew 18:1–20

At that time the disciples approached Jesus and asked, “Who then is the greatest in the kingdom of heaven?” <sup>2</sup>Jesus called a little child, had him stand in the middle of them, <sup>3</sup>and said, “Amen<sup>a</sup> I tell

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

you: Unless you are turned and become like children, you will never enter the kingdom of heaven. <sup>4</sup>Whoever humbles himself like this little child is the greatest in the kingdom of heaven. <sup>5</sup>And whoever receives a little child like this one in my name receives me.

<sup>6</sup>“But, if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a huge millstone hung around his neck and to be drowned in the depths of the sea. <sup>7</sup>Woe to the world because of temptations to sin. Temptations must come, but woe to that person through whom the temptation comes!

<sup>8</sup>“If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than to be thrown into the eternal fire with two hands or two feet. <sup>9</sup>If your eye causes you to sin, pluck it out and throw it away from you. It is better for you to enter life with one eye than to be thrown into hell fire with two eyes. <sup>10</sup>See to it that you do not look down on one of these little ones, because I tell you that their angels in heaven always see the face of my Father who is in heaven. <sup>11</sup>For the Son of Man came to save what was lost.

<sup>12</sup>“What do you think? If a man has a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go looking for the one that wandered away? <sup>13</sup>If he finds it—Amen I tell you—he rejoices more over that one sheep than over the ninety-nine that did not wander away. <sup>14</sup>In the same way, your Father in heaven does not want even one of these little ones to perish.

<sup>15</sup>“If your brother sins against you, go and show him his sin just between the two of you. If he listens to you, you have regained your brother. <sup>16</sup>But if he will not listen, take one or two others along with you, so that ‘every matter may be established by the testimony of two or three witnesses.’ <sup>17</sup>If he refuses to listen to them, tell it to the church. And, if he refuses to listen even to the church, then treat him as an unbeliever or a tax collector. <sup>18</sup>Amen I tell you: Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. <sup>19</sup>Amen I tell you again: If two of you on earth agree to ask for anything, it will be done for them by my Father who is in heaven. <sup>20</sup>In fact where two or three have gathered together in my name, there I am among them.”

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# Proper 19

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Genesis 50:15–21

<sup>15</sup>When Joseph's brothers saw that their father was dead, they said, "It may be that Joseph will hate us and will pay us back in full for all of the evil that we did to him."

<sup>16</sup>They sent the following message to Joseph: "Before he died your father commanded us, <sup>17</sup>'You are to tell Joseph, "Please forgive the offense of your brothers and their sin, because they did evil to you.'" Now, please forgive the offense of the servants of the God of your father."

Joseph wept when they spoke to him.

<sup>18</sup>His brothers also came and fell down in front of him, and they said, "See now, we are your servants."

<sup>19</sup>Joseph said to them, "Do not be afraid, for am I in the place of God? <sup>20</sup>You meant evil against me, but God meant it for good, to bring this to pass and to keep many people alive, as it is this day. <sup>21</sup>Now therefore do not be afraid. I will nourish you and your little ones." He comforted them and spoke to them in a kind way.

## Epistle / Second Reading

### Romans 14:1–12

Accept a person who is weak in faith, and do not pass judgment on things that are just a difference of opinion. <sup>2</sup>One person believes it is right to eat anything. Another person who is weak eats only vegetables. <sup>3</sup>The one who eats everything should not look down on the person who does not do so, and the one who does not eat everything should not judge the person who does, because God has accepted him. <sup>4</sup>Who are you to pass judgment on someone else's servant? It is up to his master to decide whether that servant stands or falls. And he will stand, because God is able to make him stand.

<sup>5</sup>One person values one day above another. Another person values every day the same. Let each person be fully convinced in his own mind. <sup>6</sup>The person who honors a certain day does this for the Lord, and the person who eats does this for the Lord, because he gives thanks to God. And the person who does not eat does this for the Lord and gives thanks to God.

<sup>7</sup>In fact, not one of us lives for himself, and not one dies for himself. <sup>8</sup>Indeed, if we live, we live for the Lord, and if we die, we die for the Lord. So whether we live or die, we belong to the Lord. <sup>9</sup>For this reason he died, rose, and lived, to be Lord of both the dead and the living.

<sup>10</sup>But you, why do you pass judgment on your brother? And you, why do you look down on your brother? For we will all stand before God's judgment seat. <sup>11</sup>Indeed, it is written:

As I live, says the Lord,  
every knee will bow to me,  
and every tongue will acknowledge God.

<sup>12</sup>So then, each of us will give an account of himself to God.

# Holy Gospel

## Matthew 18:21–35

<sup>21</sup>Then Peter came up and asked Jesus, “Lord, how many times must I forgive my brother when he sins against me? As many as seven times?”

<sup>22</sup>Jesus said to him, “Not seven times, but I tell you as many as seventy-seven times. <sup>23</sup>For this reason the kingdom of heaven is like a king who wanted to settle accounts with his servants. <sup>24</sup>When he began to settle them, a man who owed him ten thousand talents was brought to him. <sup>25</sup>Because the man was not able to pay the debt, his master ordered that he be sold, along with his wife, children, and all that he owned to repay the debt.

<sup>26</sup>“Then the servant fell down on his knees in front of him, saying, ‘Master, be patient with me, and I will pay you everything!’ <sup>27</sup>The master of that servant had pity on him, released him, and forgave him the debt.

<sup>28</sup>“But when that servant went out, he found one of his fellow servants who owed him one hundred denarii. He grabbed him and began choking him, saying, ‘Pay me what you owe!’

<sup>29</sup>“So his fellow servant fell down and begged him, saying, ‘Be patient with me, and I will pay you back!’ <sup>30</sup>But he refused. Instead he went off and threw the man into prison until he could pay back what he owed.

<sup>31</sup>“When his fellow servants saw what had happened, they were very distressed. They went and reported to their master everything that had taken place.

<sup>32</sup>“Then his master called him in and said to him, ‘You wicked servant! I forgave you all that debt when you begged me to. <sup>33</sup>Should you not have had mercy on your fellow servant just as I had mercy on you?’ <sup>34</sup>His master was angry and handed him over to the jailers until he could pay back everything he owed.

<sup>35</sup>“This is what my heavenly Father will also do to you unless each one of you forgives his brother from his heart.”

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# Proper 20

*Lutheran Service Book 3-Year Lectionary, Year A  
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## Old Testament / First Reading

### Isaiah 55:6-9

<sup>6</sup>Seek the LORD while he allows himself to be found!

Call on him while he is near!

<sup>7</sup>Let the wicked abandon his way.

Let an evil man abandon his thoughts,

and let him turn to the LORD, and he will show him mercy,

and let him turn to our God, because he will abundantly forgive.

<sup>8</sup>Certainly my plans are not your plans,

and your ways are not my ways, declares the LORD.

<sup>9</sup>Just as the heavens are higher than the earth,

so my ways are higher than your ways

and my plans are higher than your plans.

## Epistle / Second Reading

### Philippians 1:12–14, 19-30

<sup>12</sup>I want you to know, brothers, that the things which happened to me actually took place to advance the gospel. <sup>13</sup>And so it has become clear throughout the whole palace guard and to all the rest, that I am in chains because of Christ. <sup>14</sup>And, through my chains, the majority of the brothers in the Lord have become much more confident about daring to speak the word of God fearlessly.

<sup>19</sup>Because I know that this will turn out for my deliverance, through your prayer and the support of the Spirit of Jesus Christ. <sup>20</sup>This matches my earnest expectation and hope that I will in no way be put to shame, but with all boldness, as always, so even now, Christ will be magnified in my body, whether by life or by death. <sup>21</sup>Yes, for me to live is Christ, and to die is gain. <sup>22</sup>But if I am to go on living in the flesh, that will mean fruitful labor for me. Yet which should I prefer? I do not know. <sup>23</sup>I am pulled in two directions, because I have the desire to depart and be with Christ, which is better by far. <sup>24</sup>But, it is more necessary for your sake that I remain in the flesh. <sup>25</sup>And since I am convinced of this, I know that I will remain and will continue with all of you, for your progress and joy in the faith. <sup>26</sup>And so by my coming to you again, my goal is to give you even more reason to boast in Christ Jesus.

<sup>27</sup>Just conduct yourselves in a way that is worthy of the gospel of Christ, so that whether I come to see you or am absent, I may hear about you that you are standing firm in one spirit, contending together with one soul for the faith of the gospel, <sup>28</sup>not frightened in any way by the adversaries. This is a sign for them of their destruction and of your salvation, and that from God. <sup>29</sup>For it has been graciously granted to you on behalf of Christ, not only to believe in him, but also to suffer for him,

<sup>30</sup>having the same kind of struggle that you saw I was in, and that you now hear I am still experiencing.

## Holy Gospel

### Matthew 20:1–16

“Indeed the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. <sup>2</sup>After agreeing to pay the workers a denarius for the day, he sent them into his vineyard. <sup>3</sup>He also went out about the third hour and saw others standing unemployed in the marketplace. <sup>4</sup>To these he said, ‘You also go into the vineyard, and I will give you whatever is right.’ So they went. <sup>5</sup>Again he went out about the sixth and the ninth hour and did the same thing. <sup>6</sup>When he went out about the eleventh hour, he found others standing unemployed. He said to them, ‘Why have you stood here all day unemployed?’

<sup>7</sup>“They said to him, ‘Because no one hired us.’

“He told them, ‘You also go into the vineyard.’ <sup>8</sup>When it was evening, the owner of the vineyard said to his foreman, ‘Call the workers and pay them their wages, starting with the last group and ending with the first.’

<sup>9</sup>“When those who were hired around the eleventh hour came, they each received a denarius. <sup>10</sup>When those who were hired first came, they thought they would receive more. But they each received a denarius too. <sup>11</sup>After they received it, they began to grumble against the landowner: <sup>12</sup>‘Those who were last worked one hour, and you made them equal to us who have endured the burden of the day and the scorching heat!’

<sup>13</sup>“But he answered one of them, ‘Friend, I am doing you no wrong. Did you not make an agreement with me for a denarius? <sup>14</sup>Take what is yours and go. I want to give to the last one hired the same as I also gave to you. <sup>15</sup>Can’t I do what I want with my own money? Or are you envious because I am generous?’ <sup>16</sup>In the same way, the last will be first, and the first, last.”

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# Proper 21

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Ezekiel 18:1-4, 25-32

The word of the LORD came to me: <sup>2</sup>“What do you mean, you who keep repeating this proverb concerning the land of Israel:

Fathers eat sour grapes,  
and the teeth of their sons are set on edge?

<sup>3</sup>“As surely as I live, declares the LORD God, you will never again use this proverb in Israel. <sup>4</sup>Indeed, all souls are mine. The soul of the father is mine just like the soul of the son. The soul who sins is the one who will die.

<sup>25</sup>“Yet you say, ‘The LORD’s way is not fair.’ Listen now, O house of Israel: Is it my way that is not fair? Is it not your ways that are not fair? <sup>26</sup>If a righteous man turns away from his righteousness and practices unrighteousness, he will die because of it. Because of the unrighteousness that he has practiced, he will die.

<sup>27</sup>“But if a wicked man repents of his wickedness that he had done and practices justice and righteousness, he will preserve his life. <sup>28</sup>Because he has seen and repented of all the rebellious acts that he had committed, he will surely live, and he will not die. <sup>29</sup>But the house of Israel says, ‘The LORD’s way is not fair.’ Is it really my ways that are not fair, O house of Israel? Is it not your ways that are not fair?

<sup>30</sup>“Therefore, I will judge each one of you according to his ways, O house of Israel, says the LORD God. Repent and turn away from all your rebellious acts, so that you will not set out a stumbling block that makes you guilty. <sup>31</sup>Throw off from yourselves all your rebellious actions by which you have rebelled, and get for yourselves a new heart and a new spirit. Why should you die, O house of Israel? <sup>32</sup>For I take no pleasure in the death of anyone who dies, declares the LORD God. So repent and live!”

## Epistle / Second Reading

### Philippians 2:1–4 (5-13) 14-18

So if there is any encouragement in Christ, if any comfort from his love, if any fellowship with the Spirit, if any affection and compassion, <sup>2</sup>then make my joy complete by being like-minded, having the same love, being united in spirit, and having one mind. <sup>3</sup>Do nothing out of selfish ambition or empty conceit, but in humility consider one another better than yourselves. <sup>4</sup>Let each of you look carefully not only to your own interests, but also to the interests of others.

<sup>5</sup>Indeed, let this attitude be in you, which was also in Christ Jesus. <sup>6</sup>Though he was by nature God, he did not consider equality with God as a prize to be displayed, <sup>7</sup>but he emptied himself by taking the nature of a servant. When he was born in human likeness, and his appearance was like that of any other man, <sup>8</sup>he humbled himself and became obedient to the point of death—even death

on a cross. <sup>9</sup>Therefore God also highly exalted him and gave him the name that is above every name, <sup>10</sup>so that at the name of Jesus every knee will bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.

<sup>12</sup>So then, my dear friends, as you have always obeyed, not only when I was with you, but also now much more in my absence, continue to work out your own salvation with fear and trembling. <sup>13</sup>In fact, it is God who is working in you, both to will and to work, for the sake of his good pleasure.

<sup>14</sup>Do everything without complaining and arguing, <sup>15</sup>so that you may be blameless and pure, children of God without blemish among a crooked and perverted generation. You shine among them like lights in the world, <sup>16</sup>as you hold on to the word of life. Then I may boast on the day of Christ that I did not run in vain or labor in vain. <sup>17</sup>But even if I am being poured out like a drink offering on the sacrifice and service of your faith, I continue to be glad and rejoice with you all. <sup>18</sup>In the same way, also be glad and rejoice with me.

## Holy Gospel

### Matthew 21:23-27 (28–32)

<sup>23</sup>When Jesus went into the temple courts, the chief priests and the elders of the people came to him while he was teaching and said, “By what authority are you doing these things?” and “Who gave you this authority?”

<sup>24</sup>Jesus answered them, “I will also ask you one question. If you answer it, I will tell you by what authority I do these things. <sup>25</sup>The baptism of John, where was it from? From heaven or from men?”

They discussed it among themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Then why did you not believe him?’ <sup>26</sup>But if we say, ‘From men,’ we are afraid of the crowd, since they all regard John as a prophet.” <sup>27</sup>So they answered Jesus, “We do not know.”

He said to them, “Then I will not tell you by what authority I do these things.”

<sup>28</sup>“What do you think? A man had two sons. He went to the first and said, ‘Son, go work today in my vineyard.’ <sup>29</sup>He answered, ‘I will not,’ but later he changed his mind and went. <sup>30</sup>He came to the second and said the same thing. The second son answered, ‘I will go, sir,’ but he did not go. <sup>31</sup>Which of the two did the will of his father?”

They said to him, “The first.”

Jesus said to them, “Amen<sup>a</sup> I tell you: The tax collectors and the prostitutes are entering the kingdom of God ahead of you. <sup>32</sup>For John came to you in the way of righteousness, but you did not believe him. However, the tax collectors and prostitutes did believe him. Even when you saw this, you did not change your mind and believe him.”

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

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# Proper 22

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Isaiah 5:1-7

Let me sing my loved one  
a song about his vineyard.

My loved one had a vineyard  
on a fertile ridge.

<sup>2</sup>He dug it up and gathered the stones out of it.

He planted it with the choicest vines  
and built a tower in the middle of it.

He even cut a wine press into it.

He expected it to produce clusters of grapes,  
but it produced only sour grapes.

<sup>3</sup>“So now, inhabitants of Jerusalem and men of Judah,  
judge between me and my vineyard.

<sup>4</sup>What more could have been done to my vineyard  
that I have not already done for it?

When I expected it to produce clusters of grapes,  
why did it produce sour grapes?

<sup>5</sup>Now let me tell you what I will do to my vineyard.

I will take away its hedge, and it will become pasture.

I will break down its wall, and it will be trampled down.

<sup>6</sup>I will make it a wasteland.

It will not be pruned or hoed,  
so briars and thorns will shoot up.

I will also command the clouds not to pour rain on it.”

<sup>7</sup>Yes, the vineyard of the LORD of Armies is the house of Israel,  
and the men of Judah are the planting that pleased him.

He expected justice, but there was oppression.

He expected righteousness, but there was an outcry.

## Epistle / Second Reading

### Philippians 3:4b-14

If anyone else thinks that he has grounds for confidence in the flesh, I have more: <sup>5</sup>circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; <sup>6</sup>in regard to zeal, persecuting the church; in regard to the righteousness that is in the law, blameless.



<sup>7</sup>But, whatever things were a profit for me, these things I have come to consider a loss because of Christ. <sup>8</sup>But even more than that, I consider everything to be a loss because of what is worth far more: knowing Christ Jesus, my Lord. For his sake, I have lost all things and consider them rubbish, so that I may gain Christ <sup>9</sup>and be found in him, not having a righteousness of my own, which comes from the law, but that which comes through faith in Christ, the righteousness that comes from God by faith. <sup>10</sup>I do this so that I may know him and the power of his resurrection and the fellowship of his sufferings, being conformed to his death, <sup>11</sup>in the hope that in some way I may arrive at the resurrection from the dead.

<sup>12</sup>Not that I have already obtained this or have already reached the goal, but I press on to take hold of that for which Christ Jesus also took hold of me. <sup>13</sup>Brothers, I do not consider myself to have taken hold of it yet, but there is one thing I do: Forgetting the things that are behind and straining toward the things that are ahead, <sup>14</sup>I press on toward the goal, for the prize of the upward call of God in Christ Jesus.

## Holy Gospel

### Matthew 21:33–46

<sup>33</sup>“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a winepress in it, and built a tower. He leased it out to some tenant farmers and went away on a journey. <sup>34</sup>When the time approached to harvest the fruit, he sent his servants to the tenants to get his fruit. <sup>35</sup>The tenant farmers seized his servants. They beat one, killed another, and stoned a third. <sup>36</sup>Then the landowner sent even more servants than the first time. The tenant farmers treated them the same way. <sup>37</sup>Finally, he sent his son to them. ‘They will respect my son,’ he said. <sup>38</sup>But when the tenant farmers saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance!’ <sup>39</sup>They took him, threw him out of the vineyard, and killed him. <sup>40</sup>So when the landowner comes, what will he do to those tenant farmers?”

<sup>41</sup>They told him, “He will bring those wretches to a wretched end. Then he will lease out the vineyard to other tenants who will give him his fruit when it is due.”

<sup>42</sup>Jesus said to them, “Have you never read in the Scriptures:

The stone the builders rejected has become the cornerstone.

This was the Lord’s doing, and it is marvelous in our eyes?

<sup>43</sup>“That is why I tell you the kingdom of God will be taken away from you and given to a people that produces its fruit. <sup>44</sup>Whoever falls on this stone will be broken to pieces, and it will crush anyone on whom it falls.”

<sup>45</sup>When the chief priests and the Pharisees heard his parables, they knew that he was talking about them. <sup>46</sup>Although they were looking for a way to arrest him, they were afraid of the crowds because the people regarded him as a prophet.

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# Proper 23

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Isaiah 25:6-9

<sup>6</sup>On this mountain  
the LORD of Armies will prepare for all peoples  
a feast of choice food,  
a feast of the best wines,  
with the best cuts of meat,  
and the finest of wines.

<sup>7</sup>On this mountain  
he will destroy  
the shroud that covers all peoples,  
the burial cloth stretched over all nations.

<sup>8</sup>He has swallowed up death forever!  
The LORD God will wipe away the tears from every face.  
He will take away the shame of his people throughout the earth.  
For the Lord has spoken.

<sup>9</sup>On that day it will be said,  
“Surely, this is our God!  
We waited for him, and he saved us!  
This is the LORD!  
We waited for him;  
let us be glad and rejoice in his salvation!”

## Epistle / Second Reading

### Philippians 4:4–13

<sup>4</sup>Rejoice in the Lord always! I will say it again: Rejoice! <sup>5</sup>Let your gentleness be known to everyone. The Lord is near. <sup>6</sup>Do not worry about anything, but in everything, by prayer and petition, 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 right, whatever is pure, whatever is lovely, whatever is commendable, if anything is excellent, and if anything is praiseworthy, think about these things. <sup>9</sup>The things that you learned, received, heard, and saw in me: Keep doing these things. And the God of peace will be with you.

<sup>10</sup>I rejoice greatly in the Lord now that you have revived your concern for me once again. Actually, you were concerned, but you had no opportunity to show it. <sup>11</sup>I am not saying this because I lack anything; in fact, I have learned to be content in any circumstances in which I find myself. <sup>12</sup>I

know what it is to live in humble circumstances, and I know what it is to have more than enough. I have learned the secret of being content in any and every situation, while being full or hungry, while having plenty or not enough. <sup>13</sup>I can do all things through Christ, who strengthens me.

## Holy Gospel

### Matthew 22:1–14

Jesus spoke to them again in parables. He said, <sup>2</sup>“The kingdom of heaven is like a certain king who prepared a wedding banquet for his son. <sup>3</sup>He sent out his servants to summon those who were invited to the wedding banquet, but they did not want to come.

<sup>4</sup>“Then he sent out other servants and said, ‘Tell those who are invited: Look, I have prepared my dinner. My oxen and my fattened cattle have been butchered, and everything is ready. Come to the wedding banquet!’

<sup>5</sup>“But those who were invited paid no attention and went off, one to his own farm, another to his business. <sup>6</sup>The rest seized the king’s servants, mistreated them, and killed them. <sup>7</sup>As a result, the king was very angry. He sent his army and killed those murderers and burned their town.

<sup>8</sup>“Then he said to his servants, ‘The wedding banquet is ready, but those who were invited were not worthy. <sup>9</sup>So go to the main crossroads and invite as many as you find to the wedding banquet.’ <sup>10</sup>Those servants went out to the roads and gathered together everyone they found, both good and bad, and the wedding hall was filled with guests. <sup>11</sup>But when the king came in to see the guests, he saw a man there who was not wearing wedding clothes. <sup>12</sup>He said to him, ‘Friend, how did you get in here without wearing wedding clothes?’ The man was speechless. <sup>13</sup>Then the king told the servants, ‘Tie him hand and foot and throw him into the outer darkness where there will be weeping and gnashing of teeth.’ <sup>14</sup>For many are called, but few are chosen.”

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# Proper 24

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## Old Testament / First Reading

### Isaiah 45:1-7

This is what the LORD says to his anointed one,  
to Cyrus, whose right hand I have grasped,  
to subdue nations before him  
by stripping kings of their weapons,  
to open doors before him  
so that the gates cannot be shut:  
<sup>2</sup>I myself will go before you,  
and I will level mountains.  
Doors of bronze I will break into pieces,  
and I will cut through bars of iron.  
<sup>3</sup>I will give you treasures of darkness,  
and riches hidden in secret places,  
so that you will acknowledge that I am the LORD,  
the one who calls you by name, the God of Israel.  
<sup>4</sup>For the sake of my servant Jacob,  
for the sake of Israel my chosen one,  
I will call you by your name.  
I will give you a name of honor, though you do not know me.  
<sup>5</sup>I am the LORD, and there is no other.  
Besides me, there is no god.  
I will equip you even though you do not know me,  
<sup>6</sup>so that they will know from the rising of the sun to the place where it sets  
that there is no one besides me.  
I am the LORD, and there is no other.  
<sup>7</sup>I am the one who forms light and creates darkness,  
the one who makes peace and creates calamity.  
I am the LORD, the one who does all these things.

## Epistle / Second Reading

### 1 Thessalonians 1:1-10

Paul, Silas, and Timothy,  
To the church of the Thessalonians, which is in God the Father and the Lord Jesus Christ:  
Grace and peace to you from God our Father and the Lord Jesus Christ.

<sup>2</sup>We always give thanks to God for all of you as we make mention of you in our prayers, <sup>3</sup>because we constantly remember before God our Father your work produced by faith, your labor produced by love, and your patient endurance produced by hope in our Lord Jesus Christ.

<sup>4</sup>Dear brothers, loved by God, we know that God has chosen you, <sup>5</sup>because our gospel did not come to you with mere words, but with power, with the Holy Spirit, and with deep conviction. You yourselves know very well what kind of people we proved to be for your sake, while we were with you. <sup>6</sup>You also became imitators of us and of the Lord, when you welcomed the word during a time of great affliction with the joy from the Holy Spirit, <sup>7</sup>so that you became a model for all the believers in Macedonia and Achaia. <sup>8</sup>Indeed, the word of the Lord has resounded from you not only in Macedonia and Achaia, but also in every place your faith in God has become known. As a result, we do not need to say anything, <sup>9</sup>because they themselves inform us about what kind of reception we received from you, and how you turned to God from idols to serve the living and true God. <sup>10</sup>They also report how you patiently wait for his Son from heaven, whom he raised from the dead—Jesus, the one who is going to rescue us from the coming wrath.

## Holy Gospel

### Matthew 22:15–22

<sup>15</sup>Then the Pharisees went out and plotted together how to trap him in his words. <sup>16</sup>They sent their disciples to him along with the Herodians. “Teacher,” they said, “we know that you are truthful and teach the way of God in accord with the truth. You are not concerned about gaining anyone’s approval because you are not swayed by appearances. <sup>17</sup>So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?”

<sup>18</sup>But Jesus knew their evil purpose and said, “Why are you testing me, hypocrites? <sup>19</sup>Show me the coin used for the tax.”

They brought him a denarius.

<sup>20</sup>He asked them, “Whose image and inscription is this?”

<sup>21</sup>“Caesar’s,” they replied to him.

Then he said to them, “Therefore give to Caesar the things that are Caesar’s, and to God the things that are God’s.”

<sup>22</sup>When they heard this, they were amazed. Then they left him and went away.

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# Proper 25

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Leviticus 19:1–2, 15-18

The LORD told Moses <sup>2</sup>to speak to the whole community of the Israelites and tell them these things:

You shall be holy, because I, the LORD your God, am holy.

<sup>15</sup>You shall not act unjustly in court cases. Do not show favoritism to a poor person, and do not show undue honor to an important person. You must judge your fellow citizens with justice.

<sup>16</sup>You shall not go around spreading slander among your people. You shall not testify falsely against your neighbor in a capital case. I am the LORD.

<sup>17</sup>You shall not hate a fellow Israelite in your heart. You must openly rebuke your fellow citizen so that you do not become responsible for his sin. <sup>18</sup>You must not take revenge. You must not bear a grudge against the members of your people, but you shall love your neighbor as yourself. I am the LORD.

## Epistle / Second Reading

### 1 Thessalonians 2:1–13

Indeed, brothers, you yourselves know that our visit to you was not a waste of time. <sup>2</sup>Even though we had suffered previously and were treated shamefully in Philippi (as you know), we were bold in our God to speak the gospel of God to you in the face of great opposition. <sup>3</sup>For our appeal does not come from error or impure motives, or by way of deceit. <sup>4</sup>Instead, just as we have been approved by God to be entrusted with the gospel, so we speak, not to please people but God, who examines our hearts. <sup>5</sup>Indeed, as you know, we never at any time used flattering speech nor did we act with greed as a motive. God is our witness. <sup>6</sup>Also, we did not seek the praise of people (neither yours nor anyone else's), <sup>7</sup>even though we could have been a burden as Christ's apostles. On the contrary, we were gentle among you, like a nursing mother taking care of her own children. <sup>8</sup>We yearned for you so much that we were delighted to share with you not only the gospel of God, but also our own lives, because you had become dear to us.

<sup>9</sup>Surely, brothers, you remember our labor and hardship! We worked night and day so that we would not be a burden to any of you, while we preached the gospel of God to you. <sup>10</sup>You are witnesses, and so is God, of how devout, righteous, and blameless we were toward you who believe. <sup>11</sup>In the same way, you know that we treated each of you as a father deals with his own children: <sup>12</sup>encouraging, comforting, and urging you to live lives worthy of God, who is calling you into his kingdom and glory.

<sup>13</sup>There is also another reason we give thanks to God unceasingly, namely, when you received God's word, which you heard from us, you did not receive it as the word of men but as the word of God (as it really is), which is now at work in you who believe.

# Holy Gospel

## Matthew 22:34–46

<sup>34</sup>When they heard that he had silenced the Sadducees, the Pharisees met together. <sup>35</sup>One of them who was an expert in the law asked him a question, trying to trap him. <sup>36</sup>“Teacher, which is the greatest commandment of the Law?”

<sup>37</sup>Jesus said to him, “‘Love the Lord your God with all your heart, with all your soul, and with all your mind.’ <sup>38</sup>This is the first and greatest commandment. <sup>39</sup>The second is like it: ‘Love your neighbor as yourself.’ <sup>40</sup>All the Law and the Prophets depend on these two commandments.”

<sup>41</sup>While the Pharisees were gathered together, Jesus asked them a question: <sup>42</sup>“What do you think about the Christ? Whose son is he?”

They said to him, “The Son of David.”

<sup>43</sup>He said to them, “Then how can David in the Spirit call him Lord, saying,

<sup>44</sup>The Lord said to my Lord,

‘Sit at my right hand,

until I put your enemies

under your feet’?

<sup>45</sup>“So if David calls him Lord, how is he his son?”

<sup>46</sup>No one was able to answer him a word, and from that day on no one dared to ask him any more questions.

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# Proper 26

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## Old Testament / First Reading

### Micah 3:5-12

<sup>5</sup>This is what the LORD says concerning the prophets who have caused my people to stumble:

“They proclaim peace when they have something to eat,  
and they prepare for war against him who doesn’t put something into their mouths.

<sup>6</sup>Therefore night will come upon you without vision.

Darkness will come upon you without prophecy.

The sun will come down upon the prophets,  
and the day will become dark upon them.

<sup>7</sup>The seers will be ashamed,  
and the ones prophesying will hide in disgrace.

They will all cover their lips,  
because there will be no answer from God.”

<sup>8</sup>On the other hand I am full of power,  
with the Spirit of the LORD,  
and with judgment and strength  
to declare to Jacob his transgression  
and to Israel his sin.

<sup>9</sup>Hear this, rulers of the house of Jacob;  
listen attentively, leaders of the house of Israel,  
you who desecrate judgment and twist everything right,  
<sup>10</sup>you who build Zion with blood and Jerusalem with injustice.

<sup>11</sup>Her leaders judge for bribes,  
and her priests instruct for money.  
Her prophets prophesy for silver,  
yet they support themselves on the LORD saying,  
“Is not the LORD in our inner parts? Wicked will not come upon us.”

<sup>12</sup>Therefore because of you, Zion will be plowed like a field,  
and Jerusalem will become a heap of ruins  
and the temple mount a wooded hill.

## Epistle / Second Reading

### 1 Thessalonians 4:1–12

Therefore, beyond this, brothers, just as you received instruction from us about how you are to walk so as to please God (as indeed you are doing), we ask and urge you in the Lord Jesus that you do so even more. <sup>2</sup>To be sure, you know what instructions we gave you through the Lord Jesus. <sup>3</sup>Indeed, this is God’s will: that you be sanctified, namely, that you keep yourselves away from sexual



immorality. <sup>4</sup>He wants each of you to learn to obtain a wife for yourself in a way that is holy and honorable, <sup>5</sup>not in lustful passion like the heathen, who do not know God. <sup>6</sup>No one is to overstep and take advantage of his brother in this matter, because the Lord is an avenger in all these things, just as we said previously and solemnly testified to it. <sup>7</sup>For God did not call us for uncleanness, but in sanctification. <sup>8</sup>Consequently, whoever rejects this is not rejecting a man, but the God who gives you his Holy Spirit.

<sup>9</sup>Concerning brotherly love, there is no need to write to you, for you yourselves have been taught by God, with the result that you love one another. <sup>10</sup>In fact, you are doing so toward all the brothers throughout Macedonia. But we encourage you, brothers, to do this even more, <sup>11</sup>and to make it your ambition to live a quiet life, to mind your own business, and to work with your own hands, just as we instructed you. <sup>12</sup>Do this so that you are conducting yourselves decently toward outsiders and are not lacking anything.

## Holy Gospel

### Matthew 23:1–12

Then Jesus spoke to the crowds and to his disciples. <sup>2</sup>He said, “The experts in the law and the Pharisees sit in Moses’ seat. <sup>3</sup>So practice and observe whatever they tell you. But do not do as they do, because they do not practice what they preach. <sup>4</sup>They tie up heavy loads, burdens that are hard to carry, and place them on people’s shoulders, but they will not lift a finger to help them. <sup>5</sup>They do all their works to be seen by people. They make their phylacteries wide and lengthen the fringes of their garments. <sup>6</sup>They love the place of honor at feasts, the best seats in the synagogues, <sup>7</sup>the greetings in the marketplaces, and being called ‘Rabbi’ by people. <sup>8</sup>But you are not to be called ‘Rabbi,’ for you have one Teacher, and you are all brothers. <sup>9</sup>Also do not call anyone on earth your ‘Father,’ for you have one Father, and he is in heaven. <sup>10</sup>And you are not to be called ‘leaders,’ for you have one Leader, the Christ. <sup>11</sup>But the greatest among you will be your servant. <sup>12</sup>Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.”

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# Proper 27

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## Old Testament / First Reading

### Amos 5:18-24

<sup>18</sup>Woe to those who long for the Day of the LORD!

What good is the Day of the LORD for you?

That day will be darkness and not light.

<sup>19</sup>It will be just as if a man flees from a lion,  
but a bear meets him.

Or he enters the house and rests his hand upon the wall,  
and a snake bites him.

<sup>20</sup>Is not the Day of the LORD darkness and not light,  
gloom without brightness for him?

<sup>21</sup>I hate, I reject your festivals.

The odor of your sacred assemblies will not be a pleasant aroma to me.

<sup>22</sup>For if you offer up your whole burnt offerings and your grain offerings to me,  
I will not accept them.

The fellowship offering of your fattened calves  
I will not accept.

<sup>23</sup>Remove from me the noise of your songs,  
and the music of your harps I will not hear.

<sup>24</sup>But let justice roll like the waters,  
and righteousness like an ever-flowing stream.

## Epistle / Second Reading

### 1 Thessalonians 4:13–18

<sup>13</sup>We do not want you to be uninformed, brothers, about those who have fallen asleep, so that you do not grieve in the same way as the others, who have no hope. <sup>14</sup>Indeed, if we believe that Jesus died and rose again, then in the same way we also believe that God will bring with him those who have fallen asleep through Jesus.

<sup>15</sup>In fact, we tell you this by the word of the Lord: We who are alive and left until the coming of the Lord will certainly not go on ahead of those who have fallen asleep. <sup>16</sup>For the Lord himself will come down from heaven with a loud command, with the voice of an archangel, and with the trumpet call of God, and the dead in Christ will rise first. <sup>17</sup>Then we who are alive, who are left, will be caught up in the clouds together with them, to meet the Lord in the air. And so we will always be with the Lord. <sup>18</sup>Therefore, encourage one another with these words.

## Holy Gospel

## Matthew 25:1–13

“At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. <sup>2</sup>Five of them were foolish, and five were wise. <sup>3</sup>When the foolish ones took their lamps, they did not take any oil with them; <sup>4</sup>but the wise took oil in their containers with their lamps. <sup>5</sup>While the bridegroom was delayed, they all became drowsy and fell asleep. <sup>6</sup>But at midnight there was a shout, ‘Look, the bridegroom! Come out to meet him!’ <sup>7</sup>Then all those virgins got up and trimmed their lamps. <sup>8</sup>The foolish ones said to the wise, ‘Give us some of your oil because our lamps are going out.’ <sup>9</sup>But the wise answered, ‘No, there may not be enough for us and for you. Instead, go to those who sell oil and buy some for yourselves.’ <sup>10</sup>But while they were away buying oil, the bridegroom came. Those who were ready went in with him to the wedding banquet, and the door was shut. <sup>11</sup>Later, the other virgins also came and said, ‘Lord, Lord, let us in.’ <sup>12</sup>But he answered, ‘Amen<sup>a</sup> I tell you: I do not know you.’ <sup>13</sup>Therefore, keep watch, because you do not know the day or the hour.”

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<sup>a</sup> Usually, people say *Amen* at the end of a prayer. But Jesus used this Hebrew word at the beginning of a statement, which was unique. The inspired writer simply transliterated the Hebrew word that Jesus spoke, instead of using a Greek term. This translation does the same in English. The basic meaning is *I solemnly tell you the truth*. For more information about this, see FAQ #1 at [wartburgproject.org/faqs](http://wartburgproject.org/faqs)

# Proper 28

*Lutheran Service Book 3-Year Lectionary, Year A  
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## Old Testament / First Reading

### Zephaniah 1:7-16

<sup>7</sup>Keep silent before the LORD God,  
for the day of the LORD is at hand.

Yes, the LORD has prepared a sacrifice.

He has consecrated those who will attend.

<sup>8</sup>This is what will happen on the day of the LORD's sacrifice.

I will deal with the officials

and the king's sons

and with all who wear foreign clothing.

<sup>9</sup>In the same day I will also deal with all who leap over the threshold,  
who fill their master's house with violence and deceit.

<sup>10</sup>"In that day," declares the LORD,

"there will be crying from the Fish Gate

and wailing from the Second Quarter

and the sound of a great crashing from the hills.

<sup>11</sup>Wail, you who sit in the marketplace,

for all the merchants are destroyed.

All those who weigh out silver have been cut off.

<sup>12</sup>At that time I will search Jerusalem with lamps

to deal with the men who are complacent,

who say in their hearts, 'The LORD will not do good.

Neither will he do evil.'

<sup>13</sup>Therefore their wealth will become plunder,

and their houses a ruin.

They will build houses but never live in them.

They will plant vineyards, but they will not drink the wine.

<sup>14</sup>"The great day of the LORD is near.

It is near and coming very quickly.

Listen! The sound of the day of the LORD!

The cry of the warrior is bitter.

<sup>15</sup>That day is a day of wrath,

a day of trouble and distress,

a day of devastation and desolation,

a day of darkness and gloom,

a day of clouds and thick darkness,

<sup>16</sup>a day for the trumpet and the battle cry

against the fortified cities and against the high towers.”

## Epistle / Second Reading

### 1 Thessalonians 5:1–11

Concerning the times and dates, brothers, there is no need to write to you,<sup>2</sup> for you yourselves know very well that the day of the Lord will come like a thief in the night.<sup>3</sup> When people are saying, “Peace and security,” destruction will suddenly come on them, like labor pains on a pregnant woman, and they will certainly not escape.<sup>4</sup> But you, brothers, are not in the dark so that this day takes you by surprise like a thief,<sup>5</sup> for you are all sons of the light and sons of the day. We do not belong to the night or the darkness.<sup>6</sup> So then let us not sleep like everyone else, but rather let us remain alert and sober.

<sup>7</sup>To be sure, those who sleep, sleep at night, and those who get drunk, get drunk at night.<sup>8</sup> But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet.<sup>9</sup> You see, God did not appoint us for wrath, but for obtaining salvation through our Lord Jesus Christ.<sup>10</sup> He died for us, so that whether we are awake or asleep, we may live together with him.<sup>11</sup> Therefore, encourage one another and build each other up, just as you are also doing.

## Holy Gospel

### Matthew 25:14–30

<sup>14</sup>“You see, the kingdom of heaven is like a man going on a journey. He called his servants and entrusted his possessions to them.<sup>15</sup> To one he gave five talents, to another two talents, and to still another one talent, each according to his own ability. Then he went on his journey.<sup>16</sup> The servant who had received the five talents immediately put them to work and gained five more talents.<sup>17</sup> In the same way, the servant who had received the two talents gained two more.<sup>18</sup> But the servant who had received one talent went away, dug a hole in the ground, and hid his master’s money.

<sup>19</sup>“After a long time the master of those servants came and settled accounts with them.<sup>20</sup> The servant who received the five talents came and brought five more talents. He said, ‘Master, you entrusted five talents to me. See, I have gained five more talents.’

<sup>21</sup>“His master said to him, ‘Well done, good and faithful servant! You were faithful with a few things. I will put you in charge of many things. Enter into the joy of your master.’

<sup>22</sup>“The servant who received the two talents came and said, ‘Master, you entrusted me with two talents. See, I have gained two more talents.’

<sup>23</sup>“His master said to him, ‘Well done, good and faithful servant! You were faithful with a few things. I will put you in charge of many things. Enter into the joy of your master.’

<sup>24</sup>“Then the servant who received one talent came and said, ‘Master, I knew that you are a hard man, reaping where you did not plant and gathering where you did not scatter seed.<sup>25</sup> Since I was afraid, I went away and hid your talent in the ground. See, you have what is yours.’

<sup>26</sup>“His master answered him, ‘You wicked and lazy servant! You knew that I reap where I did not plant and gather where I did not scatter seed?<sup>27</sup> Well then, you should have deposited my money with the bankers so that when I came I would get my money back with interest.<sup>28</sup> Take the talent away from him and give it to the servant who has the ten talents.<sup>29</sup> Because everyone who has will be given more, and he will have an abundance. But the one who does not have, even what he has

will be taken away from him. <sup>30</sup>Throw that worthless servant into the outer darkness, where there will be weeping and gnashing of teeth.’”

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# Proper 29

*Lutheran Service Book 3-Year Lectionary, Year A*  
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## Old Testament / First Reading

### Ezekiel 34:11-16, 20-24

<sup>11</sup>For this is what the LORD God says: I myself will seek the welfare of my flock and examine them carefully. <sup>12</sup>As a shepherd examines his flock when he is with his sheep that have been scattered, so I will examine my flock and rescue them from all the places where they were scattered on a day of clouds and thick darkness. <sup>13</sup>I will bring them out from the peoples and gather them from the countries and bring them to their own land. I will shepherd them on the mountains of Israel, in the valleys, and in all the settlements of the land. <sup>14</sup>I will pasture them in good pasture, and their grazing land will be on the high mountains of Israel. There they will lie down in good grazing land, and they will pasture on rich pasture on the mountains of Israel. <sup>15</sup>I myself will shepherd my flock, and I myself will let them lie down, declares the LORD God. <sup>16</sup>I will seek the lost. I will bring back the strays. I will bind up the injured. I will strengthen the weak. I will destroy the fat and the strong, and I will shepherd them in justice.

<sup>20</sup>Therefore, this is what the LORD God says to them. I myself am going to judge between the fat sheep and the skinny sheep. <sup>21</sup>Because you have shoved them with your side and shoulder and knocked down all the weak with your horns until you had scattered them abroad, <sup>22</sup>I will save my flock so that they will not become plunder any more. I will judge between one sheep and another.

<sup>23</sup>Then I will raise up over them one Shepherd, and he will tend them, my servant David. He will tend them, and he will be their Shepherd. <sup>24</sup>I, the LORD, will be their God, and my servant David will be the Prince among them. I, the LORD, have spoken.

## Epistle / Second Reading

### 1 Corinthians 15:20–28

<sup>20</sup>But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. <sup>21</sup>For since death came by a man, the resurrection of the dead also is going to come by a man. <sup>22</sup>For as in Adam they all die, so also in Christ they all will be made alive. <sup>23</sup>But each in his own order: Christ as the firstfruits and then Christ's people, at his coming. <sup>24</sup>Then comes the end, when he hands over the kingdom to God the Father, after he has done away with every other ruler and every other authority and power. <sup>25</sup>For he must reign "until he has put all his enemies under his feet." <sup>26</sup>Death is the last enemy to be done away with. <sup>27</sup>Certainly, "he has put all things in subjection under his feet." Now when it says that all things have been put in subjection, obviously that does not include the one who subjected all things to him. <sup>28</sup>But when all things have been subjected to him, then the Son himself will also be subjected to the one who subjected all things to him, in order that God may be all in all.

# Holy Gospel

## Matthew 25:31–46

<sup>31</sup>“When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. <sup>32</sup>All the nations will be gathered in his presence, and he will separate them one from another, as a shepherd separates the sheep from the goats. <sup>33</sup>He will put the sheep on his right and the goats on his left. <sup>34</sup>Then the King will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>For I was hungry and you gave me food to eat. I was thirsty and you gave me something to drink. I was a stranger and you welcomed me. <sup>36</sup>I was lacking clothes and you clothed me. I was sick and you took care of me. I was in prison and you visited me.’

<sup>37</sup>“Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you a drink? <sup>38</sup>When did we see you a stranger and welcome you, or lacking clothes and clothe you? <sup>39</sup>When did we see you sick or in prison and visit you?’

<sup>40</sup>“The King will answer them, ‘Amen<sup>a</sup> I tell you: Just as you did it for one of the least of these brothers of mine, you did it for me.’

<sup>41</sup>“Then he will say to those on his left, ‘Depart from me, you who are cursed, into the eternal fire, which is prepared for the Devil and his angels. <sup>42</sup>For I was hungry and you did not give me food to eat. I was thirsty and you did not give me anything to drink. <sup>43</sup>I was a stranger and you did not welcome me, lacking clothes and you did not clothe me, sick and in prison and you did not take care of me.’

<sup>44</sup>“Then they will also answer, ‘Lord, when did we see you hungry or thirsty or a stranger or lacking clothes or sick or in prison and did not serve you?’

<sup>45</sup>“At that time he will answer them, ‘Amen I tell you: Just as you did not do it for one of the least of these, you did not do it for me.’ <sup>46</sup>And they will go away to eternal punishment, but the righteous to eternal life.”

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