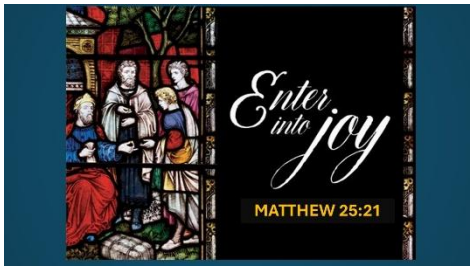
The Readings on This Day



****Click on the links for the Bible Verse(s)*

Sunday, November 13–19

Lectionary 33

On the second-to-the-last Sunday of the church year the readings continue to proclaim God's call to righteous living. From the word and sacraments we receive the salvation that God wills for us.

Zephaniah 1:7, 12-18

Because Matthew's gospel uses money as a symbol for one's life, the passage from Zephaniah was chosen for its condemnation of misuse of money. Trusting in wealth, which is a particularly American temptation, is shown to be the dead end that it is.

The Psalm for the Day

Having heard the warning from Zephaniah, we respond by singing **Psalm 90:1-8 [9-11] 12**, in which we acknowledge the almighty power of God and contrast it with human frailty. In this psalm we encounter the early biblical understanding that the dead return to dust (there is no immortality here) and that God punishes sin. And so we beg for God's wisdom: Christians have seen Christ as the wisdom of God.

1 Thessalonians 5:1-11

On this Sunday, it is especially in this second reading that God's good news is proclaimed. It is God's will to save and to keep us in light, so that we may live with Christ. The Christian community shares with one another this encouraging word. Early Christians spoke of baptism as the light within and by which we live; thus we need not fear a life walking "like the blind" (Zeph.1:17).

Matthew 25:14-30

The English word "talent" meaning a person's natural ability arose in the fifteenth century as preachers allegorized this parable, applying the Roman coins to individual capabilities. A common use of this parable is to stress what Lutherans call "law": we are obligated to use our talents to the best of our ability, or the punishment of hell awaits us. The parable also proclaims what Lutherans call "gospel": all good comes from God, who provides us far more than we need, God's grace given in abundance for our use.