

Weekly Rhythm

Exploring Scripture - Joining our stories to the story of God's people
SUNDAY 26 OCTOBER, 20th Sunday after Pentecost, Year A

Revised Common Lectionary readings and notes in italics with thanks to www.gbod.org:

[Deuteronomy 34:1-12.](#)

Moses was allowed to see — but not enter — the Promised Land. He died in the land of Moab and was buried in an unknown burial place there. The Israelites mourned his death for thirty days.

Prayer Reflection: To Be What We Have Seen

(based on Deuteronomy 34: 1-12)

Sometimes...

...when we're paying attention...
...or when we least expect it...
...when we're looking...
...or when we're most unassuming...
...you show us something that we have longed to see.

We may be vigilant seekers,
reading into the boring and routine or becoming excitable at the exciting;
wanting to capture with precision and delicacy
a moment that we discern is just for us.

We may play the fool,
backing into a divine embrace;
stumbling upon a transcendent promise;
no less moved by what we have witnessed.

Regardless of circumstances, it remains that we've seen it,
and it cannot be unseen.
You have made it seen.
You have shown it to us.

You are the one who led us—willing or reluctant climbers—
up the mountain.

You are the one who says to us,
“I have let you see it with your eyes,
“this beloved landscape of mine,
“this long-sought destination,
“this craved place of blessing and promise.”

Now that we have seen it, what would you have us do?
Now that we have caught a slight glimpse
or been given a lingering vision,
we wonder how to get to the place you've shown us.
It is too marvellous a place to live without,
too rich a source of life not to be shared,
too wonderful a reality to be forgotten.

You lead us back down the mountain—willing or reluctant rappellers—
because there is more to see,
and in one of your more clever twists,
we have become the guides,
the ones to show rather than be shown,
the ones to help make it seen.

How best shall we move on from what you have shown?

Simply: forward, to be what we have seen
for others longing to see it.

~ written by Jeff, and posted on [Philosophy Over Coffee](#)

To think about:

How are we called to be what we have seen?

Has this got anything to do with loving others as we love ourselves?

Psalm Response: [Psalm 90:1-6, 13-17](#) This psalm is the basis of the text, "O God Our Help in Ages Past."

Our God, Our Help in Ages Past is a hymn by Isaac Watts and paraphrases Psalm 90. It originally consisted of nine stanzas. In present usage, however, the hymn is usually limited to stanzas one, two, three, five, seven and nine. In 1738, John Wesley in his hymnal, Psalms and Hymns, changed the first line of the text from "Our God" to "O God." Both Watts' wording and Wesley's rewording remain in current use. ([Source](#))

Read the hymn alongside the psalm and see how they relate to one another and how they speak into your life:

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Thy Word commands our flesh to dust,
Return, ye sons of men:
All nations rose from earth at first,
And turn to earth again.

A thousand ages in Thy sight
Are like an evening gone;

Short as the watch that ends the night
Before the rising sun.

The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downwards by the flood,
And lost in following years.

Time, like an ever rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day.

Like flowery fields the nations stand
Pleased with the morning light;
The flowers beneath the mower's hand
Lie withering ere 'tis night.

Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

To think about:

What is it that may satisfy us? (See verse 14.)

[1 Thessalonians 2:1-8](#). Paul continues his "re-introduction." He recalls the suffering that accompanied his first visit. He also reminds them of the authenticity and gentleness of his proclamation among them.

To think about:

Paul speaks of his life as poured out for others.

How does he do this in this passage?

How are you called to be poured out for others? (Loving others as you love yourself)

[Matthew 22:34-46](#). The Pharisees try to trap Jesus with a question: Which kind of commandment was the greatest? Jesus answers, and concludes his reply with questions for them about the identity of the Messiah. From that day, their questions ceased.

“Jesus is not the first person to sum up the Jewish law in a condensed capsule. (See Psalm 15:2-5; Isaiah 33:15; Amos 5:4; Micah 6:8) Such summarizing was also a favorite device of the rabbis. The laws were not new with Jesus. But the substance of what it means to love God and who the neighbor is that one is to love – these bear his unmistakable mark.” (Basic Bible Commentary)

To think about:

How does Jesus live out the greatest commandments in his life?

We can only love God when we realize His love for us. How does Christ life speak of God’s love of you?

How do the greatest commandments guide you in your response of love?

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