

## Introduction

The second covenant in this year's Lenten readings is the one made with Abraham and Sarah: God's promise to make them the ancestors of many, with whom God will remain in everlasting covenant. Paul says this promise comes to all who share Abraham's faith in the God who brings life into being where there was no life. We receive this baptismal promise of resurrection life in faith. Sarah and Abraham receive new names as a sign of the covenant, and we too get new identities in baptism, as we put on Christ.

## Prayer of the Day

O God, by the passion of your blessed Son you made an instrument of shameful death to be for us the means of life. Grant us so to glory in the cross of Christ that we may gladly suffer shame and loss for the sake of your Son, Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

## First Reading: Genesis 17:1-7, 15-16

*As with Noah, God makes an everlasting covenant with Abraham and Sarah. God promises this old couple that they will be the ancestors of nations, though they have no child together. God will miraculously bring forth new life from Sarah's womb. The name changes emphasize the firmness of God's promise.*

<sup>1</sup>When Abram was ninety-nine years old, the LORD appeared to Abram, and said to him, "I am God Almighty; walk before me, and be blameless. <sup>2</sup>And I will make my covenant between me and you, and will make you exceedingly numerous." <sup>3</sup>Then Abram fell on his face; and God said to him, <sup>4</sup>"As for me, this is my covenant with you: You shall be the ancestor of a multitude of nations. <sup>5</sup>No longer shall your name be Abram, but your name shall be Abraham; for I have made you the ancestor of a multitude of nations. <sup>6</sup>I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. <sup>7</sup>I will establish my covenant between me and you, and your offspring after you throughout their generations, for an everlasting covenant, to be God to you and to your offspring after you."

<sup>15</sup>God said to Abraham, "As for Sarai your wife, you shall not call her Sarai, but Sarah shall be her name. <sup>16</sup>I will bless her, and moreover I will give you a son by her. I will bless her, and she shall give rise to nations; kings of peoples shall come from her."

## Psalm 22:23-31

<sup>23</sup>You who fear the LORD, give praise! All you of Jacob's | line, give glory.  
Stand in awe of the LORD, all you off- | spring of Israel.

<sup>24</sup>**For the LORD does not despise nor abhor the poor in their poverty; neither is the LORD's face hid- | den from them;  
but when they cry out, | the LORD hears them.**

<sup>25</sup>From you comes my praise in the | great assembly;  
I will perform my vows in the sight of those who | fear the LORD.

<sup>26</sup>**The poor shall eat | and be satisfied,  
Let those who seek the LORD give praise! May your hearts | live forever!**

<sup>27</sup>All the ends of the earth shall remember and turn | to the LORD;  
all the families of nations shall bow | before God.

<sup>28</sup>**For dominion belongs | to the LORD,  
who rules o- | ver the nations.**

<sup>29</sup>Indeed, all who sleep in the earth shall bow | down in worship;  
all who go down to the dust, though they be dead, shall kneel be- | fore the LORD.

<sup>30</sup>**Their descendants shall | serve the LORD,  
whom they shall proclaim to genera- | tions to come.**

<sup>31</sup>They shall proclaim God's deliverance to a people | yet unborn,  
saying to them, "The | LORD has acted!"

## Second Reading: Romans 4:13-25

*Paul presents Abraham as the example for how a person comes into a right relationship with God not through works of the law but through faith. Though Abraham and Sarah were far too old for bearing children, Abraham trusted that God would accomplish what God had promised to accomplish.*

<sup>13</sup>The promise that he would inherit the world did not come to Abraham or to his descendants through the law but through the righteousness of faith. <sup>14</sup>If it is the adherents of the law who are to be the heirs, faith is null and the promise is void. <sup>15</sup>For the law brings wrath; but where there is no law, neither is there violation.

<sup>16</sup>For this reason it depends on faith, in order that the promise may rest on grace and be guaranteed to all his descendants, not only to the adherents of the law but also to those who share the faith of Abraham (for he is the father of all of us, <sup>17</sup>as it is written, "I have made you the father of many nations")—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. <sup>18</sup>Hoping against hope, he believed that he would become "the father of many nations," according to what was said, "So numerous shall your descendants be." <sup>19</sup>He did not weaken in faith when he considered his own body, which was already as good as dead (for he was about a hundred years old), or when he considered the barrenness of Sarah's womb. <sup>20</sup>No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, <sup>21</sup>being fully convinced that God was able to do what he had promised. <sup>22</sup>Therefore his faith "was reckoned to him as righteousness." <sup>23</sup>Now the words, "it was reckoned to him," were written not for his sake alone, <sup>24</sup>but for ours also. It will be reckoned to us who believe in him who raised Jesus our Lord from the dead, <sup>25</sup>who was handed over to death for our trespasses and was raised for our justification.

## **Gospel Reading: Mark 8:31-38**

*After Peter confesses his belief that Jesus is the Messiah, Jesus tells his disciples for the first time what is to come. Peter's response indicates that he does not yet understand the way of the cross that Jesus will travel.*

<sup>31</sup>[Jesus] began to teach them that the Son of Man must undergo great suffering, and be rejected by the elders, the chief priests, and the scribes, and be killed, and after three days rise again.<sup>32</sup>He said all this quite openly. And Peter took him aside and began to rebuke him.<sup>33</sup>But turning and looking at his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are setting your mind not on divine things but on human things."

<sup>34</sup>He called the crowd with his disciples, and said to them, "If any want to become my followers, let them deny themselves and take up their cross and follow me. <sup>35</sup>For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it. <sup>36</sup>For what will it profit them to gain the whole world and forfeit their life? <sup>37</sup>Indeed, what can they give in return for their life? <sup>38</sup>Those who are ashamed of me and of my words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when he comes in the glory of his Father with the holy angels."

## Prayers of Intercession

Relying on the promises of God, we pray boldly for the church, the world, and all in need, saying “hear us, O God,” and responding, “your mercy is great.”

*A brief silence.*

Your gift of grace is for all people. Give confident faith to all the baptized, that they may follow you wholeheartedly. Give new believers joy in your promises; give hope and courage to those who suffer for their faith. Hear us, O God. Your mercy is great.

All the ends of the earth worship you. From galaxies to microorganisms, preserve your creation. Teach humanity to wonder at your works and to join you in tending to creation’s well-being. Hear us, O God. Your mercy is great.

You rule over the nations. Raise up advocates for peace and justice within and between nations. Give life where hope seems dead; call into existence new realities we cannot even imagine. Hear us, O God. Your mercy is great.

In Jesus you joined humanity in suffering and death. Reveal to all the depth of your love shown on the cross. Accompany all who suffer in body, mind, and spirit. Restore all who are sick or grieving. Bring vindication for victims of injustice, exploitation, and oppression. Hear us, O God. Your mercy is great.

You made Abraham and Sarah the ancestors of a multitude of nations. Bless grandparents, parents, and foster parents, and the children who look to them for care and guidance. Console those who deal with infertility, parents who have entrusted their children to adoption, and children longing to be adopted. Equip ministries and services to families. Hear us, O God. Your mercy is great.

We await the day of Christ’s coming in glory. Lead us by the example of all the saints whom you have called to take up their cross and follow you, that together we may find our lives in you. Hear us, O God. Your mercy is great.

We entrust ourselves and all our prayers to you, O faithful God, through Jesus Christ our Lord.

**Amen.**

## ***A reflection for the Second Sunday in Lent...***

### Promises, Promises

The story of God's relationship with God's people is a story of promises fulfilled. We hear about God's covenant with Sarah and Abraham in today's Genesis reading and about its fulfillment in the New Testament texts. As Paul reminds us in Romans, we are the multitude of nations that were promised to Abraham; we are his descendants in faith. "Kings of peoples" (Gen. 17:16) descended from Sarah's offspring; Jesus Christ, the King of kings, is Lord of all through his death and resurrection.

From generation to generation, God is steadfast. No matter how many ages pass or how often we turn away, God remains faithful. This is the great hope of our faith—no matter how often we stray or how great our sin, God persists in loving us. Jesus Christ binds us to God through our baptism into his death. In worship—especially through confession, affirmation of baptism, and communion—we continually remember the lengths to which God goes to keep covenant with us. The promise of salvation extends even into the future, as the psalmist reminds us: Our children and our children's children will proclaim God's salvation to generations yet unborn.

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