

For Such a Time as This

A Daily Devotional

Friday, May 13, 2022



From Micah 6:

“With what shall I come before the LORD,
and bow myself before God on high?
Shall I come before him with burnt offerings,
with calves a year old?
Will the LORD be pleased with thousands of rams,
with ten thousands of rivers of oil?
Shall I give my firstborn for my transgression,
the fruit of my body for the sin of my soul?”
He has told you, O man, what is good;
and what does the LORD require of you
but to do justice, and to love kindness,
and to walk humbly with your God?

This well-known, but oft-ignored, passage of scripture has become a rallying cry for those elements of the Christian church involved in social struggle and social justice. Though those who ‘make use’ of such scripture may have their hearts in the right place, the words of this profound piece of prophecy should not be reduced to a slogan. They comprise a deep understanding of what it is that God calls us to be about in the lives that we have been gifted with by God. And more than that, this is not just about our lives, but rather about the lives of the others in this world and with society in general. This is the call of what we are to be about: called to respond to God’s goodness, we come to be in solidarity with all of human life, whether in particularity or in societal scope as well.

Jürgen Moltmann, has much to say about this. I have inspired by his take on these things and share some of it with you:

Transcendence is not the transcendence of the risen Christ if it does not lead to solidarity with those he came to free and for whose salvation he died. Solidarity is not the solidarity of the crucified Jesus if it does not lead to the transcendence of that future into which he was raised. The religion of transcendence and the religion of solidarity are two sides of the Christian way of life. If they are separated and polarized in opposition to one another, the new life is either hindered or destroyed.

We’ve all heard it before – voices within the Christian community that say: ‘Keep politics out of the pulpit’ or ‘We have no business meddling in the things of this world.’ Both express a belief that somehow the Christian faith is only and completely spiritual or next-worldly oriented. This is just not the case; the inner life of the Christian must lead to an outer life that seeks to transform the world that surrounds him or her.

I agree with Moltmann; our involvement with Christ must take up his solidarity with all human life, no matter what state we might find those human beings. This, too, is our call. Thanks be to God.

Prayer for the Day: (From *Fifty Prayers*, by Karl Barth)

Lord our God, we pray for all who have a hard struggle for daily bread. We pray for our youth, for all who are sick and dying, for all who have strayed or are imprisoned, for all who are worried or sad. Amen.

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