

22nd Sunday after Pentecost November 10, 2019

Proper 27(32) or 21st Sunday after Trinity
Year C – the Gospel of Luke

Lutheran Living the ^ Lectionary

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at 12:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://www.youtube.com/watch?v=Vvx1XlxS2fg>

Hymn of the Day

Lutheran Service Book (LSB) 713 The Lutheran Hymnal (TLH) 393

“From God can nothing (shall naught divide) move me”

“Ludwig Helmbold, 1532-1598 Helmbold wrote many Latin hymns and odes, and numerous German hymns for school use, including a complete metrical version of the Augsburg Confession. His Hymns for church use are mostly clear and concise paraphrases of Scripture histories and doctrines, simple and earnest in style...”

His hymns translated into English (*include*)... **From God shall nought divide me.** A good translation, omitting st. ii., vii. by Miss Winkworth in her *Chorale Book for England*, 1863, No. 140. Partly rewritten in her *Christian Singers*, 1869, p. 154.”

- https://hymnary.org/person/Helmbold_Ludwig
- <https://www.youtube.com/watch?v=IGNZ3UgOtk> Heirs of the Reformation: Treasures of the Singing Church © 2008 Concordia Publishing House
- <https://www.youtube.com/watch?v=wXoC3TAPjMw> September 16, 2018 Daily Devotion from Lutheran Hour Ministries

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

O.T.– “I AM WHO I AM.” “the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.”

Psalms – “Let them praise the name of the LORD, for his name alone is exalted”

Epistle – “proclaiming himself to be God” ... (careful!)

Gospel – *“he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob”*

Exodus 3:1-15; Revised Common Lectionary (RCL), Haggai 1:15b-2:9 or Job:19:23-27a (Next week: Malachi 4:1-6; RCL, Isaiah 65:17-25 or Malachi 4:1-2a)

Don't be fooled by your dim recollections of Charlton Heston's Moses. This passage isn't about a timid exile's reverent first meeting with the God of his ancestors. Rather, this story is about a no-holds-barred encounter between a wily, even conniving outlaw and a God who's more than up to the challenge of transforming him into an instrument of salvation.

The drama of this scene peaks when Moses asks what seems an innocuous question. Up to this point, it's been pretty much your standard encounter with a deity: spectacle (burning bush), booming address (“Moses, Moses...”), appropriate show of humility (shedding the sandals),

followed by a huge promise ("I will deliver my people from bondage"), self-deprecating hesitation ("I can't do this"), and divine reassurance ("yes you can").

And then it comes. "Suppose I go to the Israelites and tell them all this great news and they're a tad skeptical, you know, to the point of asking just who this God is who sent me. What shall I tell them?" Such an innocent, understandable, even reasonable question, don't you think?..."

➤ <http://www.workingpreacher.org/craft.aspx?post=1600> [David Lose](#)
Senior Pastor, Mount Olivet Lutheran Church, Minneapolis, Minn.

The Burning Bush

3 Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb, the mountain of God. ² And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush. He looked, and behold, the bush was burning, yet it was not consumed. ³ And Moses said, "I will turn aside to see this great sight, why the bush is not burned." ⁴ When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here I am." ⁵ Then he said, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." ⁶ And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

⁷ Then the LORD said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, ⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. ⁹ And now, behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them. ¹⁰ Come, I will send you to Pharaoh that you may bring my people, the children of Israel, out of Egypt." ¹¹ But Moses said to God, "Who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?" ¹² He said, "But I will be with you, and this shall be the sign for you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain."

¹³ Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" ¹⁴ God said to Moses, "I AM WHO I AM."^[a] And he said, "Say this to the people of Israel: 'I AM has sent me to you.'" ¹⁵ God also said to Moses, "Say this to the people of Israel: 'The LORD,^[b] the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is my name forever, and thus I am to be remembered throughout all generations.

- a. [Exodus 3:14](#) Or *I am what I am, or I will be what I will be*
- b. [Exodus 3:15](#) The word *Lord*, when spelled with capital letters, stands for the divine name, *YHWH*, which is here connected with the verb *hayah*, "to be" in verse [14](#)

Cross references: [Exodus 3:14](#) : [ch. 6:3](#); [Ps. 68:4](#); [John 8:58](#); [Heb. 13:8](#); [Rev. 1:4](#); [4:8](#)

“EXODUS 3:1-6: MOSES WAS KEEPING THE FLOCK—MINDING HIS BUSINESS

...Although Moses was raised in the palace as a son of Pharaoh’s daughter (2:10), he has assumed the anonymity of an ordinary shepherd who works for Jethro, his father-in-law. The words, “to the back of the wilderness,” suggest that Moses led the flock beyond the usual grazing grounds...

“and came to God’s mountain, to Horeb” (v. 1b). The Hebrew word *horeb* means “a desolate region” or “ruin.” Sinai and Horeb are different names for the same mountain. “Where a distinction appears, the mountain itself is Sinai and the neighboring wilderness area bears the wider designation Horeb” (Harrison & Hoffmeier, 526)...

We don’t know Moses’ age at this time, the narrator will soon tell us that he was eighty years old when he and Aaron spoke to Pharaoh” (7:7)...

“The angel (*mal’ak*—messenger) of Yahweh appeared to him in a flame of fire out of the midst of a bush” (v. 2a). We should not make assumptions regarding the appearance of this *mal’ak*—this messenger. The common image of an angel that looks like a man with wings is, at best, a feeble attempt to envision something beyond our experience...

“He looked, and behold, the bush burned with fire, and the bush was not consumed” (v. 2b). There is no indication here that Moses notices the *mal’ak*. Instead, it is the burning bush that draws his attention. A shepherd would be concerned about the possibility of a brush fire spreading and threatening the sheep...

In our desire to understand this burning bush, we must not limit ourselves to the possibilities afforded by nature. We need not look for desert bushes that might burn for a very long time. This burning bush is no natural phenomenon, but rather a theophany (a manifestation of God). God put the bush there to get Moses’ attention—and it does.

The bush is mentioned only once again in the Hebrew Scriptures—in Deuteronomy 33:16. In the NRSV translation of that verse, “bush” appears only as a footnote.

“When Yahweh saw that he turned aside to see, God called to him out of the midst of the bush, and said, ‘Moses! Moses!’” (v. 4a). As noted above, it is Yahweh who calls Moses rather than the *mal’ak* (unless Yahweh is the *mal’ak*).

The repeated name is not unusual in scripture. Repeated names signal an especially important moment in God’s dealings with humans: “Jacob, Jacob” (Genesis 46:2)—“Samuel, Samuel” (1 Samuel 3:10) —“Simon, Simon” (Luke 22:31)—“Saul, Saul” (Acts 9:4). The doubling of the name can also express endearment (Stuart).

“He said, ‘Here I am’” (v. 4b). Moses is doing something more than answering “Present!” At the least, he means that God has his full attention. At the most, he means that he is standing by for his marching orders (see Isaiah 6:8; 53:6; Luke 1:38). In this instance, Moses is most likely announcing that he is both present and listening carefully.

“He said, ‘Don’t come close. Take your sandals off of your feet, for the place you are standing on is holy ground’” (v. 5). God issues two commands here. The first is for Moses to come no closer. The second is for him to remove his sandals. The rationale is that Moses is standing on holy ground—that this is a holy place and a holy moment. He needs to honor the moment and the one who makes it holy. He needs to show respect—reverence...

As we who have read the full story know, this is a watershed moment for Moses—and not only for Moses, but for all people everywhere. Until this moment, Moses has been going about his business in the ordinary way. After this moment, he will live a God-directed, God-powered life that will change the history of his people—and of the world. That isn't an honor that he sought. It is, in fact, an honor that he will five times try to refuse (3:11, 13; 4:1, 10, 13)...

“Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them” (v. 9). Yahweh has heard their cries of woe and their prayers for deliverance. He has seen the injustices rendered by their Egyptian overlords...

“Come now therefore, and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt” (v. 10). Ever since Yahweh first addressed Moses from the burning bush (v. 4), Moses has been waiting for the other shoe to drop. He surely understands that Yahweh has not just dropped in for a casual visit. Now Yahweh reveals his intent—an intent that must hit Moses like a bombshell. Yahweh intends to deliver his people, and he intends for Moses to serve as his agent. He will require Moses to negotiate with Pharaoh.

So Yahweh says, “Come now therefore, and I will send you.” The time is here. The waiting is over. It is time to act. Moses, the shepherd of Jethro's sheep, will become Moses, the shepherd of Yahweh's people...

EXODUS 3:13-15: I AM WHO I AM

“God said to Moses, ‘I AM WHO I AM,’ (*eheyeh ‘asher yahweh*) **and he said, ‘You shall tell the children of Israel this: ‘I AM has sent me to you’”** (v. 14). It is from this answer that we get Yahweh as God's name. In Hebrew, it is four letters—YHWH...

God announces that this name (YHWH or Yahweh) will be his name forever...”

- <https://sermonwriter.com/biblical-commentary/exodus-31-15-commentary/> Copyright 2010, Richard Niell Donovan. This is an abbreviated form of the complete lesson written weekly at <https://sermonwriter.com/>, a very helpful website for lectionary study.

Psalm 148; RCL, Psalm 145:1-5, 17-21 or Psalm 17:1-9 (Psalm 98; RCL, Isaiah 12* or Psalm 98)

**“In a very few instances .. no Psalm reading is offered for reasons related to the thematic nature of the Day.” Vanderbilt Divinity Library*

“It is interesting and important that the Psalm is bracketed by the quintessential Jewish call to praise, “hallelu Yah.” Yahweh, of course, is the name of God that points directly to God's exclusive covenant with Israel. Verse 14 picks up on the special relationship between Yahweh and Israel when it concludes this Psalm with the announcement that he “has raised up for his people a horn....”

we come to the climax of the Psalm in verse 14. There the emphasis is on what Yahweh has done. His name alone is exalted and his splendor is above the earth and the heavens, because of what he has done. What has he done? “He has raised up for his people a horn....”

That image of a horn is used throughout Scripture as a reference to power and vigor, like the horns of an ox or a ram or the Dragon of Revelation 12...”

- https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=the_lectionary_psalms
Stan Mast

Praise the Name of the LORD

148 Praise the LORD!

Praise the LORD from the heavens;
praise him in the heights!

² Praise him, all his angels;
praise him, all his hosts!

³ Praise him, sun and moon,
praise him, all you shining stars!

⁴ Praise him, you highest heavens,
and you waters above the heavens!

⁵ Let them praise the name of the LORD!
For he commanded and they were created.

⁶ And he established them forever and ever;
he gave a decree, and it shall not pass away. ^[a]

⁷ Praise the LORD from the earth,
you great sea creatures and all deeps,

⁸ fire and hail, snow and mist,
stormy wind fulfilling his word!

⁹ Mountains and all hills,
fruit trees and all cedars!

¹⁰ Beasts and all livestock,
creeping things and flying birds!

¹¹ Kings of the earth and all peoples,
princes and all rulers of the earth!

¹² Young men and maidens together,
old men and children!

¹³ Let them praise the name of the LORD,
for his name alone is exalted;
his majesty is above earth and heaven.

¹⁴ He has raised up a horn for his people,
praise for all his saints,
for the people of Israel who are near to him.

Praise the LORD!

a. [Psalm 148:6](#) *Or it shall not be transgressed*

"Isaac Watts got it right: "Joy to the world, the Lord is come!" -- which means, he writes, that every heart will "prepare him room" and that "heaven and nature" will sing.

Or, better, Psalm 98 got it right, the text that Watts paraphrases in his famous hymn. There, too, all creatures clap their hands and sing together because God is coming to judge the earth with righteousness and equity.

Almost no one -- believer or nonbeliever -- has a soul so dead that he or she cannot hear "heaven and nature sing." The awe, the beauty, the power, and the grace of nature give rise to poetry by both children and literary giants in every generation.

The surprising thing about creation's praise in the Psalter, however, is its particularity. True, we can hear "nature" sing, just because it does, but "creation" does more: it, too, sings because birds sing, but creation sings more loudly and more perfectly on key because it knows and responds to its Creator. This is why there is always a "because" in the Psalter's call to praise: "Praise the Lord, because...."...

God raises up a "horn" for his people, sings the psalm (verse 14) -- the horn of the ox or the ram that is the symbol of power throughout the Old Testament. Hannah had praised the strength of that horn, raised up for her in her distress (1 Samuel 2:1 King James Version), but then saw that same strength given to God's anointed king (1 Samuel 2:10 King James Version) -- the "horn" becomes the inclusio around her song...

And Watts is right: "Let heaven and nature sing!" And we join in. What else is there to do once we get it, once we hear that creation's God is Israel's God is Jesus' God is our God? I am brought back into the unity of all things, and God is out for us all."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1139 *Fred Gaiser* Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn

2 Thessalonians 2:1-8, 13-17; RCL, 2 Thessalonians 2:1-5, 13-17 (2 Thessalonians 3: (1-5)6-13; RCL, 2 Thessalonians 3: 6-13)

"Last Sunday's reading opened on a note of "thanksgiving" (1:2).

Today's in contrast turns to a "begging" appeal (2:1; the NRSV disguises this literary contrast by delaying the "we beg you" until much later in the sentence.) Paul is getting down to brass tacks; the "occasion" of the letter now occupies center stage. In typical masterful rhetoric, in a deliberate parenthetical aside, Paul mentions the two key bases of the confidence he hopes to instill in his readers: the sure and certain "coming of the Lord Jesus Christ" and the conviction that part of this "coming" will be their being "gathered together with him" (2:1). Fortified with these two convictions the Christian community will be able to let go of the false rumors and at the same time hold on to the comforting and empowering truth of the gospel..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=728 *James Boyce* Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN

The Man of Lawlessness*

2 Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers,^[a] ² not to be quickly shaken in mind or

alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come. ³ Let no one deceive you in any way. For that day will not come, unless the rebellion comes first, and the man of lawlessness^[b] is revealed, the son of destruction,^[c] ⁴ who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God. ⁵ Do you not remember that when I was still with you I told you these things? ⁶ And you know what is restraining him now so that he may be revealed in his time. ⁷ For the mystery of lawlessness is already at work. Only he who now restrains it will do so until he is out of the way. ⁸ And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance of his coming. ⁹ The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, ¹⁰ and with all wicked deception for those who are perishing, because they refused to love the truth and so be saved. ¹¹ Therefore God sends them a strong delusion, so that they may believe what is false, ¹² in order that all may be condemned who did not believe the truth but had pleasure in unrighteousness.

Stand Firm

¹³ But we ought always to give thanks to God for you, brothers beloved by the Lord, because God chose you as the firstfruits^[d] to be saved, through sanctification by the Spirit and belief in the truth. ¹⁴ To this he called you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. ¹⁵ So then, brothers, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.

¹⁶ Now may our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, ¹⁷ comfort your hearts and establish them in every good work and word.

- a. [2 Thessalonians 2:1](#) Or *brothers and sisters*; also verses [13](#), [15](#)
- b. [2 Thessalonians 2:3](#) Some manuscripts *sin*
- c. [2 Thessalonians 2:3](#) Greek *the son of perdition* (a Hebrew idiom)
- d. [2 Thessalonians 2:13](#) Some manuscripts *chose you from the beginning*

*"Paul does not appear to know the precise circumstances that have brought about the Thessalonians' erroneous beliefs about the day of the Lord, but in verse 3 he does suspect nefarious activity. Paul labels any teaching opposed to the eschatological message of his gospel as an effort at deception (cf. [2 Thess. 2:10](#); [Eph. 5:6](#); [Col. 2:8](#)). He then reasons that the day of the Lord has not yet begun, since the world has not yet experienced the "rebellion" and the "man of lawlessness," both of which must precede the day of the Lord...

Paul here draws on OT Danielic imagery concerning a ruler opposed to God and his people (cf. [Dan. 7:24–27](#); [8:23–26](#); [11:20–45](#); esp. [11:28–39](#)). The Danielic background is particularly striking in comparison to the man of lawlessness in verse 4. We read in Daniel of a king who "shall exalt himself and magnify himself above every god, and shall speak astonishing things against the God of gods," and "shall not pay attention to any other god, for he shall magnify himself above all" ([Dan. 11:36–37](#)). In Daniel it is this king who sets up the "abomination that makes desolate" in

Jerusalem ([Dan. 11:31](#)). Other prophets also speak of rulers calling themselves god (e.g., [Isa. 14:12–15](#); [Ezek. 28:1–10](#)).

The central interpretive debate in these two verses concerns the identity of this man of lawlessness. In response to this complex question, we should distinguish between what we can know with some certainty and what we can only suspect...”

Read more details at <https://www.crossway.org/articles/who-is-the-man-of-lawlessness-2-thessalonians-23-10/> by: [David W. Chapman](#)

+++++

“A worried, upset congregation leaves no one at ease.

Once rumors get going of what one leader said, or a special few’s interpretation of how events really transpired, or any other sort of disturbance sweeps through a church causing confusion and fracture, it is difficult and absolutely essential to put them to rest in a decisive manner.

In the case of 2 Thessalonians 2, rumors have spread through this church concerning Paul’s teaching about the end times and these rumors are causing significant distress. The texts chosen here frame the chapter and the discussion in an enlightening way. Rather than becoming distracted by detailed maps of the end times and time frames for the rapture, this frame technique allows us to see Paul’s purpose in the chapter, stated in verses 2 and 15: encouragement that they “not become easily unsettled or alarmed,” but instead that they “stand firm and hold fast to the teachings” he gave them in person...

Ultimately, it is the prayer in 2:16 and 17 that should receive the most attention from the preacher or teacher, as it resonates with the consistent prayer of Paul: a focus on the love and grace of God in Christ, which encourages us in hope and strengthens us in every good deed and word. This sort of prayer functions as benediction, encouragement, and inspiration. The holistic picture of “every good deed and word” sums up the entirety of life lived: thoughts, emotions, and actions, all brought forth by the strengthening of the Spirit through the encouragement of the love of God. Paul’s confidence in them rests not in them but in the God they all worship, and to that end he encourages them not to be shaken or startled out of this confidence, but instead to grow in faithfulness.”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1847 [Mariam Kamell](#) Assistant Professor of New Testament Studies, Regent College, Vancouver, British Columbia,, Canada

Luke 20:27-40; RCL, Luke 20:27-38 (Luke 21:5-28 (29-36); RCL, Luke 21:5-19)

When I was a child, I enjoyed brain teasers. I still do. One of the classic brain teasers is a riddle in the form of a poem: As I was going to St. Ives, I met a man with seven wives. Each wife had seven sacks. Each sack had seven cats. Each cat had seven kits. Kits, cats, sacks, and wives – how many were going to St. Ives?

Those of you who have heard this before know the answer. It is simple, once you know the trick. You see, the poem starts out with the phrase, “As I was going to St. Ives ...” Only one person

in the poem was going to St. Ives. Since the teller of the poem **met** the Kits, cats, sacks, and wives they were headed **away** from St. Ives. All those characters were merely distractions to get you confused about the real nature of the problem...

It's all fun and games when it is just entertainment and part of the show, but that all changes when these same tricks are used against us in real life. That is what the temple rulers were doing with Jesus in the verses that come before today's Gospel. Jesus is in the temple and a parade of temple rulers came before Him. They were asking questions and hoping to verbally humiliate Jesus and take Him down a notch or two. They were trying to make Him look bad in front of the people.

Today's Gospel tells us about the attempt that the Sadducees made when it was their turn. They suggested a hypothetical situation..."

➤ <http://lcmssermons.com/?sn=735> Rev. James T. Batchelor, Good Shepherd Lutheran Church; Hoopeston, IL,

“The Holy Gospel according to St. Luke, the 20th Chapter”

Sadducees Ask About the Resurrection

²⁷ There came to him some Sadducees, those who deny that there is a resurrection, ²⁸ and they asked him a question, saying, “Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man^[a] must take the widow and raise up offspring for his brother. ²⁹ Now there were seven brothers. The first took a wife, and died without children. ³⁰ And the second ³¹ and the third took her, and likewise all seven left no children and died. ³² Afterward the woman also died. ³³ In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife.”

³⁴ And Jesus said to them, ***“The sons of this age marry and are given in marriage, ³⁵ but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, ³⁶ for they cannot die anymore, because they are equal to angels and are sons of God, being sons^[b] of the resurrection. ³⁷ But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. ³⁸ Now he is not God of the dead, but of the living, for all live to him.”*** ³⁹ Then some of the scribes answered, “Teacher, you have spoken well.” ⁴⁰ For they no longer dared to ask him any question.

- a. [Luke 20:28](#) Greek *his brother*
- b. [Luke 20:36](#) Greek *huiioi*; see Preface “In the area of gender language, the goal of the ESV is to render literally what is in the original... the English word “sons” (translating the Greek word *huiioi*) is retained in specific instances because the underlying Greek term usually includes a male meaning component and it was used as a legal term in the adoption and inheritance laws of first-century Rome. As used by the apostle Paul, this term refers to the status of all Christians, both men and women, who, having been adopted into God's family, now enjoy all the privileges, obligations, and inheritance rights of God's children.”

➤ <https://www.esv.org/resources/esv-global-study-bible/preface-to-the-english-standard-version/>

“This is the Gospel of the Lord” “Praise to You, O Christ”

“...We are quickly moving towards the end of the Church Year and today is the 25th Sunday after Pentecost* and also the third-to-last Sunday of the Church Year. Themes of the end are properly put before us and our Gospel this morning from Luke chapter 20 records some of the events before the end of our Lord’s public ministry. It seems surreal that the precious Son of God sent to save all people, full of love and mercy; full of compassion and grace would be attacked by so many trying to trip Him up, trap Him in his words, and discredit Him. The assaulters of the Lord line up in this section of Saint Luke’s Gospel. And though the *scribes* or Pharisees opposed the teaching of the *chief priests* or Sadducees; the two parties nevertheless found common ground in their goal to kill Jesus.

In our particular Gospel at Luke 20:27-40, it is the Sadducees who are taking their shot at Jesus. These particular Jews traced a proud lineage to the high priest under King David, they included lay people from wealthy and privileged families devoted to the temple cult and cut off from other Jews. At the same time they had a tendency to be “free thinkers” and “loose livers” (Lenski, 992), embracing Greek culture and were at the end of the day theological liberals. As a result of their weak Scriptural understanding they rejected the teaching of the bodily resurrection after death and they also rejected the teaching of the existence of angels, both of which of course are major teachings of the Christian faith...

Why would they reject such things?... they had a tendency to take pride in their self-image that did not need a reward in order to trust in God (*Ancient Christian Commentary, New Testament III, 312*). Resurrection is a reward. It is also certainly true that angels are of great benefit. The Sadducees prided themselves, however, on needing none of this. They were the just ones who believed in God without needing any reward or benefit!...They considered themselves above the Lord and above His Word!

Furthermore, the other characteristic of the Sadducees was to hold to the code of the Pentateuch (the first five books of the Old Testament, the books of Moses). Moses was authoritative, not Jesus...

Jesus answered the Sadducees by teaching them that their assumption about the resurrection was all wrong. We will no longer be confined to the limitations that we now experience dear Christians. At verses 34-35 our Lord taught clearly: ***“The sons of this age marry and are given in marriage, but those who are considered worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage.”***

Our Lord’s teaching is plain and clear: In this creation, God established marriage so that humanity could reflect the communion of God, multiply and fill the earth, and receive the postfall promise of a Savior in the Seed of the woman (Gen 3:15)... Certainly marriage is a gift from God for many reasons, but let’s not be shy about what might be the most fundamental reason for marriage even when it is experienced through adoption (including the living out of the symbol of the mystical union) -- based on God’s very first command to people in the Bible -- Genesis 1:22: *“Be fruitful and multiply...”*. Quite simply, however, when we are raised we will never die again, so “[n]o replenishment is necessary in heaven (Lenski, 996).”

That is to say, Jesus completely dismantled what the Sadducees thought was an air-tight position. Jesus showed them to be wrong -- and to punctuate their error -- the Lord led them back to Moses in whom they placed their trust. Moses didn't deny the resurrection, because already in Exodus chapter 3 Moses was completely confirming the resurrection! In this Scripture given to Moses, Moses recorded the very words of God: **"I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob (Exodus 3:6)," and our Lord taught the significance of these words at Luke 20:38:**

"Now he is not God of the dead, but of the living, for all live to him."...

- <http://saintpaulsirvine.com/resources/sermons/the-god-of-the-living/> Rev. Dr. Alfonso Espinosa, St Paul's Lutheran Church Irvine, CA

For an extensive background of the Sadducees question read:

<https://gccwaverly.net/2012/11/05/sermon-the-glorious-age-to-come-luke-2027-40/> by Brian Evans of Grace Community Church, Chillicothe, OH



- Agnus Day appears with the permission of <https://www.agnusday.org/>

A Retrospective on Halloween.

"Now understand that left-hand kingdom cultural traditions are in many respects just that. No harm, no foul. If you like Halloween for example as one parishioner shared with me this past week, good for you! Enjoy your tricks and treats! My old professor David P. Scaer used to recommend that we get back to the Halloween costumes that essentially mock the evil one...as if to proclaim, "We can make fun of you, because you have no power over us." Other tender consciences may not be able to handle such a philosophy as images of witches for example might make them feel as though they are violating God's Word, etc. In these cases, we should serve and respect those consciences."

- <http://saintpaulsirvine.com/resources/sermons/the-god-of-the-living/> Rev. Dr. Alfonso Espinosa, St Paul's Lutheran Church Irvine, CA