

10th Sunday after Pentecost August 18, 2019

Proper 15(20) or 9th 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.*

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<https://missionventureministries.wordpress.com/2014/12/14/division-in-the-family-consequences-of-christs-coming-luke-1249-53/>

Hymn of the Day

Lutheran Service Book (LSB) 655 The Lutheran Hymnal (TLH) 261

“Lord, keep us steadfast in Your Word”

Luther's Reformation hymn, "Lord, Keep Us Steadfast in Your Word" (LSB 655) is one of his best known compositions. When it was published in 1542, it appeared with the subtitle, "A Children's Hymn, to be Sung Against the Two Archenemies of Christ and His Holy Church, the Pope and Turk."...

Luther felt like he was surrounded by enemies—both the forces of the pope and the Turk. He wrote an appeal for the people to pray against the Turks (Vermahnung zum Gebet wider den Türken, LW 43:213-42), and he wrote "Lord, Keep Us Steadfast in Your Word" to encourage them in the face of their enemies. The second line of the hymn originally read, "Restrain the murderous Pope and Turk" (Und steur des Papst und Türken Mord). The translation was later revised to "Curb those who by deceit or sword," to include all the enemies of the church...

This hymn is written in a threefold, Trinitarian format. This first verse is an appeal to God the Father to preserve us by His Word, rather than by the force of arms. God never promises us victory in battle over our enemies... Luther does not lead his people to pray for the imperial armies or for victory in battle, but for God to sustain His people by His Word, come what may...

In the second verse Luther emphasizes the ultimate authority of Jesus Christ with the title "Lord of lords" (Rev 17:14; 19:16). He is Lord over all emperors, kings, presidents, or rulers of any kind. The original German of the third line actually refers to the church not as "holy" but as "poor" (*arme*). We are in constant need of the help that only Jesus can give, and His rescue of His people always leads to praise and thanksgiving...

The final verse calls on the Holy Spirit to send unity to the people of God, so that we work together and are not divided in the face of opposition. Our greatest struggle is not against any earthly power, but against death itself (1 Cor 15:36). No matter what happens in this world, we trust in the Holy Spirit to raise us from the dead and give to us eternal life...

- <https://lutheranreformation.org/theology/lord-keep-us-steadfast-word/> Rev. Dr. Mark Birkholz

<https://www.youtube.com/watch?v=wugQSCI1mNc> Voice and guitar, "recorded live at the Door of the Castle Church in Wittenberg, Germany", [Jonathan Rundman](#)

- <https://www.youtube.com/watch?v=tel3ayeBxX0> With lyrics. [Koine](#)
- <https://www.youtube.com/watch?v=-ZTiGuPhaLI> My First Hymnal- Jesus, The Church © 2012 Concordia Publishing House
- <https://www.youtube.com/watch?v=xLMBiLri8JQ> Organ solo with introduction. [Jeff Windoloski](#)
- <https://www.youtube.com/watch?v=LDsgtjBGMNs> For SATB, organ, and optional congregation by John A. Behnke, this arrangement of the classic Reformation chorale is paired with several Bible references that reflect the content of each stanza to create a unique and meaningful concertato. The congregation may join in any or all of the hymn stanzas. <https://www.cph.org/p-31785-lord-keep-us-steadfast-in-your-word-behnke.aspx>

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
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O.T.– “let him who has my word speak my word faithfully...”

Psalm – “I hope in your word.”

Epistle – “By faith Abraham... Isaac... Jacob...Joseph...Moses...Rahab...”

Gospel – “***Do you think that I have come to give peace on earth?***”

Jeremiah 23:16-29; Revised Common Lectionary, (RCL), Isaiah 5:1-7 or Jeremiah 23:23-29
(Next week: Isaiah 66:18-23; RCL, Jeremiah 1:4-10 or Isaiah 58:9b-14)

“Dear people of God,

I come to you with a confession this morning.

I have no special vision for you, this congregation, or our LC-MS.

I do not come to you with a message from my heart.

I do not come to tell you that now that you believe and are baptized that your life is going to be filled with nothing but peace, and joy, and success.

No, dear baptized, I come to you today with the prophecy given to Jeremiah. I come to you with a message of warning from the mouth of God to the people He dearly loves and wants to protect. I come to tell you that any one -- whether pastor, high church official, friend or family member - who comes to you with such special visions seen in, or messages spoken from, their own hearts; anyone who comes to tell you "Let there be peace on earth and let it begin with me," or "don't worry, be happy," the Lord would never let anything bad happen to you and wants to do nothing but grant you success in your every endeavor...

Anyone who come with such messages does not speak for God, but for the Father of lies. This does not mean that they necessarily do so purposefully, or maliciously. But remember, even if they do so unknowingly, or with all good intent, accidents kill people just as certain, and just as dead, as do wanton acts of terror.

Therefore, in our Old Testament lesson, the prophet Jeremiah is inspired to write without error: "

- <http://lcmssermons.com/?sn=689> Rev Kurt Hering Pastoral Assistant at Divine Savior Lutheran Church, Layton, Utah, an unaffiliated confessional Lutheran congregation.

¹⁶ Thus says the LORD of hosts: “Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes. They speak visions of their own minds, not from the mouth of the LORD. ¹⁷ They say continually to those who despise the word of the LORD, ‘It shall be well with you’; and to everyone who stubbornly follows his own heart, they say, ‘No disaster shall come upon you.’”

¹⁸ For who among them has stood in the council of the LORD
to see and to hear his word,

or who has paid attention to his word and listened?

¹⁹ Behold, the storm of the LORD!

Wrath has gone forth,
a whirling tempest;

it will burst upon the head of the wicked.

²⁰ The anger of the LORD will not turn back
until he has executed and accomplished
the intents of his heart.

In the latter days you will understand it clearly.

²¹ “I did not send the prophets,

yet they ran;

I did not speak to them,
yet they prophesied.

²² But if they had stood in my council,
then they would have proclaimed my words to my people,
and they would have turned them from their evil way,
and from the evil of their deeds.

²³ “Am I a God at hand, declares the LORD, and not a God far away? ²⁴ Can a man hide himself in secret places so that I cannot see him? declares the LORD. Do I not fill heaven and earth? declares the LORD. ²⁵ I have heard what the prophets have said who prophesy lies in my name, saying, ‘I have dreamed, I have dreamed!’ ²⁶ How long shall there be lies in the heart of the prophets who prophesy lies, and who prophesy the deceit of their own heart, ²⁷ who think to make my people forget my name by their dreams that they tell one another, even as their fathers forgot my name for Baal? ²⁸ Let the prophet who has a dream tell the dream, but let him who has my word speak my word faithfully. What has straw in common with wheat? declares the LORD. ²⁹ Is not my word like fire, declares the LORD, and like a hammer that breaks the rock in pieces?

“While scripture tells us almost nothing about the lives of the prophets, this book gives the reader a vivid picture not only of the prophet’s message, but of his life as well. The book’s narratives portray imprisonment, death threats, violent beatings, abandonment in a cistern, confinement in stocks, internment in a dungeon, persecution by family members, and confrontation by a false prophet.¹ Forbidden by God to marry, have children, or even socialize, Jeremiah lived a lonely life. Coupled with the dismal content of his message that destruction by Babylon was imminent, his was a disconsolate life indeed. Difficulties in Jeremiah’s life call to mind adversity in the lives of many, including Peter, Paul, and Jesus.

Generally, biblical prophets are classified as prophesying before, during, or after national disaster. Jeremiah, however, is the “bridge” prophet who prophesied in all three seasons. He anticipates, witnesses, and lives through the destruction of Jerusalem. Given the times in which he lived, is it any wonder he is known as the “weeping” prophet?²

The world, ancient nor contemporary, is never ready for a truth-telling message that calls its wrongdoing to task. Just as Jesus would make plain centuries later, the world prefers to

walk in the darkness of untruth than the light of truth. The list of unwelcome heralds is endless...

The good news is that Jeremiah's difficult words are spoken from God's perspective. God's perspective is that of the "big picture," encompassing not only heaven and earth, but also that which is simultaneously near and far. God's perspective, even when unspoken or undefined, inherently includes healing and restoration of any and all brokenness. The good news is that since brokenness is not hidden from God, brokenness carries within it hope, possibility, and potential for healing and restoration.

Words of hope are essential to life, as essential as the air and water. Without hope, life dwindles and fades away in despair. Without hope, the issues, problems, and challenges of life, individual and communal, can be overwhelming. Without hope one may wonder "Why even try?" Praise God that Jeremiah understood and shared his understanding of endless hope in God with his community, and with us."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2949 Alphonetta Wines Senior Pastor, Union Memorial United Methodist Church, Coolidge, Texas

Psalm 119:81-88; RCL, Psalm 80:1-2, 8-19 or Psalm 82 (Psalm 50:1-15; RCL, Psalm 71:1-6 or Psalm 103:1-8)

"The Psalm is arranged in an acrostic pattern. There are 22 letters in the Hebrew alphabet, and this Psalm contains 22 units of 8 verses each. Each of the 22 sections is given to a letter of the Hebrew alphabet, and each line in that section begins with that letter. The closest parallel to this pattern in Scripture is found in [Lamentations 3](#), which is also divided into 22 sections, and there are a few other passages in the Hebrew Scriptures which use an acrostic pattern.

Since this is a Psalm glorifying God and His Word, it refers to Scripture over and over again. The psalm is remarkable for how often it refers to God's written revelation, His word. It is referred to in almost every verse. The Masorites said that the Word of God is mentioned in every verse except [Psalm 119:122](#). Other people reckon differently (with disagreement about verses 84, 90, 121, and 132). But Scripture is mentioned in at least 171 of the 176 verses.

In this Psalm there are 8 basic words used to describe the Scriptures, God's written revelation to us:

Law (torah, used 25 times in [Psalm 119](#)): *"Its parent verb means 'teach' or 'direct'; therefore coming from God it means both 'law' and 'revelation.' It can be used of a single command or of a whole body of law."* (Kidner)

Word (dabar, used 24 times): *The idea is of the spoken word, God's revealed word to man. "Proceeding from his mouth and revealed by him to us."* (Poole)

Judgments (mispatim, used 23 times): *"From shaphat, to judge, determine, regulate, order, and discern, because they judge concerning our words and works; show the rules by which they should be regulated; and cause us to discern what is right and wrong, and decide accordingly."* (Clarke)

Testimonies (*edut/edot*, used 23 times): This word is related to the word for witness. To obey His **testimonies** “signifies loyalty to the terms of the covenant made between the Lord and Israel.” (VanGemeren)

Commandments (*miswah/miswot*, used 22 times): “This word emphasizes the straight authority of what is said... the right to give orders.” (Kidner)

Statutes (*huqqim*, used 21 times): The noun is derived from the root verb “engrave” or “inscribe”; the idea is of the written word of God and the authority of His written word. “Declaring his authority and power of giving us laws.” (Poole)

Precepts (*piqqudim*, used 21 times): “This is a word drawn from the sphere of an officer or overseer, and man who is responsible to look closely into a situation and take action... So the word points to the particular instructions of the Lord, as of one who cares about detail.” (Kidner)

Word (*imrah*, used 19 times): Similar in meaning to *dabar*, yet a different term. “The ‘word’ may denote anything God has spoken, commanded, or promised.” (VanGemeren)”

➤ <https://enduringword.com/bible-commentary/psalm-119/>
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Kaph*

- ⁸¹ My soul longs for your salvation;
I hope in your word.
- ⁸² My eyes long for your promise;
I ask, “When will you comfort me?”
- ⁸³ For I have become like a wineskin in the smoke,
yet I have not forgotten your **statutes**.
- ⁸⁴ How long must your servant endure?^[a]
When will you judge those who persecute me?
- ⁸⁵ The insolent have dug pitfalls for me;
they do not live according to your **law**.
- ⁸⁶ All your **commandments** are sure;
they persecute me with falsehood; help me!
- ⁸⁷ They have almost made an end of me on earth,
but I have not forsaken your **precepts**.
- ⁸⁸ In your steadfast love give me life,
that I may keep the **testimonies** of your mouth.

a. [Psalm 119:84](#) Hebrew *How many are the days of your servant?*

➤ ***More than you might ever want to know about this letter in the Hebrew alphabet.**
https://www.hebrew4christians.com/Grammar/Unit_One/Aleph-Bet/Kaf/kaf.html

“In spite of his suffering, which the psalmist attributes to God’s delay and his adversaries’ unrelenting persecution, he affirms his uncompromising commitment to the word of God in the strongest terms. His eyes are failing looking for the salvation of God, but his hope in God’s

promises persist... Like the psalmist we want to be faithful to the end, but it feels like our health and strength are slipping away.

The psalmist does not question God's steadfast love or the trustworthiness of his commands, but he laments, "When will you comfort me?" ... What the psalmist questions is not the word of God, but his ability to persevere in the face of persecutors who would like nothing better than to wipe him off the face of the earth.

The psalmist is bone-weary with longing for salvation and frustrated with waiting for vindication. He questions his resilience in the face of resistance. The psalmist makes a vital distinction in this eleventh stanza between God's reliability and his own weakness and vulnerability. The psalmist echoes the conviction of Job who said, "My joy in unrelenting pain – that I had not denied the words of the Holy One" (Job 6:10).

Those who read their Bibles for a nice spiritual "pick-me-up" are not reading the Bible the way the psalmist is reading the Bible. Nor are they identifying with the psalmist's angst, because they are not looking and longing for the salvation of the Lord. The Bible is a dangerous book but only for those who take it seriously. The word of God is meant to lead us into a life-transforming relationship with God, where everything about us is shaped by the grace of God and obedience to God's commands and precept..."

<http://douglasdwebster.com/latest/wp-content/uploads/2018/08/Psalm-119-Prayer-and-Meditation.pdf> Douglas Webster "is a professor of pastoral theology and preaching at Beeson Divinity School in Birmingham, Alabama."

- Listen to [Pastor David Dominic Vandercook](https://higherthings.org/video/monday-psalter/mondays-in-the-psalter-psalm-11981-88-when-will-god-comfort-us/) discuss this Psalm. <https://higherthings.org/video/monday-psalter/mondays-in-the-psalter-psalm-11981-88-when-will-god-comfort-us/>

Hebrews 11:17-31 (32-40); 12:1-3; RCL, Hebrews 11:29 – 12:2 (Hebrews 12:4-24 (25-29); RCL, Hebrews 12:18-29)

"What are you looking at?"

Hey, someone's staring at you. Well, what are you to do? Some stares are seen as a compliment. Some are offensive. Some make the recipient quite uncomfortable. Well, what's one to do? You could dismiss it. You could move on. One way or the other you should handle it with great tact and understanding. Well, first, how do you interpret this stare? You determine that this stare offends you. You file through your mental lists of reactions and out pops the most civilized response you can find, "Hey, what are you looking at?" It may lack a little sophistication, but it is simple, and you are certain that it will work. Now you wait to see its effect. The stare is indeed broken but with these final words from the offender, "I don't know, you tell me."

"What are you looking at?" Take a look into the text for today, and you tell me... (continued after the reading)

¹⁷ By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, ¹⁸ of whom it was said, "Through Isaac shall your offspring be named." ¹⁹ He considered that God

was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. ²⁰ By faith Isaac invoked future blessings on Jacob and Esau. ²¹ By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. ²² By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones.

²³ By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict. ²⁴ By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, ²⁵ choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. ²⁶ He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. ²⁷ By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. ²⁸ By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.

²⁹ By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned. ³⁰ By faith the walls of Jericho fell down after they had been encircled for seven days. ³¹ By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies.

³² *And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—³³ who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, ³⁴ quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. ³⁵ Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. ³⁶ Others suffered mocking and flogging, and even chains and imprisonment. ³⁷ They were stoned, they were sawn in two,^[a] they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated—³⁸ of whom the world was not worthy—wandering about in deserts and mountains, and in dens and caves of the earth.*

³⁹ *And all these, though commended through their faith, did not receive what was promised, ⁴⁰ since God had provided something better for us, that apart from us they should not be made perfect.*

- a. [Hebrews 11:37](#) Some manuscripts add *they were tempted*

“...What are they looking at? What are Abraham, Isaac, and Jacob looking at? How about Moses? What is he looking at? What is Rahab looking at? Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets? What are they looking at? There is one simple, truthful answer: “things hoped for, things not seen.” This is the very definition of the faith God has given them so that they can see that which is greater than that which is in the world. Walking through

torment and testing and wars and affliction and mistreatment and captivity and torture, these by faith endured. By faith they believed God was able. As the word speaks of Moses, “By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible” (Heb 11:27). By faith the Lord led them, gave them strength and the victory.

“What are you looking at?” Well, you might say, “the heroes of the faith.” You might say “great role models who I can follow this week.” You might say “inspiration.” You might be missing the point! These same “heroes” also showed their imperfection and their lack of trust. They showed their sin. The same Moses who led God’s people out of Egypt also doubted his usefulness as God’s servant. David, the Lord’s mighty king, was also an adulterer. The list goes on. Oh, how often their eyes were on things other than, “that which is hoped for and that which is unseen.” How their eyes were on satisfying their own desires, running from their own fears, and needing extra proof from God that he would do what he had promised! Now, this description may sound more like you than a “hero of the faith,” but that shows how much you and they have in common. In the face of the things in the midst of your life, “things hoped for . . . things unseen” does not always seem to be a reality. Sometimes God does not seem as “real” as you want him to be. Sometimes you try to take things into your own hands. Sometimes you do not take God at his word. Sometimes you love to live by sight and not by faith...”

- <https://concordiatheology.org/2013/08/proper-15-•-hebrews-1117-31-32-40-121-3-•-august-18-2013/> Kyle Castens, Pastor and senior administrator, Immanuel Lutheran Church, Festus, MO

Luke 12:49-53 (54-56); RCL. Luke 12:49-56 (Luke 13:22-30; RCL, Luke 13:10-17)

With all of the divisiveness present in society these days, it seems like the last thing we need is a gospel text that seemingly encourages more division.

On the face of it, Jesus calls for or predicts that very thing. Yet, as we dive into this text, there are certainly other interpretations available. Situated inside the entire section, there is ample evidence to suggest that Jesus is setting the stage for the eventual outcome of his ministry and what that means for those who follow him.

This particular section can be looked at as having three different parts. The first is a quick summary of his ministry and its eventual end; a fire of cleansing judgment that spreads the good news and the baptism of his death in order to conquer death. Following this is a discussion of the effects the gospel might have on anyone who follows him, and finally, a warning from Jesus about our willingness to hear and see only what we want to...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2951 Erick J. Thompson Senior Pastor, St. John Lutheran, Fargo, North Dakota

“The Holy Gospel according to St. Luke, the 12th Chapter”

Not Peace, but Division

⁴⁹ ***“I came to cast fire on the earth, and would that it were already kindled! ⁵⁰ I have a baptism to be baptized with, and how great is my distress until it is***

accomplished! ⁵¹ Do you think that I have come to give peace on earth? No, I tell you, but rather division. ⁵² For from now on in one house there will be five divided, three against two and two against three. ⁵³ They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.”

Interpreting the Time

⁵⁴ He also said to the crowds, *“When you see a cloud rising in the west, you say at once, ‘A shower is coming.’ And so it happens. ⁵⁵ And when you see the south wind blowing, you say, ‘There will be scorching heat,’ and it happens. ⁵⁶ You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?*

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

“The basis of the sermon for today is Luke 12:49-53. But those same Bible verses are also found in the Gospel of Matthew. The Bible verses in Matthew’s gospel are clearer than in Luke’s gospel. So I want to read the gospel story from the Gospel of Matthew as well. It starts off the same as the Gospel of Luke but it has a different twist to it.

Matthew 10:34-38. “Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and one’s foes will be members of one’s own household. Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me.”...

➤ http://www.sermonsfromseattle.com/series_c_christ_brings_dvision.htm Edward F. Markquart Pastor, Grace Lutheran Church, Des Moines, WA (Retired, June 1, 2007, after 34 years as pastor of Grace Lutheran Church)

If this was a soap opera script it would begin as follows...

“Last week on ‘**FOLLOWING JESUS**’” *“Do not be afraid, little flock, for it is your Father’s good pleasure to give you the kingdom ...”*

“...and now to this week’s episode of ‘**FOLLOWING JESUS**!’” Luke 12:49-56 *“I came to bring fire to the earth, and how I wish it were already kindled!...”*

Last week I was reflecting that there is a shift of mood in the gospel that we read from Luke 12:32-48. The passage begins with a beautiful theme of blessing for the crowd. The “*little flock*” are to be the recipients of the **BASILEA**, the reign of a parental God (then) I suggested that perhaps the latter half of the passage reflected the mood of an abused and despondent church at the time Luke wrote: a church that was being abused by leaders that had lost their way and their focus.

To enter fully into this week’s passage (verses 49-56) we have to connect it to the preceding passage for it is the same dialogue..

I can't remember where it was that I first learnt of the two levels of Jesus' teaching, so forgive me ...for not referencing my source. When he is with the crowd, strangers and foreigners, he proclaims the Good News of God's unconditional acceptance and universal compassion. When Jesus is with the disciples, his teaching is far more demanding and often blunt. "**HOW MUCH LONGER DO I HAVE TO PUT UP WITH YOU?!**", kind of sayings. The point is that the Good News brings us to the place of commitment and discipleship, not the other way around. I am dumbfounded when I hear preaching that implies that only when we have done the "hard stuff" will we experience grace. "No! No! No!", I want to scream, "*We do the hard stuff because we have experienced grace!*"

Jesus is continuing, this week, to answer Peter's question, "*Lord, are you telling this parable for us or for everyone?*" ...

In the final part of that answer to Peter, Jesus speaks in graphic terms to the disciples about the division his proclamation will bring, and then he ends with a final challenge to the crowd.

Firstly Jesus speaks of bringing fire to the earth. Here is a possible allusion to Elijah, the conqueror of the false prophets in his day. In similar ways Jesus understands his mission to challenge and confront the lost and erroneous worship values of his day...

He goes on to talk about his baptism, his initiation. *I have a baptism with which to be baptized, and what stress I am under until it is completed!* Once again dipping into the Greek text discloses that Jesus is again using the word *telesthai* which is the same word he cries from the cross when "**It is accomplished**", "*Tetelestai*" ...

The **stress** that Jesus says he is experiencing until his "baptism" is accomplished is the same word Paul uses when he writes "For the love of Christ **urges** us on, because we are convinced that one has died for all; therefore all have died." 2 Corinthians 5:14

From this point Jesus launches into a disturbing discourse about the divisions that his coming will bring about on earth. "***Do you think that I have come to bring peace to the earth? No, I tell you, but rather division!***... What does this all mean?

Firstly five is never going to divide equally. Odd numbers never do! Is this the origin of "**being at odds with someone**"?

Secondly, I must confess that the specific relationships Jesus points out are the ones which, in my experience, are most naturally conflicted! Think about it...

Father against son.

Mother against daughter

Mother-in-law against daughter-in-law and *vice versa*

These are the classic conflict lines in families. Note he doesn't say :

Father against daughter

Mother against son

Brother against sister...

Is Jesus, as reported by Luke, choosing these three examples of natural conflict very specifically to illustrate the crisis that following Jesus will bring? I think so.

Firstly in the reference to the "Father and Son" conflict Jesus is making the following clear. Conflict is natural, and the conflict between the followers of Jesus and the old order will

be a natural consequence of his kingdom's (basilea's) reign against the turrans (despotic power) of the established political order and the cult of Emperor worship imposed by Rome...

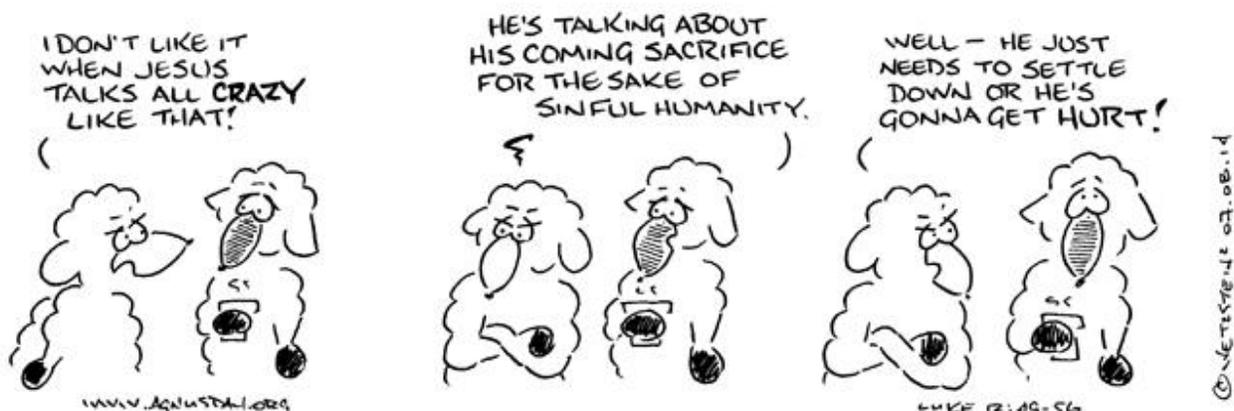
Secondly, relating to the Mother against daughter, the conflict is not only going to be against the powers and principalities of Rome. The Jews of Jesus day had a similar opposition to Emperor worship yet they too came into conflict with the values of the Kingdom of the Heavens. That is because the kingdom crisis reaches into Matriarchal energies and strongholds. It is worth remembering that the Jews were and are, a Matrilineal culture in the time of Jesus... Claiming religious lineage is not a kingdom value.

So **finally** the Mother-in-law / Daughter-in-law, reciprocal conflict; what can this mean? I must admit I was stumped with this one at first until I fired up ISA2 once more. [No it isn't a NASA rocket, it is Interlinear Scripture Analyzer 2 a really useful program that makes my Greek look much better than it is.

What I discovered is that the literal words in the Greek text of Luke don't say Mother-in-Law / Daughter-in-law. The literal words are "*Matri penthera epi tein Numphein auteis*". Translating word by word, that reads "*Mother mother-in-law on the BRIDE of her*". The big AHA for me was that what we translate as daughter-in-law is the word Numphein ie Nymph which literally means bride. Numphein is used only in the Gospels of Matthew Luke and John where it refers to "bride" and then in Revelation where it refers to the Bride of the Lamb, which is the church! I would suggest that in this third example of the conflict the kingdom will bring Jesus is acknowledging that his kingdom will not only bring conflict between Church and State; nor only between Church and the originating Mother of the Church, the Judaism of Jesus' day. The mother-in-law will be in conflict with the **bride**. Law and grace, forever in tension...

Could it be that Jesus was teaching the disciples to be aware that within the church itself there would be division and discord caused by the crisis of the new values of the kingdom of God's reign?"

- <https://thelisteninghermit.com/2010/08/10/the-cost-of-values/> Peter Woods Pastoral Therapist and Conflict Mediator and live in Port Elizabeth, South Africa.



2007-08-14 — What's the difference between Jesus and the [weather forecast](#)? Jesus isn't just guessing.

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