

# 11th Sunday after Pentecost August 25, 2019

Proper 16(21) or 10th 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.bethlehemplutheranchurchparma.com/biblestudies](http://www.bethlehemplutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://www.Facebook.com) at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
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### 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](mailto:puritaspastor@hotmail.com)
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **Tuesdays at Noon (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.stlukesonline.co.uk/05999943/>

### Hymn of the Day

Lutheran Service Book (LSB) 510 The Lutheran Hymnal (TLH) 415

“A multitude comes from the east and west”

“This hymn about [unity](#) was based on "Der mange skal komme fra øst og fra vest" by Norwegian priest Magnus Brostrup Landstad (1802-1880), It was translated from Norwegian by Peer O. Strømme (1856-1921) and first published in English in 1909. The first line is sometimes given as "Full many shall come ..." or "There many shall come ..." ..”

- <http://www.godsongs.net/2013/09/a-multitude-comes-from-the-east-and-the-west.html>
- <https://www.youtube.com/watch?v=pT2lo9XfkMQ> Karaoke style [denis jacquiau](#)
- <https://www.youtube.com/watch?v=-Q2SWJx0hG8> Organ with prelude “from Six Hymn Improvisations Set 6” CPH, Mark Peters, organist.
- <https://www.youtube.com/watch?v=4OPPHkruiEA>  
Piano, Minister of Music, Mark Johanson.  
Ascension Lutheran Church, Charlotte, NC

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.**– “For I know<sup>[a]</sup> their works and their thoughts, and the time is coming...”

**Psalm** – “...listen as I speak. Here are my charges against you...”

**Epistle** – “See to it that no one fails to obtain the grace of God...”

**Gospel** – *“For many, I tell you, will seek to enter and will not be able.”*

**Isaiah 66:18-23; Revised Common Lectionary (RCL), Jeremiah 1:4-10 or Isaiah 58:9b-14 (Next week: Proverbs 25:2-10; RCL, Jeremiah 2:4-13 or Sirach 10:12-18/Proverbs 25:6-7)**

*“What’s going to happen? What’s going to happen?” Wouldn’t you like to know what’s going to happen? Apparently a lot of people would. The horoscope/ psychic/ astrology /tarot card reading industry continues to provide lots of lucrative jobs because there is a demand to know: “What’s going to happen? What’s going to happen?” And this superstitious demand keeps bumping up against God’s plan to unfold the future one day at a time.*

*Yet God actually wants us to know what’s going to happen. ...well, at least some of what’s going to happen... Through Isaiah he’s telling us what’s going to happen. Not everything. Just the important stuff...”*

- [http://www.stmatthews.ws/home/140000299/140000299/docs/08-21-16.pdf?sec\\_id=140000299](http://www.stmatthews.ws/home/140000299/140000299/docs/08-21-16.pdf?sec_id=140000299) Pastor N Cordes, St. Matthew Evangelical Lutheran, Niles, IL

<sup>18</sup>“For I know<sup>[a]</sup> their works and their thoughts, and the time is coming<sup>[b]</sup> to gather all nations and tongues. And **they shall** come and shall see my glory, <sup>19</sup> and **I will** set a sign among them. And from them **I will** send survivors to the nations, to Tarshish, Pul, and Lud, who draw the bow, to Tubal and Javan, to the coastlands far away, that have not heard my fame or seen my glory.\* And **they shall** declare my glory among the nations. <sup>20</sup> And **they shall** bring all your brothers from all the nations as an offering to the LORD, on horses and in chariots and in litters and on mules and on dromedaries, to my holy mountain Jerusalem, says the LORD, just as the Israelites bring their grain offering in a clean vessel to the house of the LORD. <sup>21</sup> And some of them also **I will** take for priests and for Levites, says the LORD.

<sup>22</sup>“For as the new heavens and the new earth  
that I make  
shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
<sup>23</sup> From new moon to new moon,  
and from Sabbath to Sabbath,  
all flesh shall come to worship before me,  
declares the LORD.

- a. [Isaiah 66:18](#) Septuagint, Syriac; Hebrew lacks *know*
- b. [Isaiah 66:18](#) Hebrew *and it is coming*

\*Places referred to in verse 19 “They are sent to *Tarshish* (Spain, France and Italy) to *Pul* (a region in Africa) and to *Lud*, which according to some is the same as Lydia, though it seems preferable to take *Pul* and *Lud* together for all of Africa. Tubal was a son of Japheth, whose descendants settled in north-eastern Europe or Russia and *Javan* is the biblical name for Greece.” (Bultema)”

- <https://enduringword.com/bible-commentary/isaiah-66/>  
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Verse 18 – A common theme in discussion of this verse is that the original Hebrew lacks the verb “know”. Sample comments include “There is no verb in the Hebrew text, from which something has evidently fallen out. Mr. Cheyne supplies, “I will punish;” Gratz, “I have seen.” “I know” is supported by the Targums, the Syriac Version, several manuscripts of the Septuagint, and the authorities of Saadiya, Vitringa, and Gesenius. And their thoughts; i.e. I know, not only their works, but even the thoughts from which the works proceeded. It shall come; i.e. “the time shall come.”, from The Pulpit Commentary or “For I know their works - The word 'know,' says Lowth, is here evidently left out of the Hebrew text, leaving the sense quite imperfect. It is found in the Syriac; the Chaldee evidently had that word in the copy of the Hebrew which was used; and the Aldine and Complutensian editions of the Septuagint have the word. Its insertion

is necessary in order to complete the sense; though the proof is not clear that the word was ever in the Hebrew text"; Notes on the Bible by Albert Barnes [1834]. The common conclusion is summarized by Albert Barnes: "The sense is, that though their abominable rites were celebrated in the deepest recesses of the groves, yet they were not concealed from God."

➤ <https://biblehub.com/commentaries/isaiah/66-18.htm>

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"The text for our meditation this morning (**does not contain**) the final words of the prophet Isaiah. Verse 24 sounds pretty harsh, doesn't it? "They will go out and look upon the dead bodies of those who rebelled against me; their worm will not die, nor will their fire be quenched, and they will be loathsome to all mankind." Because it ends that way, tradition has it that the Israelites liked to go back to verse 23 and read that again as the ending for Isaiah: "They will all come and bow down and worship before me." Yet, it is fitting that Isaiah ends with a word of God's judgment. God's judgment also reveals God's glory. God's glory is something that is seen in all the acts that he does, even in his judgment. Today, we are going to look at the glory of God, even in his judgment.

In the middle of our verses this morning it says, "Proclaim my glory among the nations." Isaiah writes that to these people of Israel, because before this he already had told them that they were going to be a light to the Gentiles. They considered the Gentiles as untouchable and the nations as unclean and outside of God's kingdom of grace. Yet, God told them they were going to be a light to the Gentiles. God had chosen them to proclaim his glory to the nations.

In the liturgy on page 15, we sing the words of Simeon the prophet. Simeon stayed in the temple of the Lord in the New Testament times waiting for the salvation of Israel to be revealed. When Mary and Joseph brought Jesus there, we have Simeon's response in the Gospel of Luke: "For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for the glory to your people Israel" (Luke 2:30-32). Christ the Savior is a light for us and for the glory of the nation of Israel. This is the glory of God that Isaiah is referring to, the glory that he says we are to proclaim among the nation..."

➤ <https://www.sermoncentral.com/sermons/proclaim-god-s-glory-among-the-nations-timm-meyer-sermon-on-god-s-judgment-95106?ref=SermonSerps> Timm Meyers, Redeemer Evangelical Lutheran Church(WELS), Norton, Kansas

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**A Jewish perspective:** "In Isaiah 40-66, then, monotheism is portrayed as a total and absolute phenomenon. But this does not lead to exclusiveness or intolerance. The foreigners are repeatedly promised access to the Temple and the divine service performed there—both as pilgrims and as practitioners (56:1-8; 66:18-21). The strident nature of these passages, with their bold assertion of priestly service by non-Israelites, strikes one as a polemical stance in the postexilic community. 'As for the foreigners ... who hold fast to My covenant—I will bring them to My sacred mount and let them rejoice in My house of prayer. Their burnt offerings and sacrifices shall be welcome on My altar; for My House shall be called a house of prayer for all peoples" (56:6-7)."

- <https://www.myjewishlearning.com/article/isaiah-40-66-return-and-restoration/> Michael Fishbane is the Nathan Cummings professor of Jewish Studies at the University of Chicago.

**Psalm 50:1-15; RCL, Psalm 71:1-6 or Psalm 103:1-8 (Psalm 131; RCL, Psalm 81:1, 10-16 or Psalm 112)**

*“Psalms 50 and 51 are deeply connected -- much more so than in their consecutive numbering. They are mirror images of one another, each one amplifying the other.”<sup>1</sup>*

*Among many other connections, the two psalms together form a concentric pattern:*

<b>A</b>	<b>50:1-6</b>	<b>On Zion and sacrifice</b> ([the beginning of ]today’s text)
	<b>B</b>	<b>50:7-15</b> <b>On sacrifice and deliverance</b>
	<b>C</b>	<b>50:16-21</b> <b>The rebuke</b>
		<b>D</b> <b>50:22-23</b> <b>Call to repentance/divine wrath</b>
		<b>E</b> <b>Ps 51 superscript</b> <b>The Nathan oracle</b>
		<b>D’</b> <b>51:1-2</b> <b>Turn to God/divine grace</b>
	<b>C’</b>	<b>51:3-9</b> <b>Concession</b>
	<b>B’</b>	<b>51:10-17</b> <b>On deliverance and sacrifice</b>
<b>A’</b>	<b>51:18-19</b>	<b>On Zion and sacrifice...”</b>

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2350](http://www.workingpreacher.org/preaching.aspx?commentary_id=2350) [Fred Gaiser](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

## God Himself Is Judge

### A Psalm of Asaph.

50 The Mighty One, God the LORD,  
speaks and summons the earth  
from the rising of the sun to its setting.

<sup>2</sup> Out of Zion, the perfection of beauty,  
God shines forth.

<sup>3</sup> Our God comes; he does not keep silence;<sup>[a]</sup>  
before him is a devouring fire,  
around him a mighty tempest.

<sup>4</sup> He calls to the heavens above  
and to the earth, that he may judge his people:

<sup>5</sup> “Gather to me my faithful ones,  
who made a covenant with me by sacrifice!”

<sup>6</sup> The heavens declare his righteousness,  
for God himself is judge! **Selah**

- <sup>7</sup> “Hear, O my people, and I will speak;  
O Israel, I will testify against you.  
I am God, your God.
- <sup>8</sup> Not for your sacrifices do I rebuke you;  
your burnt offerings are continually before me.
- <sup>9</sup> I will not accept a bull from your house  
or goats from your folds.
- <sup>10</sup> For every beast of the forest is mine,  
the cattle on a thousand hills.
- <sup>11</sup> I know all the birds of the hills,  
and all that moves in the field is mine.
- <sup>12</sup> “If I were hungry, I would not tell you,  
for the world and its fullness are mine.
- <sup>13</sup> Do I eat the flesh of bulls  
or drink the blood of goats?
- <sup>14</sup> Offer to God a sacrifice of thanksgiving, <sup>[b]</sup>  
and perform your vows to the Most High,  
<sup>15</sup> and call upon me in the day of trouble;  
I will deliver you, and you shall glorify me.”

- a. [Psalm 50:3](#) Or *May our God come, and not keep silence*
- b. [Psalm 50:14](#) Or *Make thanksgiving your sacrifice to God*

“...Psalm 50 is another psalm in the second book of the Psalms that introduced specific dire prophetic warnings to the people of Israel. The psalmist sang of God’s past actions and who: “...calls on the heavens above and earth below to witness the judgment of his people...” This “judgement” was a reminder to them that God’s covenant ‘gift’ brought expectations relating not only to their sincerity and frequency of the worship of God, but also to their own behaviour and ethics. Through the voices of the priests and leaders, the people of Israel heard God’s words: “...O my people, listen as I speak. Here are my charges against you, O Israel: I am God, your God! I have no complaint about your sacrifices or the burnt offerings you constantly offer... But giving thanks is a sacrifice that truly honours me...” Again God’s ‘hesed’ was demonstrated through that ancient commitment to the people of Israel, offering them God’s unflinching love, loyalty, faithfulness, mercy and grace when they confessed to their sin; and their lack of full attention to worshipping God wholly and truly...”

- [http://www.thetimelesspsalms.net/w\\_resources/pentecost12\[19\]c\\_2016.htm](http://www.thetimelesspsalms.net/w_resources/pentecost12[19]c_2016.htm) “I acknowledge and give heartfelt thanks for the theological inspiration available from the scholarship and writings of Professor Walter Brueggemann; and through the resources from the internet and “The Text this Week” (Textweek).” © 2016 Joan Stott – ‘The Timeless Psalms’ RCL Psalms Year C. Used with permission.

**Hebrews 12:4-24 (25-29); RCL, Hebrews 12:18-29 (Hebrews 13:1-17; RCL, Hebrews 13:1-8, 15-16)**

*“Hebrews 12:1-29 . EXHORTATION TO FOLLOW THE WITNESSES OF FAITH JUST MENTIONED: NOT TO FAINT IN TRIALS: TO REMOVE ALL BITTER ROOTS OF SIN: FOR WE ARE UNDER, NOT A LAW OF TERROR, BUT THE GOSPEL OF GRACE, TO DESPISE WHICH WILL BRING THE HEAVIER PENALTIES, IN PROPORTION TO OUR GREATER PRIVILEGES.”*

➤ <https://www.biblestudytools.com/commentaries/jamieson-fausset-brown/hebrews/hebrews-12.html>

*“In a letter that has reverberated with rhetorical force throughout, the end of the twelfth chapter of Hebrews presents the author’s oratorical and theological tour de force. The audience can feel nothing but awe: Awful fear in remembering God’s presence on Sinai and awe-full thanksgiving in receiving God’s Kingdom on Zion.*

### **Sinai**

*Before vs. 18, the author issued one of his final and most chilling warnings: do not be like Esau who squandered his birthright and could not undo the consequences (Hebrews 12:15–17). The next section includes his typical comfort after a warning, but it takes him some time to arrive at the comforting part...”*

➤ [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2945](https://www.workingpreacher.org/preaching.aspx?commentary_id=2945) **Amy L.B. Peeler** Associate Professor of New Testament, Wheaton College, Wheaton, Ill

<sup>4</sup>In your struggle against sin you have not yet resisted to the point of shedding your blood. <sup>5</sup>And have you forgotten the exhortation that addresses you as sons?

“My son, do not regard lightly the discipline of the Lord,  
nor be weary when reproved by him.

<sup>6</sup>For the Lord disciplines the one he loves,  
and chastises every son whom he receives.”

<sup>7</sup>It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? <sup>8</sup>If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. <sup>9</sup>Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? <sup>10</sup>For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. <sup>11</sup>For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

<sup>12</sup>Therefore lift your drooping hands and strengthen your weak knees, <sup>13</sup>and make straight paths for your feet, so that what is lame may not be put out of joint but rather be healed. <sup>14</sup>Strive for peace with everyone, and for the holiness without which no one will see the Lord. <sup>15</sup>See to it that no one fails to obtain the grace of

God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled; <sup>16</sup> that no one is sexually immoral or unholy like Esau, who sold his birthright for a single meal. <sup>17</sup> For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

## A Kingdom That Cannot Be Shaken

<sup>18</sup> For you have not come to what may be touched, a blazing fire and darkness and gloom and a tempest <sup>19</sup> and the sound of a trumpet and a voice whose words made the hearers beg that no further messages be spoken to them. <sup>20</sup> For they could not endure the order that was given, “If even a beast touches the mountain, it shall be stoned.” <sup>21</sup> Indeed, so terrifying was the sight that Moses said, “I tremble with fear.” <sup>22</sup> But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, <sup>23</sup> and to the assembly<sup>[a]</sup> of the firstborn who are enrolled in heaven, and to God, the judge of all, and to the spirits of the righteous made perfect, <sup>24</sup> and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.

*<sup>25</sup> See that you do not refuse him who is speaking. For if they did not escape when they refused him who warned them on earth, much less will we escape if we reject him who warns from heaven. <sup>26</sup> At that time his voice shook the earth, but now he has promised, “Yet once more I will shake not only the earth but also the heavens.” <sup>27</sup> This phrase, “Yet once more,” indicates the removal of things that are shaken—that is, things that have been made—in order that the things that cannot be shaken may remain. <sup>28</sup> Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, <sup>29</sup> for our God is a consuming fire.*

- a. [Hebrews 12:23](#) Or *church*

Cross references:

1. [Hebrews 12:5](#) : [Cited from Prov. 3:11, 12](#)  
<sup>11</sup> My son, do not despise the LORD's discipline or be weary of his reproof, <sup>12</sup> for the LORD reproves him whom he loves, as a father the son in whom he delights.
2. [Hebrews 12:12](#) : [Cited from Isa. 35:3; \[Job 4:3, 4\]](#)  
<sup>3</sup> Strengthen the weak hands, and make firm the feeble knees.
3. [Hebrews 12:20](#) : [Cited from Ex. 19:12, 13](#)  
<sup>12</sup> And you shall set limits for the people all around, saying, ‘Take care not to go up into the mountain or touch the edge of it. Whoever touches the mountain shall be put to death. <sup>13</sup> No hand shall touch him, but he shall be stoned or shot;<sup>[a]</sup> whether beast or man, he shall not live.’ When the trumpet sounds a long blast, they shall come up to the mountain.”
4. [Hebrews 12:26](#) : [Cited from Hag. 2:6; \[Hag. 2:21\]](#)  
<sup>6</sup> For thus says the LORD of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land.

5. [Hebrews 12:29](#) : [Cited from Deut. 4:24](#); [See 2 Thess. 1:8](#)

<sup>24</sup>For the LORD your God is a consuming fire, a jealous God.

**“Perseverance and the Christian Race.** ...How to Run the Christian Race. Enduring Affliction. The Lord's Chastisement of Children. The Lesson from the Case of Esau. The Terrors of Sinai Contrasted with the Gospel. Paying Heed to the Gospel...

**4. Ye have not yet resisted unto blood.** Have not been persecuted unto death.

**5-11. Ye have forgotten the exhortation, etc.** Surely they must have forgotten, or they would bear their tribulations more cheerfully. My son, despise not, etc. *This is quoted from Job 5:17, 18 . See also 2 Sam. 6:7-10 .* The thought is, Do not murmur at God's reproofs and chastenings. **6. Whom the Lord loveth he chasteneth.** The chastening hand does not show the anger of God but his love. Every child is chastened and reproofed for its good. **7. If ye endure chastening.** If you are called on to suffer, it shows that God is treating you as his children...11. **Now no chastening, etc.** It is never pleasant to endure the chastening, but it afterwards benefits by the holier life it insures. In sorrow we naturally cling closer to God.

**12, 13. Lift up the hands.** *See Job 4:3 .* The thought is, shake off all weariness, all lameness, and push right on.

**14-17. Follow peace with all.** Live peaceful lives. **And holiness.** Pure and sinless lives. **Without which no man, etc.** Without a holy life no one shall be in fellowship with God. To see the Lord is to realize his presence with us. *See Matt. 5:8..*

**18-21. For ye are not come unto the mount, etc.** Ye should be diligent "for," etc. Mount Sinai and the inauguration of the law are described...

**22-24. Ye are come unto Mount Zion.** The law was given at Sinai; the Gospel was to go forth from Mount Zion; that is, from Jerusalem. *See Ps. 2:6 Joel 2:32 Rev. 21:2 .* It is used as a type or symbol of the kingdom of heaven. **The heavenly Jerusalem.** This heavenly city is where our Lord dwells and is our eternal home. In coming to Christ we have come into the covenant which gives us the right to a place in that city...

**25-29. See that ye refuse not.** The whole Old Testament shows that those who refused to listen to God's message delivered by men did not escape. How can those escape then who refuse to listen to God's own Son?... **28. Wherefore we, etc.** We Christians have received a kingdom which cannot be shaken and which is eternal. Hence should serve God with reverence and godly fear since we are called to so high an estate. **29. For our God is a consuming fire.** Because, while God is very merciful and loving, he will not overlook willful disobedience, but will destroy those who despise his commandments.”

- <https://www.biblestudytools.com/commentaries/peoples-new-testament/hebrews/12.html> Peoples New Testament  
“Written in 1891 for the novice student of the Bible, this work was prepared with such aids as would enable the common reader to arrive at an understanding of every verse.”



[https://www.google.com/search?q=Luke+13:22-30&source=Inms&tbn=isch&sa=X&ved=0ahUKEwiOhrWvjYvkAhUMCawKHeMrDCMQ\\_AUIESgB&biw=1301&bih=624#imgrc=sxgNXOUcaPgyoM:](https://www.google.com/search?q=Luke+13:22-30&source=Inms&tbn=isch&sa=X&ved=0ahUKEwiOhrWvjYvkAhUMCawKHeMrDCMQ_AUIESgB&biw=1301&bih=624#imgrc=sxgNXOUcaPgyoM:)

**Luke 13:22-30; RCL, Luke 13:10-17 (Luke 14:1-14; RCL, Luke 14:1, 7-14)**

Do you ever wonder about who all will be saved? When people die, and when this world comes to an end, how many will make it into heaven? How many will end up in hell? And on what basis? “Pastor, what about people who did the best they could? What about people who never heard the gospel, like in Borneo or Papua New Guinea? Will they get in? If they don’t, how is that fair? What kind of a God would send anybody to hell? If that’s the God of the Bible, then I don’t want to believe in him.” You see where these questions lead....

Jesus was faced with this sort of a question in our text today. Jesus is traveling from town to town, “teaching and journeying toward Jerusalem,” our text says. And on one occasion, somebody asks him, “Lord, will those who are saved be few?”...

- <https://steadfastlutherans.org/2013/08/strive-to-enter-through-the-narrow-door-sermon-on-luke-1322-30-by-pr-charles-henrickson/> Rev. Charles Henrickson currently serves at [St Matthew Lutheran Church in Bonne Terre, Missouri](#)

**“The Holy Gospel according to St. Luke, the 13th Chapter”**

## **The Narrow Door**

<sup>22</sup> He went on his way through towns and villages, teaching and journeying toward Jerusalem. <sup>23</sup> And someone said to him, “Lord, will those who are saved be few?” And he said to them, <sup>24</sup> **“Strive to enter through the narrow door. For many, I tell you, will seek to enter and will not be able. <sup>25</sup> When once the master of the house has risen and shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us,’ then he will answer you, ‘I do not know where you come from.’ <sup>26</sup> Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’ <sup>27</sup> But he will say, ‘I tell you, I do not know where you come from. Depart from me, all you workers of evil!’ <sup>28</sup> In that place there will be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God but you yourselves cast out. <sup>29</sup> And people will come from east and west, and from north and south, and recline at table in the kingdom of God. <sup>30</sup> And behold, some are last who will be first, and some are first who will be last.”**

**Cross references:**

1. [Luke 13:22](#) : [See Mark 6:6](#)
2. [Luke 13:24](#) : [Matt. 7:13](#)
3. [Luke 13:25](#) : [For ver. 25-27, \[Matt. 25:10-12\]](#)
4. [Luke 13:25](#) : [Matt. 7:22, 23](#)
5. [Luke 13:25](#) : [Matt. 10:33; 25:12; \[2 Tim. 2:19\]](#)
6. [Luke 13:27](#) : [\[See ver. 25 above\]; Matt. 10:33; 25:12; \[2 Tim. 2:19\]](#)
7. [Luke 13:28](#) : [See Matt. 8:11, 12](#)
8. [Luke 13:28](#) : [See Matt. 8:11, 12](#)
9. [Luke 13:28](#) : [See Matt. 8:11, 12](#)
10. [Luke 13:29](#) : [\[See ver. 28 above\]; See Matt. 8:11, 12](#)
11. [Luke 13:29](#) : [\[ch. 14:15; 22:30\]](#)
12. [Luke 13:30](#) : [See Matt. 19:30](#)

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

“So the question was asked. And Jesus gave His answer. So, was it true that only a few people were going to be saved? Jesus’ answer was “Yes!”… We human beings have the ability to convince themselves that something is true when it’s not true at all. The religious leaders of Jesus’ day were masters at the art of self-deception. And to make things worse, they taught these untruths to the people – and worst of all, they did it in the name of Almighty God!

The Jewish religious leaders emphasized outward acts. Jesus, on the other hand, emphasized inward faith. The Jewish religious leaders emphasized doing. Jesus, on the other hand, emphasized believing. Throughout his ministry, Jesus spoke of the importance of a saving relationship with God. He said that such a relationship is only made possible by the grace of God. A saving relationship with God is initiated by the Holy Spirit, who works through the word, Holy Baptism and Holy Communion. Once it has begun, a saving relationship with God is then strengthened through fellowship with God and his people in the church…

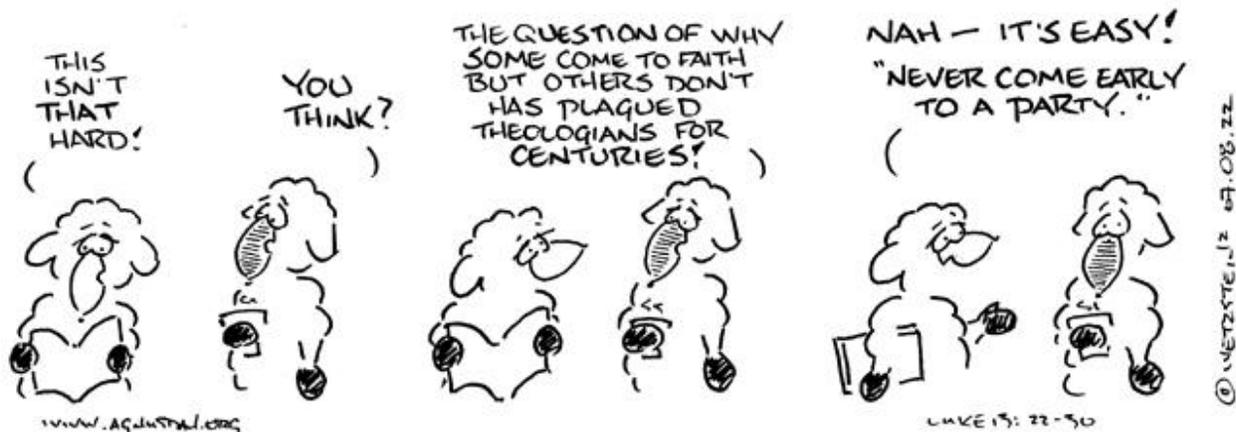
Many would try to enter the door to the Kingdom, Jesus said, and would not be able to. The owner of the house – a reference to God the Father – would close the door and that would be it! To add insult to injury, the owner of the house would say to those knocking at the door – “I don’t know you, or where you come from.”

In the Bible, the verb “to know” has a special meaning. It means more than “knowing about” someone… In the Bible, the verb “to know” implies a relationship between people – a closeness, a mutuality. So when the owner of the house – that is, when God – says that he doesn’t know the people knocking on his door, it means that he doesn’t have a saving relationship with them. It means that those knocking at his door aren’t connected to him in any way. In the Scriptural sense they are not “saved.”

The Jewish religious leaders thought they had an “in” with God because they were descendants of Abraham. They thought they were going to be saved by virtue of their religious and national “pedigree.” They thought they were going to be saved by what they did for God – that is, by their keeping of the Law. The thought that they might be excluded from his blessings never crossed their minds. That’s why Jesus’ words that day were so shocking…

The Scriptures are clear. Entrance into the Kingdom of God happens by faith, by grace, through God's Holy Word and the blessed Sacraments. We can take comfort in the fact that God doesn't want anyone to miss out on his blessings. We can take comfort in knowing that God has gone out of his way to bring salvation to everyone. He sent his Son to die on a cross as payment for all human sin. He raised his son from the dead to show that his son's sacrifice was sufficient for everyone. God sends his Holy Spirit to spark faith in every human heart. And He has established His church as the place where word and sacrament ministry takes place."

- <https://lutheran-church-regina.com/blogs/post/sermon-august-21-2016-luke-1322-30-we-have-it-in-writing-pastor-terry-defoe>  
Pastor Terry Defoe, Mount Olive Lutheran Church, Regina , SKA  
Member Congregation of Lutheran Church-Canada



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"...Our text this morning is saying this:

- Trust him – on his terms.
- Live for him – according to his Word.
- Let his Holy Spirit work in your heart – every day.
- Let him forgive you – and give you a fresh start in life.
- Let him guide you using his roadmap – the Holy Scriptures.
- Let him discipline you when you wander from the straight and narrow.

Do these things and I can assure you that you will hear his "Well done" on the final day. We have his Word for it – as a matter of fact, we have it in writing!..."

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