

## 23rd Sunday after Pentecost November 17, 2019

Proper 28(33) or 22st 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”
- ✦ 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](mailto: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.redeemberbellingham.com/the-end-is-near-2/>

#### Hymn of the Day

**Lutheran Service Book (LSB) 508    The Lutheran Hymnal (TLH) 611**

**“The day is surely drawing near”**

**This is the Hymn of the Day for all three lectionary years.**

Bartholomew Ringwaldt, (author) was born at Frankfort-on-the-Oder, in 1530, and was a Lutheran pastor at Langfield, in Prussia, where he died, 1598. His hymns resemble Luther's in their simplicity and power. Several of them were written to comfort himself and others in the sufferings they endured from famine, pestilence, fire and floods. In 1581, he published "Hymns for the Sundays and Festivals of the whole Year." --Annotations of the Hymnal, Charles Hutchins, M.A. 1872...

**Rev. Philip A. Peter**, (translator) was born 1832, in Hesse-Homburg, Germany...pastor, Verona, Preble Co., Ohio (Joint Synod of Ohio) *Evangelical Lutheran Hymnal*, 1908. He died in 1909 and is buried in Icata Lutheran Cemetary in Ohio.

- [https://hymnary.org/person/Peter\\_PA](https://hymnary.org/person/Peter_PA)  
<https://www.findagrave.com/memorial/81438757/philip-adam-peter>
- <https://www.youtube.com/watch?v=cJcXREt1nwM> Choral presentation with trumpet/organ intro and accompaniment. The Concordia Singer's Library-Choral II © 2013 Concordia Publishing House
- [https://www.youtube.com/watch?v=Hil\\_ZlalCgl](https://www.youtube.com/watch?v=Hil_ZlalCgl) Bell Choir...at Calvary Lutheran Church in Kansas City, MO. Steve Hohnstadt, director
- [https://www.youtube.com/watch?v=qsA\\_dv4cU9Y](https://www.youtube.com/watch?v=qsA_dv4cU9Y) Congregational singing verses 4. 5 and 7. Christ Our Redeemer Evangelical Lutheran Church 17700 East Cliff Avenue, Aurora, Colorado
- <https://www.youtube.com/watch?v=FDksYrQINJM> Pastor Steven Newberg and Minister of Music Mark Johanson of Ascension Lutheran Church, Charlotte, NC, discuss the hymn of the day and offer a reason Christ Our Redeemer chose to start singing at verse 4.

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.**– “For behold, the day is coming...”

**Psalm** – “Oh sing to the LORD a new song, for he has done marvelous things!”

**Epistle** – “pray for us... that we may be delivered from wicked and evil men.”

**Gospel** – “*Heaven and earth will pass away, but my words will not pass away.*”

**Malachi 4:1-6; RCL, Isaiah 65:17-25 or Malachi 4:1-2a (Next week: Malachi 3:13-18; RCL, Jeremiah 23:1-6 or Jeremiah 23:1-6)**

*“Most of the people sitting in the pews would have no trouble naming Genesis as the first book of the Bible.*

*Most would also be able to quote the first words in that book, “In the beginning ...”*

*But even the most diligent church-goers might have some difficulty naming the last book of the Old Testament. “Malachi” is the final entry in a collection of a dozen shorter prophetic books beginning with Hosea and called the “Minor Prophets.” The Old Testament lesson for this Sunday is from that last book which ends with the last promise of the Old Testament, “Lo, I will send you the prophet Elijah ...*

***The historical setting for Malachi***

*Malachi is the last of the twelve shorter prophetic books, which conclude English editions of the Old Testament. The prophet is addressing a people living in the Jerusalem area who have returned from years of exile in Babylon (587-539 B.C.E.). They are trying to get their small community going again. Haggai and Zechariah have succeeded in getting a temple rebuilt and re-dedicated in 515 B.C.E. Nehemiah was a layperson, appointed governor and charged with the task of building a wall to guarantee security for the citizens of Jerusalem. His contemporary Ezra was a priest whose job it was to get worship in the temple going once again and to get religion back into the everyday lives of the people. Malachi (whose name means in Hebrew “my messenger”) was active among the members of this post-exilic community. True to the meaning of his name, he brought to these people a message from God...”*

➤ [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2953](http://www.workingpreacher.org/preaching.aspx?commentary_id=2953)

[James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

## **The Great Day of the LORD**

4 <sup>[a]</sup> “For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the LORD of hosts, so that it will leave them neither root nor branch. <sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. <sup>3</sup> And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

4 “Remember the law of my servant Moses, the statutes and rules<sup>[b]</sup> that I commanded him at Horeb for all Israel.

5 “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. <sup>6</sup> And he will turn the hearts of fathers to their children and the

hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”<sup>[c]</sup>

- a. [Malachi 4:1](#) Ch [4:1–6](#) is ch 3:19–24 in Hebrew
- b. [Malachi 4:4](#) Or *and just decrees*
- c. [Malachi 4:6](#) The Hebrew term rendered *decree of utter destruction* refers to things devoted (or set apart) to the Lord (or by the Lord) for destruction

#### “Tracherous days, treacherous texts.

Treacherous days because the end is coming, as the texts insist. Treacherous texts because they will always lure some into trying to figure them out, to solve them, to determine the time of the end. This is treacherous because, **first**, it has never worked; people throughout history have confidently announced the last days, but the evidence suggests we are still here. Treacherous, **second**, because it *cannot* work; trying to solve the texts is an inherent genre error, reading them as mathematics or code rather than as symbolic or parabolic theological warnings. And treacherous, **third** (and most important), because all attempts to figure out the texts is to make us the master of the word rather than vice versa.

But here we are again, coming to the end of the church year and inundated with sundry texts of the end. What are we to do with them? There is, I think, only one way to read these in a way that lets the texts (that is, the word of God) retain the upper hand: to understand that the time is now. It is not something to be calculated; it was not then, it is not out there, it is now. Now is the time of the divine judgment; now is the time of the divine deliverance. John got it right, "The hour is coming, and is now here" (John 5:25, etc.). Thus, to be sure, treacherous times.

Malachi means "my messenger," and that is just the point. These are not human ruminations, but words from God that seek to turn us to the Lord and prepare us for God's coming into our hearts and into our world..."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=712](http://www.workingpreacher.org/preaching.aspx?commentary_id=712) [Fred Gaiser](#)  
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

**Psalm 98; RCL, Isaiah 12\* or Psalm 98 (Psalm 46; RCL, Luke 1:68-79\* or Psalm 46) \*** "In a very few instances .. no Psalm reading is offered for reasons related to the thematic nature of the Day." *Vanderbilt Divinity Library*

#### “Some Background: The Enthronement Psalms

*Psalm 98 is one of seven psalms in the Bible that were used at a festival to celebrate God as King: 47; 93; 95; 96; 97; 98; 99. Many of these psalms contain the cry, “The Lord is king” (see 93:1; 96:10; 97:1; 99:1). These enthronement psalms, as they are called, are not to be confused with royal psalms, which are associated with events in the life of the king (Psalms 2; 18; 20; 21; 45; 72; 89; 101; 110; 132; 144). To put it another way, in the enthronement psalms God is the king. In the royal psalms, the king is the king.*

*The heading "A Psalm" designates this as a musical piece suitable for use in worship. The psalm itself calls for instrumental accompaniment, with both stringed (verse 5) and brass instruments (verse 6). The psalm divides into three parts: Praise to the Lord because of mighty deeds in the past (verses 1-3), praise to the Lord the ruling King in the present (verses 4-6), and a call to nature also to praise the Lord who will come in the future to set things right in the world (verses 7-9)..."*

➤ [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1535](https://www.workingpreacher.org/preaching.aspx?commentary_id=1535) **James Limburg** Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

## **Make a Joyful Noise to the LORD**

### **A Psalm.**

98 Oh sing to the LORD a new song,  
for he has done marvelous things!  
His right hand and his holy arm  
have worked salvation for him.

<sup>2</sup>The LORD has made known his salvation;  
he has revealed his righteousness in the sight of the nations.

<sup>3</sup>He has remembered his steadfast love and faithfulness  
to the house of Israel.  
All the ends of the earth have seen  
the salvation of our God.

<sup>4</sup>Make a joyful noise to the LORD, all the earth;  
break forth into joyous song and sing praises!

<sup>5</sup>Sing praises to the LORD with the lyre,  
with the lyre and the sound of melody!

<sup>6</sup>With trumpets and the sound of the horn  
make a joyful noise before the King, the LORD!

<sup>7</sup>Let the sea roar, and all that fills it;  
the world and those who dwell in it!

<sup>8</sup>Let the rivers clap their hands;  
let the hills sing for joy together

<sup>9</sup>before the LORD, for he comes  
to judge the earth.

He will judge the world with righteousness,  
and the peoples with equity.

## A Common Praise

Psalm 98 summons the world to burst forth in an enthusiastic expression of praise to YHWH. This Psalm contains phrases, statements, and structural similarities to a number of other Psalms. Commonalities such as this suggest that this Psalm comprises a small part of a larger whole: a common tradition of praise.<sup>2</sup>

Like Psalm 96, Psalm 98 encourages the praise of YHWH and gives specific reasons why YHWH is to be praised. Like Psalm 100, Psalm 98 repeats this pattern twice. The first clause in verse 1 encourages praise, and the following verses (1b-3) provide rationale for why praise is to occur. Verses 4-9a encourage praise yet again, and the final clause in verse 9 gives specific reasons for praise. Finally, like Isaiah 40-55, Psalm 98 focuses on YHWH's deliverance of Israel (verse 2-3), and that YHWH is coming to judge the earth with truth and with equity (verse 9)...

Finally, and perhaps most importantly as we approach the end of the liturgical year, Psalm 98 reminds us that God is coming. When God does come, in the words of a familiar Psalm 98 paraphrase by Isaac Watts, God will "rule the world with truth and strength" and all nations will prove "the glories of his righteousness and wonders of his love."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1827](http://www.workingpreacher.org/preaching.aspx?commentary_id=1827) [Eric Mathis](#) Assistant Professor of Music and Worship, Samford University, Birmingham, AL

Earth and All Stars, LSB 817, takes its refrain from Psalm 98:1. It puts the Psalm into a modern setting of praise. "...author, Herbert Brokering (1926-2009), Lutheran pastor, writer, poet, playwright, and popular speaker. He wrote this text for the ninetieth anniversary of St. Olaf College, Northfield, Minnesota, in 1964."\* Verse 5 has attracted many comments and is frequently left out in some videos.

- <https://www.youtube.com/watch?v=ZclBrpOEImU> Minister of Music Mark Johanson (of Ascension Lutheran Church, Charlotte, NC) plays an improvisation of Herbert Brokering's hymn, "Earth and All Stars", with music by David Johnson. This recording was made during the Eclipse on Monday, August 21, 2017, beginning at 2:30 PM EDT.
- <https://www.youtube.com/watch?v=hh1-85tfy04> Verses vary from LSB. Alleluia Choir, Choristers, Te Deum Choir and Plymouth Choir accompanied by the Plymouth Brass, First-Plymouth Church, Lincoln Nebraska.
- \* <https://www.churchsp.org/earthandallstars/> St. Peter's, "a small Episcopal Church on the banks of the Rappahannock in Port Royal, Virginia"

**2 Thessalonians 3: (1-5)6-13; RCL, 2 Thessalonians 3: 6-13 (Colossians 1:13-20; RCL, Colossians 1:11-20)**

*"In chapter 3:1-5, Paul speaks of the faithfulness of God. First, he presents a prayer-point concerning the business of making known the gospel of Jesus Christ. He then expresses his faith*

*in God's willingness to protect the Thessalonian believers from the evil one so that they will be free to continue to serve the Lord as Paul has instructed them..."*

- <http://www.lectionarystudies.com/sunday32cee.html>  
Pumpkin Cottage Ministry Resources

## Pray for Us

3 Finally, brothers,<sup>[a]</sup> pray for us, that the word of the Lord may speed ahead and be honored,<sup>[b]</sup> as happened among you,<sup>2</sup> and that we may be delivered from wicked and evil men. For not all have faith.<sup>3</sup> But the Lord is faithful. He will establish you and guard you against the evil one.<sup>[c]</sup><sup>4</sup> And we have confidence in the Lord about you, that you are doing and will do the things that we command.<sup>5</sup> May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

"A key phrase occurs in verse 12: "... we command and exhort you *in the Lord Jesus*." Everything about our life is qualified by the reality that our lives have been redeemed and redirected "in the Lord Jesus." We work, or seek to work, not for work's sake, or for profit's sake, but for the reign of God--and, again, in the freedom of the children of God."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=746](http://www.workingpreacher.org/preaching.aspx?commentary_id=746) [Sally A. Brown](#) Princeton Seminary, Princeton, NJ

## Warning Against Idleness

<sup>6</sup> Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us.<sup>7</sup> For you yourselves know how you ought to imitate us, because we were not idle when we were with you,<sup>8</sup> nor did we eat anyone's bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you.<sup>9</sup> It was not because we do not have that right, but to give you in ourselves an example to imitate.<sup>10</sup> For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat.<sup>11</sup> For we hear that some among you walk in idleness, not busy at work, but busybodies.<sup>12</sup> Now such persons we command and encourage in the Lord Jesus Christ to do their work quietly and to earn their own living.<sup>[d]</sup>

<sup>13</sup> As for you, brothers, do not grow weary in doing good.

- a. [2 Thessalonians 3:1](#) Or *brothers and sisters*; also verses [6](#), [13](#)
- b. [2 Thessalonians 3:1](#) Or *glorified*
- c. [2 Thessalonians 3:3](#) Or *evil*
- d. [2 Thessalonians 3:12](#) Greek *to eat their own bread*

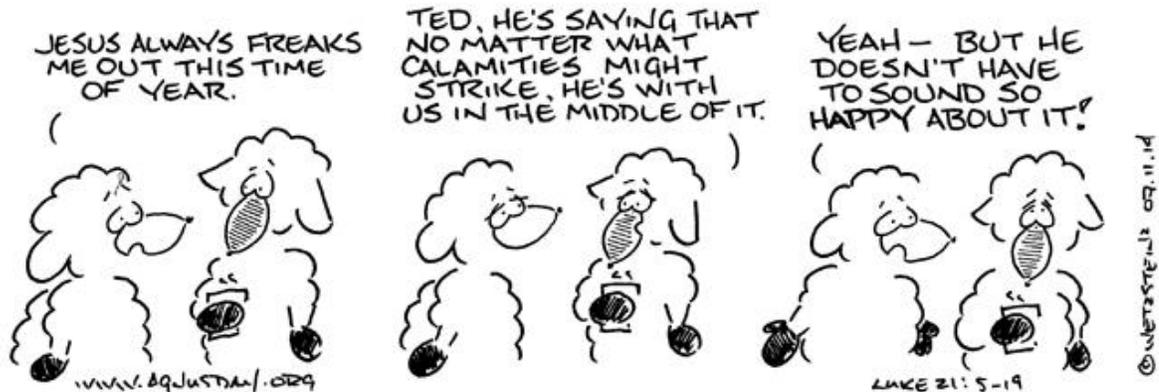
“We work hard, so you don’t have to.” That’s the advertising line for a modern bathroom cleaner, but—with a little adjustment—it might have fit well as a slogan for some Christians in the ancient city of Thessalonica. “Jesus worked hard so I don’t have to.” Many believed the new way of living offered by Jesus was cause to abandon the old way of living that involved hard work, and so they became idle. As we will see, it is difficult to know exactly why some Thessalonians were not working. Perhaps they mistakenly thought that the promise of eternal life meant that this life no longer mattered. But these idlers were living off the largesse of the more responsible members of the church. They were consuming the resources intended to meet the needs of those genuinely unable to support themselves. And they were becoming troublesome and argumentative.

In his letters to the Thessalonians, Paul would have none of this. He made it clear that Christians need to keep at their labors, for the way of Christ is not idleness but service and excellence in work...”

- <https://www.theologyofwork.org/new-testament/thessalonians#idleness-2-thess-36-15> The vision of the Theology of Work Project is that every Christian be equipped and committed for work as God intends.

**Luke 21:5-28 (29-36); RCL, Luke 21:5-19 (Luke 23:27-43; RCL, Luke 23:33-43)**

*Luke 21:25-36 is also the alternate reading for the First Sunday in Advent, Year C.*



*“Jerusalem was packed with pilgrims. People from all over the known world came to Jerusalem to celebrate the Passover. The city’s normal population of about 125,000 had swollen to almost 1 million people. The situation was so tight that most of the pilgrims to the Temple actually spent their nights camped out on the hills in the countryside around Jerusalem.*

*Then there was the construction in and around the Temple. The Herod family project to remodel the Temple was almost ready to start its fiftieth year and was scheduled to continue for more than thirty years into the future. Many of the Passover pilgrims were curious to see the new areas of the Temple complex that were under construction and there were many discussions about what had changed since the last time they had made the Passover pilgrimage.*

To top it all off, there was this popular rabbi named Jesus from Nazareth in Galilee. His entry into Jerusalem at the beginning of the week had set off a patriotic display that nearly ended in a riot. That rabbi then spent his days preaching in the Temple and many people even followed him and his disciples to their campsite on the Mount of Olives during the night.

This is the setting for the events recounted in today's Gospel. From the parallel accounts in Matthew and Mark we are able to determine that the events of Today's Gospel occur late on Tuesday of Holy Week. Jesus has finished a day of teaching and he and his disciples are headed for their campsite on the Mount of Olives..."

➤ <http://lcmssermons.com/?sn=739> James T. Batchelor  
Good Shepherd Lutheran Church, Hoopston, IL

## “The Holy Gospel according to St. Luke, the 21st Chapter”

### Jesus Foretells Destruction of the Temple

<sup>5</sup> And while some were speaking of the temple, how it was adorned with noble stones and offerings, he said, <sup>6</sup>“As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down.” <sup>7</sup> And they asked him, “Teacher, when will these things be, and what will be the sign when these things are about to take place?” <sup>8</sup> And he said, *“See that you are not led astray. For many will come in my name, saying, ‘I am he!’ and, ‘The time is at hand!’ Do not go after them. <sup>9</sup> And when you hear of wars and tumults, do not be terrified, for these things must first take place, but the end will not be at once.”*

### Jesus Foretells Wars and Persecution

<sup>10</sup> Then he said to them, *“Nation will rise against nation, and kingdom against kingdom. <sup>11</sup> There will be great earthquakes, and in various places famines and pestilences. And there will be terrors and great signs from heaven. <sup>12</sup> But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. <sup>13</sup> This will be your opportunity to bear witness. <sup>14</sup> Settle it therefore in your minds not to meditate beforehand how to answer, <sup>15</sup> for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. <sup>16</sup> You will be delivered up even by parents and brothers<sup>[a]</sup> and relatives and friends, and some of you they will put to death. <sup>17</sup> You will be hated by all for my name's sake. <sup>18</sup> But not a hair of your head will perish. <sup>19</sup> By your endurance you will gain your lives.*

### Jesus Foretells Destruction of Jerusalem

<sup>20</sup> *“But when you see Jerusalem surrounded by armies, then know that its desolation has come near. <sup>21</sup> Then let those who are in Judea flee to the*

*mountains, and let those who are inside the city depart, and let not those who are out in the country enter it, <sup>22</sup> for these are days of vengeance, to fulfill all that is written. <sup>23</sup> Alas for women who are pregnant and for those who are nursing infants in those days! For there will be great distress upon the earth and wrath against this people. <sup>24</sup> They will fall by the edge of the sword and be led captive among all nations, and Jerusalem will be trampled underfoot by the Gentiles, until the times of the Gentiles are fulfilled.*

## **The Coming of the Son of Man**

*<sup>25</sup> “And there will be signs in sun and moon and stars, and on the earth distress of nations in perplexity because of the roaring of the sea and the waves, <sup>26</sup> people fainting with fear and with foreboding of what is coming on the world. For the powers of the heavens will be shaken. <sup>27</sup> And then they will see the Son of Man coming in a cloud with power and great glory. <sup>28</sup> Now when these things begin to take place, straighten up and raise your heads, because your redemption is drawing near.”*

## *The Lesson of the Fig Tree*

<sup>29</sup> And he told them a parable: *“Look at the fig tree, and all the trees. <sup>30</sup> As soon as they come out in leaf, you see for yourselves and know that the summer is already near. <sup>31</sup> So also, when you see these things taking place, you know that the kingdom of God is near. <sup>32</sup> Truly, I say to you, this generation will not pass away until all has taken place. <sup>33</sup> Heaven and earth will pass away, but my words will not pass away.*

## *Watch Yourselfs*

*<sup>34</sup> “But watch yourselves lest your hearts be weighed down with dissipation and drunkenness and cares of this life, and that day come upon you suddenly like a trap. <sup>35</sup> For it will come upon all who dwell on the face of the whole earth. <sup>36</sup> But stay awake at all times, praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.”*

- a. [Luke 21:16](#) Or parents and brothers and sisters

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

“The first thing for us to understand is that although the signs preceding the judgment day are many and great, they will all be fulfilled, even though none or very few men take note of or esteem them as such. For two things must take place according to the Word and prophecy of Christ and the apostles: first, that many and great signs will be made manifest; and secondly, that the last day will come unawares, the world not expecting it, even though that day be at the door. Though men see these signs, yea, be told that they are signs of the last day, still they will

not believe, but in their security mockingly say: "Thou fool, hast thou fear that the heavens will fall and that we shall live to see that day?" ..."

- <http://www.lectionarycentral.com/advent2/Luthergospel.html> A Sermon by Martin Luther; taken from his Church Postil of 1521



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Signs of the end. But which end? Jesus seems to be talking about two ends here in this chapter: one, the end of Jerusalem and the temple; the other, about the end of the world. But there is a connection between the two. For the destruction of Jerusalem and the temple, which occurred in the year 70, would serve as a perpetual warning and a microcosm, if you will, of the end of the world that is still to come. In both cases, the judgment comes against those who, in their stiff-necked unbelief, reject the only Savior sent from heaven. But also in both cases, Jesus alerts and encourages those who do trust in him to hold on and remain vigilant, to not be misled or terrified, and to not give up hope when you see all the bad things that are happening. And so this is a message for us today.

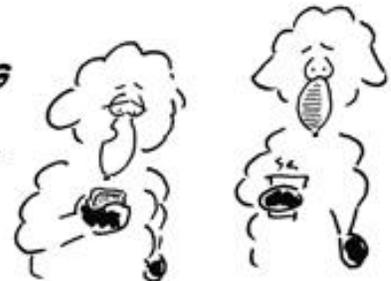
Jesus here is speaking to his disciples while they are in Jerusalem, during Holy Week, as they are leaving the temple, admiring how beautiful it is. But Jesus tells them, "As for these things that you see, the days will come when there will not be left here one stone upon another that will not be thrown down." Whoa! This gets their attention, and they ask Jesus, "Teacher, when will these things be, and what will be the sign when these things are about to take place?"

So Jesus will prepare them for the coming destruction of Jerusalem, which some of them will live to see, about forty years later. And in this same discourse, our Lord also prepares us to remain steady and alert when we see signs of the world seemingly falling apart..."

- <https://steadfastlutherans.org/2016/11/signs-end-sermon-luke-215-36-pr-charles-henrickson/>  
Pastor Charles Henrickson

**HEY SIRI!**

SET A REMINDER  
FOR THE  
**SECOND COMING  
OF JESUS.**



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

“Dear Christian friends, as you look around at our crazy world, you will see plenty of signs of the end. And heaven and earth as we know it will pass away. But the words of Jesus will never pass away. And Jesus assures us that we are his and that no one can snatch us out of his hand. Nothing can separate us from the love of God that is in Christ Jesus. Signs of the end may abound and intensify, but these same signs point us ahead to the coming of our Lord. Christ is coming, and of his kingdom there will be no end.”

➤ [stmatthewbt.org](http://stmatthewbt.org) Welcome to the online home of St. Matthew Lutheran Church in Bonne Terre, Missouri!

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Try some of the questions from Redeemer’s **“Bible Study – Luke 21:5-28”**

This section of Scripture is actually talking of two separate talks. Where was the discourse starting with verse 8 presented? *Matthew 24:3; Mark 13:3*

What kinds of persecution did Jesus tell his followers to expect? *Vss. 21:5-19*  
Is the Temple to share the same fate that Jesus said would happen to the whole city of Jerusalem? *Luke 19:41-44*

Give a reason why disciples of Christ should not be terrified when they “hear of wars and tumults.”

How did Jesus’ warning in 21:17 come true for the disciples?

Why was persecution a positive sign? What advantage will come?

Why should the Apostles not be concerned about how to “answer” their adversaries? How does this relate to us?

Even though they might be threatened with death, what promise did Jesus give Them (and us)?

What are some of the sections in Scripture that verse 22 speaks of? *Nahum 1:2; Psalm 69:22-28; Daniel 9:24-27; Luke 11:47-51*

In Verse 24 it speaks of the times of the Gentiles. Where else is this mentioned in Scripture? *Zechariah 14:1-2; Romans 11:25* What do you think this means?

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