

Notes for Next Sunday

Twenty-second Sunday after Pentecost

The Point of this Week's Readings

Old Testament (Exodus 3:1-15). This is the account of God calling Moses to lead the Israelites out of Egypt. God uses a burning bush to get Moses' attention. Moses like David before him was doing simple but God-pleasing work when God came to him. We, too, are to be about the daily work that God gives us to do. He will find us and direct our lives in ways that will help His kingdom come and His will be done. – According to Acts 7:30, this event took place 40 years after Moses arrived in Midian. (Concordia Pulpit Resources – Volume 11, Part 2)

Epistle (2 Thessalonians 2:1-8, 13-17). In the first section (2:1-8), Paul strongly warns the Thessalonians to beware of false prophets (false spirits), and also misunderstandings of inspired prophetic teachings. The *man of lawlessness* (v. 3) elsewhere in Scripture is called “the antichrist” and “the beast.” In vv 13-17 Paul reminds them that God had called the Thessalonians to follow Christ and not the Antichrist, This would mean nothing if they failed to stand firm in their faith. This is done, Paul asserts, by holding tightly to those teachings he and the other apostles have “passed on” to us. Faith is strengthened by constantly reading and hearing the Scriptures and it we will assist us to stand firm.

Gospel (Luke 20:27-40). Here the Sadducees, who did not believe in the resurrection, tried to trap Jesus. They use the command that says that if a man dies before producing offspring his widow is to marry his brother so that children may be born to that family. Since this may involve a number of brothers, they ask whose wife is she in heaven. Jesus cuts through that by revealing that in heaven there is no marriage. Jesus makes a reference to Moses and the bush and points out to His audience that just as He was the God of Abraham, Isaac and Jacob He is even now the God of the living.

For more in-depth commentary on each reading, read the notes found after each text below.

OLD TESTAMENT – Exodus 3:1-15

Now Moses was tending the flock of Jethro his father-in-law, the priest of Midian, and he led the flock to the far side of the desert and came to Horeb, the mountain of God. ² There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up. ³ So Moses thought, “I will go over and see this strange sight—why the bush does not burn up.” ⁴ When the LORD saw that he had gone over to look, God called to him from within the bush, “Moses! Moses!” And Moses said, “Here I am.” ⁵ “Do not come any closer,” God said. “Take off your sandals, for the place where you are standing is holy ground.” ⁶ Then he said, “I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob.” At this, Moses hid his face, because he was afraid to look at God. ⁷ The LORD said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. ⁸ So I have come down to rescue them from the hand of the Egyptians and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey—the home of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. ⁹ And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. ¹⁰ So now, go. I am sending you to Pharaoh to bring my people the Israelites out of Egypt.” ¹¹ But Moses said to God, “Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?” ¹² And God said, “I will be with you. And this will be the sign to you that it is I who have sent you: When you have brought the people out of Egypt, you will worship God on this mountain.” ¹³ Moses said to God, “Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ Then what shall I tell them?” ¹⁴ God said to Moses, “I AM WHO I AM. This is what you are to say to the Israelites: ‘I

AM has sent me to you.”¹⁵ God also said to Moses, “Say to the Israelites, ‘The LORD,^c the God of your fathers—the God of Abraham, the God of Isaac and the God of Jacob—has sent me to you.’ This is my name forever, the name by which I am to be remembered from generation to generation.

3:2 angel of the LORD. This expression is often used in the OT for the Second Person of the Triune God, before He came to this earth in human form at Bethlehem. (PBC)

3:5 Take off your sandals. A practice still followed by Muslims before entering a mosque. – Where God is present, there we must show respect. One such place is the worship service. (CSB)

3:8 I have come down to rescue. This does not mean that he isn’t always near. It is an expression that means he is moving into action. – God speaks here almost as if He were coming in bodily form to deliver Israel, as He does in other places (Gen 3:8; 11:5; Ex 19:11; 18, 20: 34:5). (Concordia Pulpit Resources – Volume 11, Part 2)

3:11 whom am I that I should go. This is a different Moses. Many years before this he had wanted to take on this job as a deliverer all by himself when he killed an Egyptian and tried to settle an argument between two of his people. Now he doubts his own ability to do this work. Forty years as a shepherd have taught him humility. (PBC)

3:14 I AM WHO I AM. The name by which God wished to be known and worshiped in Israel—the name that expressed his character as the dependable and faithful God who desires the full trust of his people (see v. 12, where “I will be” is completed by “with you”. (CSB)

EPISTLE – 2 Thessalonians 2:1-8, 13-17

Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers,² not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the day of the Lord has already come.³ Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction.⁴ He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.⁵ Don’t you remember that when I was with you I used to tell you these things?⁶ And now you know what is holding him back, so that he may be revealed at the proper time.⁷ For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.⁸ And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming.

2:3 the rebellion. Greek *apostasia*, root of English “apostasy.” Abandonment of the faith. Betrayal, falsehood, hatred, and lawlessness by misled Christians will be marks of this intra-church rebellion against God and His truth (Mt 24:9–12). (TLSB)

¹³ But we ought always to thank God for you, brothers loved by the Lord, because from the beginning God chose you^a to be saved through the sanctifying work of the Spirit and through belief in the truth.¹⁴ He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.¹⁵ So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter.¹⁶ May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope,¹⁷ encourage your hearts and strengthen you in every good deed and word.

2:13 always to thank God. Paul repeats the obligation of thanks he feels toward God which he had earlier expressed in 1:3. There he said he owed a debt of thanks to God for enabling the Thessalonians to grow

in faith and love in spite of the bitter persecution. Here he expresses thanks for their election from eternity and for their call to faith at the present time. (PBC)

GOSPEL – Luke 20:27-40

²⁷ Some of the Sadducees, who say there is no resurrection, came to Jesus with a question. ²⁸ “Teacher,” they said, “Moses wrote for us that if a man’s brother dies and leaves a wife but no children, the man must marry the widow and have children for his brother. ²⁹ Now there were seven brothers. The first one married a woman and died childless. ³⁰ The second ³¹ and then the third married her, and in the same way the seven died, leaving no children. ³² Finally, the woman died too. ³³ Now then, at the resurrection whose wife will she be, since the seven were married to her?” ³⁴ Jesus replied, “The people of this age marry and are given in marriage. ³⁵ But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, ³⁶ and they can no longer die; for they are like the angels. They are God’s children, since they are children of the resurrection. ³⁷ But in the account of the bush, even Moses showed that the dead rise, for he calls the Lord ‘the God of Abraham, and the God of Isaac, and the God of Jacob.’ ^a ³⁸ He is not the God of the dead, but of the living, for to him all are alive.” ³⁹ Some of the teachers of the law responded, “Well said, teacher!” ⁴⁰ And no one dared to ask him any more questions.

20:27 Sadducees. An aristocratic, politically minded group, willing to compromise with secular and pagan leaders. They controlled the high priesthood at this time and held the majority of the seats in the Sanhedrin.

20:35 considered worthy. Through repentance and faith, they have entered God’s kingdom. (TLSB)

20:36 like the angels. The resurrection order cannot be assumed to follow present earthly lines. In the new age there will be no marriage, no procreation and no death. (CSB)