

ADVENT I YEAR C Nov. 29, 2015 E. Werner Weinreich

Jeremiah 33: 14-16

TEXT:

- 14] Behold, the days are surely coming, says the LORD, when I shall fulfill the good word I made to
- 15] the house of Israel and the house of Judah. In those days and in that time I shall make a scion of righteousness spring forth for David; and he shall do justice and righteousness in the land.
- 16] In those days Judah will be rescued and Jerusalem will dwell securely. And this is the name it will be called; *YHWH sidqenu* 'The LORD is our righteousness'.

GENERAL BACKGROUND:

Jeremiah was born into a priestly family in Anathoth of the tribe of Benjamin, part of the northern kingdom. As a result, Jeremiah inherited a perspective that allowed him to be critical of both the Davidic monarchy and the Jerusalem temple in favor of the Mosaic traditions which were central in the north.

At the time of his call to be a prophet, Josiah was king of Judah. (640 - 609 BC) His prophetic work extended from about 627 to after the exile in 587/6. After Josiah was killed in battle his son Jehoaz succeeded him, but ruled only a few months. Jehoiakim, Josiah's brother, ruled from 609 - 598/7. Then his son Jehoiachin ruled briefly until deported to Babylon. He was replaced by his uncle Mattaniah by Nebuchadnezzar who changed his name to Zedekiah (Yah is righteousness, or Yah is legitimate.) This puppet king reigned until the second deportation in 587/6.

CONTEXT:

25:1-26:24	episodes from the time of Jehoiakim	a
27:1-29:32	episodes from the time of Zedekiah	b
30:1-31:40	the "Book of Consolation"	c Chiastic structure, not chronological.
32:1-34:22	episodes from the time of Zedekiah	b'
35:1-36:22	episodes from the time of Jehoiakim	a'

The verses following our text include reference to the restoration of the Levitical priesthood and expand the scion from a single king to a dynasty. This may be an indication of a period around the time of Malachi. The section of which our text is a part could then be seen as sermonic material based on Jeremiah.

Chapters 32-33 are set in the time during the siege of Jerusalem when Jeremiah was confined to "the court of the guard" (32:1-2; 33:1. See also Ch. 37) They are united by the theme of future restoration, to include both Israel and Judah. (33:7) Chapter 33 shows the progression:

- a) restoration of the people to the land (33:1-8)
- b) restoration of the land to prosperity (33:9-13)
- c) restoration of the Davidic king (33:14-26)

Because 33:1-14 are missing from the LXX some commentators suggest that it may date from considerably after the lifetime of Jeremiah. The emphasis on the restoration of the Levitical priesthood (vv21-22) is not found elsewhere in Jeremiah, which is cited in support of this position.

Jeremiah 33: 14-16 is very similar to 23:5-6 which may be the reason for its omission in the LXX, which often eliminates duplicate passages.

23:5 The days are surely coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. 6) In his

days Judah shall be saved and Israel will live in safety. And this is the name by which he will be called: "The LORD is our righteousness."

VERSE BY VERSE:

- 14] Behold.... Look, see! Do not be blind!
in those days....has an eschatological overtone. It refers to the new age when justice and faithfulness to the covenant will take place in a re-united kingdom.
promises....*et-haddabar hattob* - lit. perform the good word. (good is missing at Jer. 29:10 in the LXX) but it may be the basis for our text. If the promise goes back to II Sam. 7 the restoration of the monarchy is announced in the teeth of the imminent end of the monarchy during Jeremiah's prophecy. Only God's promise remains as a source of hope.
Israel and Judah.... the whole people of God, as in the time of David.
- 15] In those days.... a stronger reference to the eschatological "day of YHWH. At that time, then! a righteous branch.... *asmiah...semah sedaqah* - "I will cause to sprout a true shoot" The righteous king shall be rightful and rule rightly; with justice in the land, with impartial law courts, and protection for the poor and weak. (powerless) *semah* -is a technical term for an ideal king which develops into the concept of a messiah. (See Ps. 2; 72; Isa. 4:2; Zech. 3:8; 4:12) In the latter two verses it refers to Zerubbabel as a legitimate successor to David. (Branch at Isa. 11:1 is a different Hebrew word, *choter* for shoot and *netser* for branch)
In those days....*bayamim hahem* - Judah will be saved and Jerusalem will live secure. The nation instead of a Davidic king, "he" at Jer. 23:5 and Jerusalem for Israel. These changes may also reflect a later period of time.
- 16] This is the name.... lit - this shall be her name.- referring to Jerusalem. This can be a proper designation since it will be the practice of the whole people. The LORD is our righteousness. *sidqenu* can also be translated as deliverance or salvation. At the same time it is a pun on the name of Zedekiah (v.6-13) At Ezek. 48:35 the name of the city is "YHWH is there". The image in the background is the re-building of Jerusalem It will finally be what God intended it to be.

THEOLOGY:

- 2015 Weinreich Our text is a link as is Advent I between a past with its sin and sorrow, and a future full of God's promise and fulfillment. We recognize that the LORD is our righteousness, not our attitude or behavior.
- 2012 Weinreich At the beginning of a new liturgical year, We need to look to God in the confidence that he will do that which is needed in our time to restore humanity to a relationship to himself in which truth can be seen in the rule of God beyond our earthly , selfish vision.
- 2009 Weinreich When things look bleak God renews his promises for the future. They are understood by Christians in terms of the coming of Christ into our present time and in the eschatological end. Our Lord is not cut off from his people even though day and night cease. That is how we are to celebrate Advent.
- 2006 Langset Though suffering and loss continue to be ever present in this world there is the hope that God is still with us and remembers his promises. We can find comfort that there will be a day when we will be safe under the rule of God alone. We shall live in total harmony with that which God desires for us.
- 2003 Ferrie As an Advent text, this passage not only calls us to reflect on the faithfulness of God in the past as he worked in Israel's history, especially as that faithfulness worked out in the coming of Jesus the Christ. It also calls us to hold the present realities of life within the cradle of expectation. That does not mean we should call people to abandon the present for some

ADVENT I YEAR C Nov. 2, 2015 E. Werner Weinreich

I THESSALONIANS 3: 9-13

TEXT:

- 9] For what thanks can we return to God for you? For all the joy in which we rejoice because of you before
 10] our God. Night and day arduously petitioning to see you face to face and supply the
 shortcomings of your faith.
- 11] Now may our God and Father himself and our Lord Jesus direct our way to you.
- 12] And the Lord make you abound and exceed in love to one another and to all people, even as we do toward
 13] you. To establish your hearts blameless in holiness before our God and Father, at the
 coming of our Lord Jesus with all his saints.

INTRODUCTORY COMMENTS:

Written about 50 or 51 AD I Thess. is the oldest book in the New Testament. It was probably written in Corinth. Paul and Timothy had been forced to flee Thessalonica which lies on the North shore of the Aegean Sea, after establishing a church there. (Acts 17:10-15) From Athens Paul sent Timothy back to see how the church there was doing. (I Thess. 3:2) This letter seems to be the reply to Timothy's report. It is different in character from the later epistles. It is not addressed to a crisis and there is no debate of theological issues. Rather it is guidance to faithful believers in this church which Paul had founded.

CONTEXT:

1:1	Greeting
1:2-3:13	Paul's concern for the Thessalonians.
4:1-5:25	Exhortation
5:26-28	Closing.

Paul rejoices at the favorable report from Timothy regarding the Thessalonians. Paul is encouraged in his own hard times by the good will the Thessalonians have toward him.

VERSE BY VERSE:

- 9] Paul is searching for the right words to give adequate thanks to God for the Thessalonians. It is not just an intellectual endeavor but involves the need to express abundant feeling of joy on their behalf. This because he has heard of their growth in faith and love. (v 6) The bond he formed with them in Christ when he founded the congregation is still strong.
- 10] praying always, (night and day) that he might be with them again in person, (face to face) but at the time of writing that is not possible. Why is not said, but may involve his work in Corinth where there were difficulties in the congregation.
 and supply what is lacking.... *katartisai* -to repair, to put into working condition. It is not a rebuke for shortcomings in faith or conduct. There are no specifics given. It probably refers to a general deepening of the understanding of the gospel. (See the exhortations of Ch. 4 & 5)
- 11] Whether Paul gets there is put squarely in the hands of God the Father and the Lord Jesus. His will is at center in all Paul would undertake. (Note the pre-Trinitarian expression. The Holy Spirit

who later would have central place in guiding the church is not mentioned.)

- 12] may the Lord make you increase and abound in love....*agape*- It is not just a feeling but is self-giving without counting the cost or expecting a return. It is not enough to attain a certain level of love, rather they, and we, are to be growing in love. There is no standing still but a joyful struggle throughout life. It is like the love of God given on the cross of our Lord. to one another.... within the community, the household of faith. and to all people. in the same way as Paul loves them. Paul is not hesitant to set himself up as an example. This is possible without being boastful only in the certainty of his own relationship to Christ. (Christ in me)
- 13] in order to establish your hearts (minds) blameless in holiness. The Jewish idea that they were God's chosen holy (set apart) people has deep root in the Old Testament. This holiness makes love between persons possible. Paul, however, reverses the order here. It is because, (so that) the works of love toward one another and all people that they are established in holiness. blameless....without fault even before God our Father and the coming of the Lord Jesus....*parousia* - The whole of it is put into an eschatological context. It turns *chronos* into *kairos*. with all his saints....his holy ones. Usually understood as those referred to at 4:13-18. where the idea is further worked out. Some commentators see the holy ones as angels but I see the context to include those who have died prior to the *parousia*. What Paul means by holiness is to be seen in the exhortations of Ch. 4 & 5.
- Other references to the *parousia* in Paul: I Cor. 15:23; I Thess. 2:19; 4:15; 5:23; II Thess. 2:1,8. In its secular context the term was used for 1) The arrival of the emperor in a city, 2) The arrival of God (a god) to a person. 3) The arrival of a general with his army.

THEOLOGY:

- 2015 Weinreich Paul knows one aspect of the gospel is joy in the Lord and in the community is experienced in spite of the physical separation.
- 2012 Weinreich The new Advent season begins with the love of god manifest in the love Christians bear for one another. It is participation even now in God's rule of the world in spite of present difficulties.
- 2009 Weinreich In the time of waiting for the return of the Lord Jesus, the church is to grow in love and faith and rejoice in God's promise. Paradoxically that is possible because he guides us even now.
- 2006 Langset Honest caring and concern for one another cannot be secondary to the faith; it must be at the core! Christ saves us and sends us forth to love one another! If we see someone in need we offer our assistance just as God assists us every moment of our lives. Thanks be to God!
- 2003 Ferrie Relationships in the Christian community are end-oriented: that is, they find their final meaning and validation in the coming of the Lord in judgment.
- ???? Scarafia As we ready ourselves for the festival season, Paul's prayer is an exhortation to the faithful to be moved to a life rich in the forgiveness and mercy of God, seen by the way we treat each other.
- ???? ???? In this time of waiting, waiting for the coming of the Lord, waiting for justice in the world in which we live, waiting for Christmas or maybe the rush and anxiety of the season to be finished, waiting for the beginning of a new vocation or retirement, or a new place to live, or a new baby, or for health to return or death, or for grief to diminish or any expectancy in our life, this interim time is to be a time for loving one another, depending on the Lord, trusting him to bring us to the fulfillment we need.
- ???? Weinreich Not just faith and love, but increasing faith and love are to be the marks of the period of waiting that we enter in the Advent season until the Lord comes. This is accomplished by mutual

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Luke 21:25-36

TEXT:

- 25] "And there will be signs in sun and moon and stars, and on earth distress among nations
 26] in perplexity at the roaring of the sea and the surging. People will faint out of fear and
 foreboding of what is coming upon the world; for the powers of the heavens will be shaken.
 27] And then they will see the Son of Man coming in a cloud with power and great glory.
 28] When these things begin to take place stand erect and hold your heads high because your redemption
 draws near."
- 29] 30] And he told them a parable, "Look at the fig tree and all the trees; As soon
 31] as they burst into leaf you can see for yourselves and know that summer is near. So also
 32] when you see all this happening know that the kingdom of God is near. Amen I tell you
 33] this generation will not pass away until all this happens. Heaven and earth will pass
 away, but my words by no means will pass away.
- 34] Be on your watch then lest your minds be dulled with carousing, drunkenness and worldly
 35] cares or that day will come upon you suddenly like a trap. For it will come upon all
 36] sitting on the face of the whole earth. But watch at all times, praying for the strength
 to come through all that is going to happen and to stand before the Son of Man.

BACKGROUND ON THE GOSPEL OF LUKE:

The gospel of Luke is anonymous. No where does the author reveal his identity. The author is not an eye witness to the ministry of Jesus (1:2) but a second or third generation Christian. The book is clearly related to the book of Acts. Whether the author is to be identified with Luke, a companion of Paul remains an open question. The sources of the gospel are Mark, "Q", and L consisting of the material unique to the third gospel. The date of Luke must be post Mark and post 70 AD.

CONTEXT IN CHAPTER 21:

- 1-4 the widows mite
 5-6 the destruction of the temple
 7-11 when? take heed many will come in my name
 12-19 before signs, persecutions don't meditate before-hand even family against you
 20-24 siege of Jerusalem Judeans flee to mountains. leave Jerusalem Day of vengeance
 time of Gentiles fulfilled
 25-27 cosmic disturbances
 28-33 be prepared

34-36 concluding admonitions.

SYNOPTIC PARALLELS:

Mark 13	Matthew 24	Luke 21
24	29a	25a (abbreviated)
25a	29b	25b
25b	29c	26c
26	30b	27
--	30a	--
27a	31a	--
--	31b	--
27b	31c	--
--	--	28
28	32	29
--	--	30
29	33	31
30	34	32
31	35	33
32	36	--
33	--	34-36
34	--	--
35	42	--

VERSE BY VERSE:

- 25a] signs.... *semeia* - in sun, moon and stars. cosmic occurrences. Lk. omits the falling of the stars of Mk. 13:25 for he had Jesus say that he saw Satan fall from heaven (Lk 10:18)
Mark's prophetic quotes of Isa. 13:10; 24:18-20; Ezek. 32:7; 34:4; Amos 8:9 and IV Ezra 13:30 are abbreviated beyond recognition. The astral material is conventional.. These signs preceding the *parousia* will not be evident to unbelievers.
- 25b] Lukan editorial additions. The apocalyptic emphasis has been dropped or at least radically curtailed. Persecution is the prelude to the coming of the Son of Man and so Lk. adds a word of comfort (21:18) The Kingdom of God is announced for a long period of time but then comes like lightening. The cosmic dissolution accompanies the political dissolution.
For Luke eschatology becomes church history. Luke omits Mark's statement that one can escape cosmic calamities by fleeing Judea. (Mk 3:14) Mark's aside, "Let the reader understand" also does not fit into the scenario of the final days but into a political circumstance.
On the earth distress among nations....in this perplexity, confusion. See Isa. 24:19 in the LXX "With distress will the earth be distressed, and with perplexity will it be perplexed.
roaring and surging of the sea.... perhaps an allusion to Ps. 46 as it is translated in the LXX. The force of the earthen elements become apocalyptic stage props.
- 26] people fainting with fear and foreboding. (lit. as people stop breathing out of...) at the overthrow of pagan imperial supremacy. It is apprehension of the future. (Recall Ps. 65:5-8 & Mt. 24:30) It could refer to fainting or death. This is in contrast to the reaction of Christians as it will be indicated at v. 28.
Of what is coming on the inhabited earth..... *oikoumene* - A Lukan addition (Cf. Acts 1:1:28 the Christian reaction to famine.) Portrayed is a reversal of the creation out of chaos to a return to it.
- 27] Son of Man has probably replaced Kingdom of God in the logion of Jesus.
Son of God coming on the cloud....Lk. changes Mk's plural to the singular as he also did at the transfiguration. He omits the reference to angels. For Luke angels are subject only to God, not the Son of Man. The surrounding of Jerusalem by armies (21:19) is the end of Jewry. just as the coming of the Son of Man is the end of the world. (v. 27) In both cases judgment is not just

- on the way but has arrived. Note Acts 1:11 where the words of the two men in white are, "This Jesus who was taken up from you into heaven, will come in the same way as you saw him go into heaven."
- The coming of the Son of Man has been interpreted to mean to earth. In context this must be the meaning, but it may be based on a misunderstanding of Dan. 7:13 where the coming of the Son of Man is into the presence of the Ancient of Days (God) that is his enthronement. Acts makes clear that both are involved.
- 28] because your redemption is drawing near....*dioti eggizei he apolytroisis hymon*. - "redemption is used only here in the gospels, but frequent in Paul and the Pauline letters. (Rom. 3:24; 8:23; I Cor. 1:30; Gal. 1:14; Eph. 1:7, 14; 4:30) For Paul it is related to the cross but here in Luke to Jesus' return. The simple form *lytroisis* -is used at Lk. 1:68.
is near....*eggizo* - is used at 10:9 ; 21:31 in reference to the Kingdom of God which is connected to Jesus' coming "near Jerusalem". (18:35; 19:29, 37, 41) It is not deliverance from sin or ransom but from the coming catastrophe. (See Acts 3:19-20)
stand erect and raise your heads....*anakupsate kai eparate tas kephalas humon*. in contrast to the fear and foreboding; a joyful expectation, standing in welcome of deliverance.
This verse is a bridge between 25-27 & 29-32. What Jesus proclaimed to his generation can now be proclaimed in Luke's own time and in ours. Christians in contrast to unbelievers can anticipate the future with hope and confidence. That thought Luke substitutes for Mark's harvest of the elect by angels. (Mk 13:27)
- 29] He told them a parable....lit proposed to them a parable - Lk. had omitted the story of the fig tree where Mk (11:12-25) & Mt (21:18-23) had it all be it as a miracle story there.
Look at the fig tree....*suken*, and Lk adds "and all the trees". The fig tree was a symbol for Israel. (Jer 8:13; Mic 7:1) It could be an allusion to Luke's concern for all the nations. The fig tree puts forth its leaves early, so it may be a sign of the beginning of hope. It would then be another indication of Luke's caring for all people. (Like tracing the genealogy of Jesus back to Adam rather than Abraham. (Lk 3:38) Some commentators reject this idea as allegorizing seeing the early fig tree only as a sign of encouragement. At Joel 2:22-23 the fig tree and the vine are signs of God's blessing Israel but Luke omits this reference. The signs of the Kingdom are such that people ought to recognize them. (Lk 12:54ff)
- 30] come out in leaf.... lit- "when they put forth" with the object leaves understood.
seeing, you know from yourselves - a Lukan addition even if awkward Greek. No other instruction or teaching will be necessary.
Summer is near.... it should be obvious to everyone. It is a critique of the false prophets. (see v. 8)
- 31] so also.... *autos kai* - the analogy is completed. See 17:10 for the same expression. "When you have done all say, 'We are unworthy servants'" The words of Jesus are to be pondered.
when you see these things happening....*tauta giomena* - the reference must be to the breaking up of the old order, (v 28)
know that the Kingdom of God comes. The Son of Man does not come as the deliverer of only one nation.
- 32] truly....*Amen* - the introduction to a prophetic oracle. It is employed six times in Luke's gospel usually to introduce words of assurance.
this generation....*he genea* - An exact quote of Mk 13:30. To what does "generation" refer?
1) Jesus and his contemporaries.
2) Jewish people as a race.
3) Hostile Jews
4) Christian Jews
5) Christians
6) generation of the eschaton (new time)
- Luke's use of "generation"
7:31 like children in a market place who did not heed the call to play or dance (Mt. 11:16)

9:41 this faithless and perverse generation
 11:29-32 those of Nineveh will judge this generation. (Mt. 10:41)
 11:50f the generation charged with all the blood of the prophets.
 16:8 This generation is used of all contemporaries of the steward.
 17:25 Son of Man must endure suffering and rejection by this generation.
 Acts 2:40 save yourselves from this crooked generation
 8:37 who can describe this generation that denied justice to the suffering servant
 All of these are negative evaluations. The only exceptions are found in the "songs" of Lk. Ch. 1 & 2.

In the Qumran literature "generation" means several lifetimes. I Qp Hab. 2:7, 7:2.

Unlike Mark where the time of tribulation is mercifully shortened, for Luke the period of this generation is extended to give additional time for repentance.

Danker interprets "generation" therefore as "this kind of generation". It is "the last" generation, eg. "in these last times" as in the "last hour" of I Jn. 2:18. Today! We in the last phase of the history of salvation.

The words are not to be taken in a literal sense, but as pointing to the fact that the Kingdom is always just around the corner, but its calendar time is left indeterminate. The saying in Luke is counter to the false apocalyptic interpretation of Jesus' saying. None know the date of the coming of the Son of Man. Jesus may be an exception. Mk. 13:32 is omitted. (None know the time, not even the angels or the Son, but only the Father.

33] heaven and earth....*ho ouranos he ge* - A Hebraism which means everything, what we have called the universe.
 will pass away.... *eleusontai* - come to an end.
 but my words*logai* - by no means....*ou me* -
 will pass away.... significant because the ability to stand before the Son of Man is determined by obedience to his word. (8:14-15; 13:22-30 & 8:21 "Blessed are those who hear the word of God and do it"
 It is like the constancy of the word in the Old Testament. (Isa. 40:8; 55:10-11; Ps. 119:89)
 The Judaism of Jesus' day had inherited the belief that the law is eternal (Baruch 4:1) "The law endures forever.

For Luke, all has been delivered to the Son. (10:22)

The end will come, no matter how long the interval. All will then see the truth of Jesus' teaching.

A day will come when there is no tomorrow.

William H. Willimon tells the following story.

When I was serving a little church in rural Georgia, one of my members' relatives died, and my wife and I went to the funeral as a show of support for the family. It was held in a small, hot, crowded independent Baptist country church. They wheeled the coffin in and the preacher began to preach. He shouted, fumed, flailed his arms.

"It's too late for Joe," he screamed. "He might have wanted to do this or that in life, but it's too late for him now. He's dead. It's all over for him. He might have wanted to straighten his life out, but he can't now. It's over."

What a comfort this must be for the family, I thought.

"But it ain't too late for you! People drop dead every day. So why wait? Now is the day for decision. Now is the time to make your life count for something. Give your life to Jesus!"

It was the worst thing I had ever heard. "Can you imagine a preacher doing that kind of thing to a grieving family?" I asked my wife on the way home. "I've never heard anything so manipulative, cheap and inappropriate. I would never preach a sermon like that."

She agreed with me that it was tacky, manipulative, callous, "Of course," she added, "the worst part of it all is that it was true."

34] Final admonitions regarding the conduct of Christians during the interim. (Unique to Luke)
 take heed to yourselves, have care about yourself. (Lk 17:26-37; 12:41-48) Be prepared!
 See also I Thes. 5:7; Rom. 13.

lest your hearts be weighed down, your minds be overloaded, or dulled, which results in no effective work. A strong negative warning, with dissipation, dizziness, staggering, drunkenness, the loss of control and responsibility.

cares of this life, distractions, being pulled to pieces, worried about subsistence. (8:14; 12:22)

with the result that you forget "that day" (10:12; 17:31)

which will come suddenly like a trap, getting caught at the return of the master. (Isa. 24:17-18)

(I Thes. 5:2) It is an ethical imperative. In the Synoptics the last days are coming whereas Paul says we are in the last days.

- 35] It will come....*epeiserchomai* - reiterates suddenly, upon all....*pantas* - not just Christians but cosmic in scope. who are on the face of the earth.... lit -sit....*kathemenos* - Is the sitting a sign of apathy? It is not active waiting. The *telos* is not in view for them. They are not standing in anticipation of the coming of the Son of Man. They will not be able to stand before his throne. Christians are not exempt from the woes of the last days, but they will be able to endure by prayer. The appeal to all effects each individual person.
- 36] but be watchful at all times....*kairo* - lit. keep yourselves awake. Note the three disciples at Gethsemane. who are told to watch but fall asleep. praying.... lit. begging....*deomenos* - be strong.... omitted in some Ms. where instead the reading is "That you may be judged worthy" to be strong often means to be sufficient, and so here. escape these things that will take place. To back off instead of making a bold confession. to stand before the Son of Man....to face his judgment without shame. To come through with flying colors.

THEOLOGY:

- 2015 Weinreich The Son of Man comes amid the cosmic convulsions of the end time. For Christians it is nothing to fear so they can salute with heads held High. It is the coming of the Kingdom of God in which the Word remains firm though the world passes away.
- 2012 Weinreich This world and our own life in it will come to an end. When and how are not the right questions. Rather how we ought always to see ourselves as God would have us be and to act accordingly in the presence of the Son of Man who has shown us the way.
- 2009 Weinreich God, by the word of Jesus calls us not to fear the signs of life or death, but to stand with the Son of Man now in this world and at its end.
- ???? ???? When it comes to the end of the age there is nothing for the faithful to fear. God in Christ has provided all that we need to endure to the end. Our hope and salvation are assured. Our strength is in him. Be of good cheer and be what he has already made you to be for your own well being and the glorification of his name.
- 2003 Ferrie "Eschatological thinking....should chase away the demons of dulling dissipation and cheer us with the news not only that today is a gift of God but also that tomorrow we stand in the presence of the Son of Man." (Craddock) or The kairos is now!
- ???? McCurley In response to the concern for what will be the sign for the Day of the Lord, Jesus tells of a variety of signs that seem to be common to human existence, and so he urges constant preparedness to stand before the Son of Man.
- 1982 Millville In the coming of Jesus there is hope and redemption in the midst of woes for those who believe. The church waits for the return of God. In Advent we prepare again to behold the Christ in the word made flesh. Our waiting should be significant, penitential and prayerful.

- ???? Ziegenfuss Signs of the end are noted; the midnight hour shall come; vigilance is a primary necessity. We need to pay attention to what is going on. Out of death shall come life. New life to share in God's glory. When Christ comes he will reveal what is real. The word remains forever and will open the kingdom of heaven to all willing to hear. You must be in this changing world.
- ???? Scarafia The unmistakable coming of the Son of Man sounds the call for confident re-affirmation of our faith in Jesus the Christ and obedience to his Lordship. This world and its systems and peoples are called into question by him who came to save. In Jesus redemption is secure. Your living displays your confidence.
- 1971 Weinreich The time span between conversion and the eschaton results in a new question; What is the life of Christians like? How shall they order it? The separation between the word and the deed, doing and hearing, becomes greater. Ethics stands out in its own right. Preparation now involves not only future judgment, but problems of the present. The final judgment becomes important because it is fact rather than immanent. What about everyday problems, especially behavior in persecution? Eschatology no longer has the immediate effect of a summons for it has become an idea which now influences ethics indirectly by means of the idea of judgment.

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