

# St. Michael and All Angels September 29, 2019

16th Sunday after Pentecost Proper 21(26) or 15th 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 1:00 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://imgflip.com/i/2j0ch5>

### Hymn of the Day

**Lutheran Service Book (LSB) 522 The Lutheran Hymnal (TLH) 254**

**“Lord God, o Thee we give all praise”**

Another week where the hymn is primarily in Lutheran hymnals. The tune is the familiar “Old Hundredth” by Ralph Vaughn Williams. . The hard part is finding a video that uses these words.



Ralph Vaughn Williams

➤ <https://rvwsociety.com/list-of-works/>

**(Author) “Melanchthon, Philipp...**On Aug. 29, 1518, he was appointed professor of Greek at the University of Wittenberg, and in January, 1526, also Professor of theology. He died at Wittenberg, April 19, 1560 (*Allgemeine Deutsche Biographie*, xxi. 268, &c). Melanchthon is best known as one of the leaders of the German Reforma–tion; as a theologian (*Loci communes*, 1521, &c.); and as the framer of the famous Confession presented to the Diet of Augsburg in 1530, and still accepted as a standard by all the sections of Lutheranism in Germany, America, and elsewhere. His poems and hymns were written in Latin, and exercised no appreciable influence on the development of German hymnody.”

-- John Julian, *Dictionary of Hymnology* (1907)

- [https://hymnary.org/person/Melanchthon\\_P](https://hymnary.org/person/Melanchthon_P)
- <https://www.youtube.com/watch?v=-VSqepNochU>  
Piano, [Andrew Remillard](https://www.patreon.com/AndrewRemillard)
- <https://www.cph.org/p-30483-Thirty-Three-Hymn-Descants-and-Melodies-for-Reformation.aspx> Organ and Trumpet; Thirty-Three Hymn Descants and Melodies for Reformation by Patricia D. Backhaus. CPH

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.](https://www.crossway.com/)

**O.T.**– “but Michael, one of the chief princes, came to help me”

**Psalm** – “For he will command his angels concerning you”

**Epistle** – “Now war arose in heaven, Michael and his angels fighting against the dragon.”

**Gospel** – *“For I tell you that in heaven their angels always see the face of my Father who is in heaven.” or “rejoice that your names are written in heaven”*

**St. Michael and All Angels: Daniel 10:10-14, 12:1-3, Revised Common Lectionary (RCL), 16<sup>th</sup> Sunday after Pentecost; Jeremiah 32:1-3a, 6-15 or Amos 6:1a, 4-7 (Next week: Habakkuk 1:1-4; 2:1-4; RCL, Lamentations 1:1-6, 3:19-26 or Habakkuk 1:1-4; 2:1-4)**

*“The tenth chapter is a prologue to the eleventh. Yet in it Daniel writes something special about angels, the like of which we find nowhere else in the Scriptures, namely, that the good angels do battle with the evil angels in defense of men.”* Martin Luther, *Luther’s Works*, American Edition 35:305-6

+++++

## **Daniel 10:10-14**

*“A hand touched me - Nothing was apparent or palpable but a hand. A hand had written Belshazzar’s fate upon the wall; and the hand is frequently mentioned when the power or majesty of God is intended. Perhaps by hand God himself may be meant. It is remarkable that in a very ancient MS. of the Septuagint..., all the appearances of God are represented by a hand in the clouds.”*

<https://www.studyight.org/commentary/daniel/10-10.html> Adam Clarke Commentary

<sup>10</sup> And behold, a hand touched me and set me trembling on my hands and knees. <sup>11</sup> And he said to me, “O Daniel, man greatly loved, understand the words that I speak to you, and stand upright, for now I have been sent to you.” And when he had spoken this word to me, I stood up trembling. <sup>12</sup> Then he said to me, “Fear not, Daniel, for from the first day that you set your heart to understand and humbled yourself before your God, your words have been heard, and I have come because of your words. <sup>13</sup> The prince of the kingdom of Persia withstood me twenty-one days, but Michael, one of the chief princes, came to help me, for I was left there with the kings of Persia, <sup>14</sup> and came to make you understand what is to happen to your people in the latter days. For the vision is for days yet to come.”

“What a remarkable insight into the angelic realm we are given in this passage! This angel was restricted from getting to Daniel for 21 days (3 weeks) because of another called the ‘prince of Persia’ who resisted him and blocked his way. It was only when Michael, one of the chief princes arrived that this other angel was able to get through to Daniel. I think we have no idea what is going on around us! This ‘prince of Persia’ is a demonic angelic being that had been assigned to the Medo-Persian Empire to influence it... and not in a good way! It was obviously a powerful angelic being because it could prevent this other messenger getting through to Daniel.

But notice that Michael is called ‘one of the chief princes’. He is not the only one, but he is of a higher order and has the authority and power to help this other messenger break through to Daniel. Finally, with Michael’s help, the angelic messenger from God can deliver what is going to be an amazing outline of future history and conflict...”

➤ <http://jesusplusnothing.com/studies/online/Daniel10.htm> | Gordon

## Daniel 12: 1-3 The Time of the End

*“Daniel 12 is part of a longer discourse that begins in chapter 10. A “man,” or angel, dressed in linen, with a face like lightning and eyes like flaming torches (10:5), speaks with Daniel, touches him, and gives him strength to stand (10:10-11,16-19). This angel, also called “one in human form,” explains to Daniel that he has been fighting against the “Prince of Persia” and will later fight the “Prince of Greece” (10:13, 20-21). Alongside him fights Michael, “one of the chief princes” (10:13). The angel who speaks with Daniel tells him, “There is no one who contends with me against these princes except Michael, your prince” (10:21)...”*

➤ [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2667](http://www.workingpreacher.org/preaching.aspx?commentary_id=2667) [Anathea Portier-Young](#) Associate Professor of Old Testament, Duke University Divinity School, Durham, N.C.

12 “At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall be delivered, everyone whose name shall be found written in the book. <sup>2</sup> And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. <sup>3</sup> And those who are wise shall shine like the brightness of the sky above;<sup>[a]</sup> and those who turn many to righteousness, like the stars forever and ever.

a. [Daniel 12:3](#) Hebrew *the expanse*; compare [Genesis 1:6–8](#)

“Daniel 12 launches the final scene of the four apocalyptic visions of Daniel. In the prior section, Daniel sees an angel who speaks of a “Prince of Persia” who will wage war and defeat many powers, and in the process defile the temple. A king from the North shall arise and wreak havoc on the land. Some will flee (Trans-Jordanian states), some will fall (Egypt), and some will follow this king (Libya, Ethiopia), but the king abruptly dies. As with any powerful monarch, this event is expected to bring a period of chaos in the wake of a sudden powershift.

At this point, Daniel 12:1-3 introduces a transition in both time and space. The opening phrase “In that time” signals a temporal shift from the present to a future eschaton. Within the passage, “that time” is paradoxically filled with both anguish and deliverance... the passage also indicates that the persecution is of limited time and will soon lead to a period of deliverance. These are not two different time periods, but rather the time of unprecedented anguish is also a time of salvation.”

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=3856](http://www.workingpreacher.org/preaching.aspx?commentary_id=3856) [Roger Nam](#) Associate Professor of Biblical Studies, George Fox Evangelical Seminary, Portland, Oregon

**Psalm 91; RCL, Psalm 91:1-6, 14-16 or Psalm 146 (Psalm 62; RCL, Psalm 137 or Psalm 37:1-9)**

*“This Psalm has no title and therefore the author remains unknown. Because it shares some of the themes of [Psalm 90](#), some think Moses was the author. Because it shares some of the themes and phrases of [Psalms 27](#) and [31](#), some think the author was David. “Some of its language, of strongholds and shields, reminds us of David, to whom the LXX ascribes it; other phrases echo the Song of Moses in [Deuteronomy 32](#), as did [Psalm 90](#); but it is in fact anonymous and timeless, perhaps all the more accessible for that.” (Derek Kidner)*

*Many have noted the wonderful character of this Psalm: “This psalm is one of the greatest possessions of the saints.” (G. Campbell Morgan) “In the whole collection there is not a more cheering Psalm, its tone is elevated and sustained throughout, faith is at its best, and speaks nobly.” (Charles Spurgeon) “It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine anything more solid, more beautiful, more profound, or more ornamented.” (de Muis, cited in Spurgeon)”*

<https://enduringword.com/bible-commentary/psalm-91/> ©2018 David Guzik

## My Refuge and My Fortress

91 He who dwells in the shelter of the Most High  
will abide in the shadow of the Almighty.

<sup>2</sup> I will say<sup>[a]</sup> to the LORD, “My refuge and my fortress,  
my God, in whom I trust.”

<sup>3</sup> For he will deliver you from the snare of the fowler  
and from the deadly pestilence.

<sup>4</sup> He will cover you with his pinions,  
and under his wings you will find refuge;  
his faithfulness is a shield and buckler.

<sup>5</sup> You will not fear the terror of the night,  
nor the arrow that flies by day,

<sup>6</sup> nor the pestilence that stalks in darkness,  
nor the destruction that wastes at noonday.

<sup>7</sup> A thousand may fall at your side,  
ten thousand at your right hand,  
but it will not come near you.

<sup>8</sup> You will only look with your eyes  
and see the recompense of the wicked.

<sup>9</sup> Because you have made the LORD your dwelling place—  
the Most High, who is my refuge<sup>[b]</sup>—

<sup>10</sup> no evil shall be allowed to befall you,  
no plague come near your tent.

<sup>11</sup> For he will command his angels concerning you  
to guard you in all your ways.

<sup>12</sup> On their hands they will bear you up,  
lest you strike your foot against a stone.

<sup>13</sup> You will tread on the lion and the adder;  
the young lion and the serpent you will trample underfoot.

<sup>14</sup> “Because he holds fast to me in love, I will deliver him;  
I will protect him, because he knows my name.

<sup>15</sup> When he calls to me, I will answer him;  
I will be with him in trouble;

I will rescue him and honor him.

<sup>16</sup> With long life I will satisfy him  
and show him my salvation.”

a. [Psalm 91:2](#) Septuagint *He will say*

b. [Psalm 91:9](#) Or *For you, O Lord, are my refuge! You have made the Most High your dwelling place*

“Verses 1-4 introduce the theme of the psalm, the security of the saint. Verses 5-10 pursue the implications of the safety which we have in God. Our safety is further explained in verses 11-13; through His angels God intervenes to come to our aid. In the last section, verses 14-16, God Himself assures us of His intimate care for our safety, promising both help in trouble and ultimately, deliverance from trouble...”

➤ <https://bible.org/seriespage/9-psalm-91-psalm-safety> Robert L. (Bob) Deffinbaugh ... is a pastor/teacher and elder at Community Bible Chapel in Richardson, Texas

+++++

“It is not surprising that Psalm 91 is often read, frequently set to music, and much-loved.\*

It offers the reader a straightforward and thorough expression of trust in the providence and protection of God, even and especially under trying or dangerous conditions, and does so using as rich and powerful a set of images as are found anywhere in the Bible. Most readers will have little difficulty apprehending and appreciating the gist of the text. Accordingly, the task of the interpreter of this psalm is not so much one of explanation as it is one of appreciation and application. Exposition should seek to lead the congregation to a deeper understanding of the

evident good news offered in the text, and to help them steer clear of pitfalls that may, ironically, trap the reader even as the text celebrates the Lord's protection against such snares...

In aid of the first part of the task, the interpreter might note the following:

The reading as set forth in the Revised Common Lectionary includes the essential thrust of the opening movement of the psalm, with **verses 9-10** serving as something of a summary of **verses 1-8**: Those who take refuge in the Lord are protected from evil. However, the omission of these opening verses robs the reader and the preacher of a wealth of imagery that far better illustrates the breadth, power, and above all, the tenderness of this protective care...

**Verses 14-16** move beyond the description of God's care by the psalmist and report God's own words, which validate the psalmist's claims. It may be worthwhile to emphasize here that God promises deliverance, protection, answering, presence, honor, and salvation without any mention of prerequisites or merit, only specifying that those who know, love, and call upon God will receive these blessings.

The second part of the interpreter's task, that of application, may, in the case of this psalm, partake more of warning against misapprehension than anything else. To wit:...

Less pernicious, but still to be guarded against, is possible overemphasis on the angels mentioned in **verse 11**. This passage, among others, has sometimes been cited in the development of elaborate hypothetical systems whereby individual angels are assigned guardianship of individual believers. In the current text, there is simply no such implication to be drawn. The angels mentioned here (always in the plural) are simply the heavenly host, the unseen agents of God's power, through whom the text envisions God exercising the defense of God's people. The chief value of the image is to demonstrate that however numerous the threats and challenges around us might be, our protection is not outnumbered or overmatched..."

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2645](http://www.workingpreacher.org/preaching.aspx?commentary_id=2645) [Matthew Stith](#) Pastor, Round Hill Presbyterian Church, Elizabeth, Pa.

\*Sing along to the first and/or just listen to the second link.

- <https://www.youtube.com/watch?v=T4XSV69ubIU> [monstermash](#)
- <https://www.youtube.com/watch?v=-Y75x41jvwY> MIDI file demonstration of the classic hymn from Michael Joncas - famously known for its beginning C# melody note. But you can't deny it's power and popularity

**Revelation 12:7-12; RCL, 1 Timothy 6:6-19 (2 Timothy 1:1-14; RCL, the same reading)**

*Today we recognize and celebrate the day of St. Michael and All Angels. Although the day is named after an archangel, in this case Michael, the celebration isn't primarily about Michael or about angels. Rather, it is to celebrate God's protective care of us and to remind us of the militant nature of the Church as we wrestle against things the eye can't see and the mind can scarcely comprehend. Hidden behind the ordinary and mundane*



*events of our lives a battle rages between good and evil, between the redeemed of God and those condemned, those damned by their own rebelliousness and evil intent. Our fight, the Apostle reminds us, is not with flesh and blood, but "against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places."*

- <http://lcmssermons.com/?sn=3465> Rev. Alan Taylor St.  
John Lutheran Church, Galveston, Texas

## Satan Thrown Down to Earth

<sup>7</sup> Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, <sup>8</sup> but he was defeated, and there was no longer any place for them in heaven. <sup>9</sup> And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him. <sup>10</sup> And I heard a loud voice in heaven, saying, “Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers<sup>[a]</sup> has been thrown down, who accuses them day and night before our God. <sup>11</sup> And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. <sup>12</sup> Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!”

### a. [Revelation 12:10](#) Or *brothers and sisters*

“As we observe this Feast of St. Michael and All Angels today, it’s appropriate for us to consider for a time some of the things we do and do not know about angels. To do this we go, as we always must, to the wisdom of that Word.

Angels appear in both the Old Testament and the New. They are usually called **malak** in Hebrew, and **angelos** in Greek. In both cases, the terms mean “messenger,” as these beings frequently carried important news from God to human beings.

We find the root of the same word, for example, in what the angel brought to the shepherds outside Bethlehem that glorious night—**euangelizo**—good tidings, good news, the Gospel. It’s from this term we get our word “evangelism”—the task of spreading the Good News about Jesus to the world we encounter in our lives.

As part of creation, angels did not exist eternally as have the Father, Son, and Holy Spirit. We don’t know exactly when, but at some point in the process of creation, God made angels. While they may take on a bodily appearance according to God’s wishes to carry out His work, they are spirit beings, without flesh and blood as humans have. We only see, hear, or feel their presence if that, too, is in accordance with God’s direction...

All that sounds very good, and it is—for God created the angels to serve Him in righteousness and holiness, as He did all creation—that which He declared was “very good” on the sixth day. We know, however, that mankind was unable to use the freedom of will with



which our heavenly Father created our ancestors to remain faithful and sinless. So, also, many of His angels fell away...

These evil angels—the prince of darkness, Satan himself, and all his followers—are the greatest outward danger you and I face each day as we live our lives...

Therefore, we may and should rejoice and take great comfort that the angels' service is an expression of God's love and care for us. We don't worship them or pray to them, because they are merely created, beings, as we are. Satan would love your worship, and as you know, Satan works very hard to gain it or to direct it to anything but the one, true God... "

- <https://www.stpaulaustin.org/sermons/angels-we-have-heard-down-low/> Rev. Sherman D. Stenson, Associate Pastor, 2008, St Paul Lutheran Church, Austin, Texas

**Matthew 18:1-11 or Luke 10:17-20; RCL, Luke 16:19-31 (Luke 17:1-10; RCL, Luke 17:5-10)**

*"If your hand or foot or eyes causes you to sin, cut it off. It is better for you to enter into life maimed or crippled than to enter into the hell of fire with all your hands and feet and eyes. To enter into life is to believe the Gospel about Jesus and to receive eternal life from him. To enter into hell is not to believe the Gospel and face the judgment of hell that sinners rightly deserve.*

*To cut off your hand or foot or to pluck out your eye is not literally to do these things. It means to repent of who you are. To cut off these things that cause you to sin is to recognize that you are maimed and crippled in your sins. It is to humble yourself like a little child, who cannot survive on his own, but must depend on his father and mother for everything that he has.*

*The devil is with the proud who have all their hands and feet and eyes – who don't repent..."*

- <https://steadfastlutherans.org/2013/09/sermon-on-matthew-181-11-michaelmas/> Mark Preus is pastor of [St. Andrew's Lutheran Church and Campus Center](#) in Laramie, WY.

## **"The Holy Gospel according to St. Matthew, the 18th Chapter"**

### **Who Is the Greatest?**

18 At that time the disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?"<sup>2</sup> And calling to him a child, he put him in the midst of them<sup>3</sup> and said, *"Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven."*<sup>4</sup> *Whoever humbles himself like this child is the greatest in the kingdom of heaven.*

<sup>5</sup> *"Whoever receives one such child in my name receives me,"*<sup>6</sup> *but whoever causes one of these little ones who believe in me to sin,<sup>[a]</sup> it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.*

### **Temptations to Sin**

<sup>7</sup> *“Woe to the world for temptations to sin!<sup>[b]</sup> For it is necessary that temptations come, but woe to the one by whom the temptation comes!<sup>8</sup> And if your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than with two hands or two feet to be thrown into the eternal fire.<sup>9</sup> And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two eyes to be thrown into the hell<sup>[c]</sup> of fire.*

## The Parable of the Lost Sheep

<sup>10</sup> *“See that you do not despise one of these little ones. For I tell you that in heaven their angels always see the face of my Father who is in heaven.<sup>[d]</sup>*

- a. [Matthew 18:6](#) Greek *causes... to stumble*; also verses [8](#), [9](#)
- b. [Matthew 18:7](#) Greek *stumbling blocks*
- c. [Matthew 18:9](#) Greek *Gehenna*
- d. [Matthew 18:10](#) Some manuscripts add verse [11](#): *For the Son of Man came to save the lost*

“Compare Mark 9:33-37 and Luke 9:46-48. The disciples are concerned with an issue naturally prominent in status-conscious Mediterranean antiquity: who will be greatest in the kingdom (v. 1; compare 5:19; 20:26; 23:11). Jesus declares that the kingdom belongs to children (compare 19:14). This paragraph urges at least two lessons.

### Kingdom Status May Be Inverse to Worldly Status (18:1-4)

Ancient moralists regularly trotted forth models of heroes and statesmen for their students to imitate; Jesus instead points to a child. More so than today, children were powerless, without status and utterly dependent on their parents (Harrington 1982:74). Yet we must imitate such people of no status, people who recognize their dependence (compare France 1985:270). To "turn" (NIV change) reflects the Jewish concept of repentance (as in Jer 34:15); compare John 3:3, 5.

### Embracing the Weak, We Embrace Christ (18:5)

True disciples are "little ones who believe in" Jesus (18:6; compare 10:42), out to make Christ great alone. In Jesus' day parents loved children, but children held little status. Jesus calls us to notice and welcome the "nobodies," to esteem those without status or social respect..."

- <https://www.biblegateway.com/resources/commentaries/IVP-NT/Matt/Greatest-Is-Child>

“IVP New Testament Commentaries are made available by the generosity of [InterVarsity Press](#).”

**OR**

## A reminder of what came before...

10 After this the Lord appointed seventy-two<sup>[a]</sup> others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. <sup>2</sup> And he said to them, “The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go your way; behold, I am sending you out as lambs in the midst of wolves. <sup>4</sup> Carry no moneybag, no knapsack, no sandals, and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, ‘Peace be to this house!’ <sup>6</sup> And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. <sup>7</sup> And remain in the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from house to house. <sup>8</sup> Whenever you enter a town and they receive you, eat what is set before you. <sup>9</sup> Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ <sup>10</sup> But whenever you enter a town and they do not receive you, go into its streets and say, <sup>11</sup> ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’ <sup>12</sup> I tell you, it will be more bearable on that day for Sodom than for that town.

### “The Holy Gospel according to St. Luke, the 10th Chapter”

#### The Return of the Seventy-Two

<sup>17</sup> The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” <sup>18</sup> And he said to them, *“I saw Satan fall like lightning from heaven. <sup>19</sup> Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. <sup>20</sup> Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”*

#### Cross references:

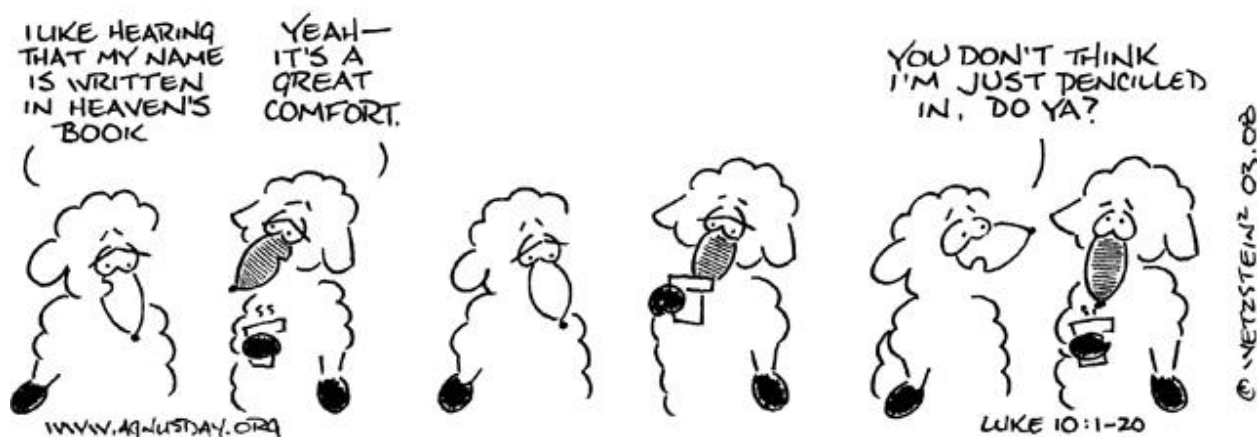
1. [Luke 10:19](#) : [Matt. 13:39](#)
2. [Luke 10:20](#) : [[Matt. 7:22, 23](#)]

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

“When those seventy-two returned full of pride, could not help but have pride. Oh, yes, the text does not say that. I would not disagree with that, but you and I know what it’s like to see God’s grandiose power at work. Whenever things seem to go so right in our lives, we are not left humbled by such a thing. We’re left proud by such a thing. Let us not forget for who we

are....sinful, damnable creatures who deserve such punishment that was meted out to Christ on the cross. And God, through Christ Jesus, said, "Do not marvel at such grand things that you have witnessed with your eyes that I have done through you, but rather marvel that I would allow your name to be written in the book of life. Marvel that I would claim you as my child, for your parents are sinful just as you are. Marvel that I am your God and hath called your name at that baptism, writing your name in that book of life, redeeming you by that blood of My Son." How humbling to have returned in such fine fashion to be met by their Lord and, rather than a rally cry and a whoop of great delight, are they reminded of humility and grace.

- <https://www.stpaulaustin.org/sermons/rejoice-that-your-names-are-written-in-heaven/> Rev. Dr. Mark S. Nuckols, Senior Pastor St Paul Lutheran Church, Austin, Texas



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

**Martin Luther once wrote,** "We Christians should have the sure knowledge that the princes of heaven are with us, not only one or two, but a large number of them...and if we were without this custody, and God did not in this way check the fury of Satan, we could not live for one moment."...

**Luther wrote elsewhere,** "That the entire world is not a mass of flames, that all towns and villages are not lying in a heap of ruins, we owe to the working and doing of the good angels."...

**When God sends His angels, Luther wrote,** "The good angels bring terror; that is, they come with a certain majesty so that the people to whom they come are frightened. Thus Mary is filled with fear upon seeing an angel. But an evil angel creeps along smoothly and gently, like a serpent, until he has lured men into security and sin."...

- <https://steadfastlutherans.org/2013/09/sermon-on-matthew-181-11-michaelmas/> Mark Preus is pastor of [St. Andrew's Lutheran Church and Campus Center](#) in Laramie, WY.