**Notes for Next Sunday**

Last Sunday of Church Year

**The Point of this Week’s Readings**

In some way or another, these readings point to the final Judgment and God’s eternal reign. They give helpful bench marks to His people on being ready for the final Judgment.

Psalm (Psalm 93). Many religions celebrated the enthronement of their gods. Here, the writer affirms that the Lord has always reigned and will do so forever. This confident confession celebrates God’s almighty and eternal reign over even the most chaotic powers of creation. The fall Festival of Booths or Tabernacles may have used this psalm. Cf 47; 95–99. (TLSB)

Old Testament (Daniel 7:9-10, 13-14). These verses describe Judgment Day when The Father will have Jesus judge all people of all time. It will be an awesome scene scaring those who have not believed in Christ and have those who trusted in Jesus stand with eyes wide open and mouths agape.

Epistle (Jude 20-25). Epistles often give lesson for living. These verses give a short to-do list of what would be worthwhile actions for Christians as they wait for the Judgment. The last two verses are a doxology to God of what He can do to keep His children in the faith to the very end of time.

Gospel (Mark 13:24-37). This lesson, too, is about Judgment Day. The basic theme is that people are be ready and faithful. To help this watchfulness, many signs will be given to remind God’s children that the end is near and for them to be constantly vigilant.

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

**Psalm 93**

1﻿ **The LORD reigns, he is robed in majesty; the LORD is robed in majesty and is armed with strength. The world is firmly established; it cannot be moved. ﻿2﻿ Your throne was established long ago; you are from all eternity. ﻿3﻿ The seas have lifted up, O LORD, the seas have lifted up their voice; the seas have lifted up their pounding waves. ﻿4﻿ Mightier than the thunder of the great waters, mightier than the breakers of the sea— the LORD on high is mighty. ﻿5﻿ Your statutes stand firm; holiness adorns your house for endless days, O LORD.**

*93:1 robed* … *belt*. Magnificent clothes worn only by a king, which depict God’s strength and splendor. (TLSB)

*93:2 throne*. God’s power and rule. The psalm focuses on the Lord’s everlasting reign. The repetition of themes (robed, belt, throne) here and in vv 3–4 (floods, waters, waves) emphasize, much like exclamation marks, the Lord’s eternal and unshakable sovereignty. (TLSB)

*93:3 seas.* To the ancient people the power of the sea was terrifying. Even for us today few things are more awesome than a storm at sea. God’s power over the sea is therefore a fitting symbol of his power over all creation. (PBC)

*93:5 your house.* God’s holy presence adorns the temple, making it beautiful. Since His holiness is everlasting, that holiness now adorns the Church today (1Co 3:17) and heaven itself. It also calls those who worship to holiness: “You shall be holy, for I the Lord Your God am holy” (Lv 19:2). (TLSB)

**Old Testament – Daniel 7:8-10, 13-14**

**﻿﻿9﻿ “As I looked, “thrones were set in place, and the Ancient of Days took his seat. His clothing was as white as snow; the hair of his head was white like wool. His throne was flaming with fire, and its wheels were all ablaze. ﻿10﻿ A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened. ﻿**

*7:9 throne set in place.*Here is the climax of Daniel’s nighttime vision. The succession of earthly kings stopped, and God stepped in, to have the last word. The thrones were set in place because God was about to pronounce judgment. (PBC)

*7:9 Ancient of Days.* God. This unusual title, used only here in the Scripture, refers to the mystery that God is eternal. This title contrasts God’s unchanging permanence with the changeableness and instability of all human power structures. The eternal, majestic God was active long before nations and empires appeared on the world scene. Here the Ancient of Days is pictured pronouncing sentence on His enemies and granting a new and splendid kingdom to the Messiah. (PBC)

*7:9 white as snow…white like wool.* Whiteness is symbolic of purity, holiness and righteousness, all of which would fit Christ on the last day. The white hair also suggest wisdom and dignity.

*7:9 flaming with fire.* The vision of God that Daniel was permitted to see was not only a magnificent one, but an awesome one as well. During the centuries of the OT, when God wanted to appear visibly to His people, He usually chose to do so in the form of fire and cloud and smoke. (PBC)

*7:9 throne … wheels.* Ancient royal thrones were sometimes represented as having wheels; and so God’s throne has them, which is to convey the impression of its not being a throne that is bound to one place. For God’s judgment, as it He Himself, is omnipresent. (Leupold)

*7:10* river of fire. This symbolizes Jesus’ burning zeal which would destroy his enemies but rescue his people.

*7:10 Thousands … ten thousand.* Ten is a symbol of completeness. Its multiple extends that to a greater degree.

*7:10 stood before Him.* Stand in Scripture is an expression of readiness to serve, the common posture for prayer, and also of worship, the people stand to show their respect for the public reading of God’s Word. (TLSB)

*7:10 books were opened.*  This is like a court of law where books are opened and verdicts read. One book contains those who are saved. Other books are also mentioned in Revelation 20:12 and have to do and contain the deeds of people like that of Matthew 25. This is not to suggest that the deeds save anyone, they merely the proof of the faith that lives in people and saves them. (PBC)

﻿**13﻿ “In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ﻿14﻿ He was given authority, glory and sovereign power; all peoples, nations and men of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.**

*7:13* *like a son of man.*† See Rev 1:13. A title that Jesus applied to himself. He will be enthroned as ruler over the whole earth (previously misruled by the four kingdoms of men), and his kingdom “will never be destroyed” (v. 14), whether on earth or in heaven. (CSB)

*7:13 coming with the clouds of heaven.* He did not rise out of the sea, as the beasts did, or standing on earth, as we do. Here we think of Jesus’ own words: “And you will see the Son of Man sitting at the right hand of the Almighty One and coming on the clouds of heave.” (Mark 14:62) (PBC)

*7:14 was given authority.* He was given absolutely unlimited dominion – over all people, and forever – in contrast to rule over a particular area of the world for a measured period of time. (PBC)

*7:14 all peoples…worshiped Him.* Daniel’s vision pictured the fulfillment of the prophecy of the Apostle Paul that “…at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord…” (Philippians 2:10f) (PBC)

**Epistle – Jude 20-25**

**20﻿ But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit. ﻿21﻿ Keep yourselves in God’s love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life. ﻿22﻿ Be merciful to those who doubt; ﻿23﻿ snatch others from the fire and save them; to others show mercy, mixed with fear—hating even the clothing stained by corrupted flesh.**

*20 build yourself.* After Jude reminds the recipients of their status as “beloved” in Christ he proceeds to the first participial phrase: “building yourselves up my means of your holy faith.” On the basis of the indicatives of divine love and mercy, Jude invites the readers to live thus in their redeemed identity as they “content for the faith” (Jude 3). While the spirit-less purveyors of the false doctrine are attempting to tear apart the church (Jude 19), Jude invites the Christians to build each other up. The imagery of construction envisions the church as the new temple, the place of God’s incarnational, merciful presence as He comes to his holy people in His Word and Sacraments. The plural reflexive pronoun, “yourselves,” has a corporate connotation, referring to the Christians’ mutual consolation with the Word as well as corporate gathering around the Word and the Lord’s Supper (Jude 12). (CC p. 345)

*21* *Keep yourselves in God’s love.* God keeps believers in his love and enables them to keep themselves in his love. (CSB)

*23* *snatch others from the fire.* Jude envisions a direct, vigorous intervention by the beloved to rescue the singed congregation members who have fallen prey to the false teachings and carnal sins promoted by the intruders (e.g., Jude 8). Saving them from the fire requires stern calls for repentance, which, if heeded, are then followed by absolution, reinstatement, and readmission to the Supper to receive the body and blood of Christ for the forgiveness of sins and strengthening to eternal life. (CC p. 350)

*23* *clothing stained by corrupted flesh.* The wicked are pictured as so corrupt that even their garments are polluted by their sinful nature. (CSB)

**24﻿ To him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy— ﻿25﻿ to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.**

*24–25* After all the attention necessarily given in this letter to the ungodly and their works of darkness, Jude concludes his letter by focusing attention on God, who is fully able to keep those who put their trust in him. (CSB)

**Gospel – Mark 13:24-37**

**﻿24﻿ “But in those days, following that distress, ” ‘the sun will be darkened, and the moon will not give its light; ﻿25﻿ the stars will fall from the sky, and the heavenly bodies will be shaken.’﻿﻿26﻿ “At that time men will see the Son of Man coming in clouds with great power and glory. ﻿27﻿ And he will send his angels and gather his elect from the four winds, from the ends of the earth to the ends of the heavens. ﻿28﻿ “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. ﻿29﻿ Even so, when you see these things happening, you know that it is near, right at the door. ﻿30﻿ I tell you the truth, this generation﻿ will certainly not pass away until all these things have happened. ﻿31﻿ Heaven and earth will pass away, but my words will never pass away.**

*13:24-37*This section of Mark’s Gospel is the end of a longer discourse from Jesus given to his disciples after they left the temple. They remarked on the beautiful buildings and stones, which prompted Jesus to warn them of the coming destruction of Jerusalem. Many try to use these verses to construct predictions of when Jesus’ return will be. Jesus answers the question of when, not by telling the disciples’ times or definitive signs to prove the date, but rather by telling them what to do when they encounter certain situations.

These verses change context from the near events leading up to the destruction of Jerusalem to the more distant events relating to the return of Christ, from the suffering of God’s people to their ultimate vindication and victory.

*13:24 sun will be darkened.* No ordinary eclipse. Chaotic, yet a sense of order because God is in control. This is the undoing the fourth day of creation (Gen. 1:4) on the Last Day. (TLSB)

*13:25 stars will fall…heavenly bodies will be shaken.* This does not mean that the universe will break up but it will be a sign of God’s awesome judgment.

*13:26 Son of Man.* This verse clearly speaks of the same incident as Daniel 7:13-14. This verse learly says that the human nature of Christ will fully and brilliantly use all the power and glory of the divine nature. All will see Him thus. The adjective "all" goes with both nouns. "In clouds" is to be taken literally. This verse is a great comfort to the believer and a warning to the unbeliever. (Buls)

*13:27* *angels.* The angels are always represented as the mighty servants through whom Jesus exerts His will at the end of the world. (Lenski)

*13:28* *the fig tree.* The fig tree, common in the Holy Land, begins to swell along the stem before its leaves start to bud, alerting observers to the coming of summer, the joyous and fruitful time. Likewise, the signs are not intended to frighten Christians, but to heighten our anticipation and motivate continued faithfulness.

**32﻿ “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. ﻿33﻿ Be on guard! Be alert﻿! You do not know when that time will come. ﻿34﻿ It’s like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch. ﻿35﻿ “Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn. ﻿36﻿ If he comes suddenly, do not let him find you sleeping. ﻿37﻿ What I say to you, I say to everyone: ‘Watch!’”**

The evangelist Mark tells the story of Jesus with machine-gun speed and cutting poignancy. The passages at hand are loaded with imperatives for all generations of Christ’s followers. The four imperatives in the text have to do with attentiveness and watchfulness.

*13:32 nor the Son.*† While on earth, in his state of humiliation, Jesus did not normally use his divine wisdom (cf. Php 2:6–11). (CSB)