

## All Saints Sunday - November 6, 2022

### First Reading: Daniel 7:1-3, 15-18

*Two parts to Daniel – stories in chapters 1-6 – visions in chapters 7-12*

*Two views of the dating of the writing of Daniel –*

*In the sixth century BC (the time of the stories) looking into the future for the visions*

*In the second century BC (the time of the visions) looking back to the time of the stories*

*Human kings and human kingdoms will come and go, but God's Kingdom is eternal.*

*Cf. Daniel 2: 44 – Nebuchadnezzar's dream – In the days of those kings the God of heaven will set up a kingdom that shall never be destroyed nor shall this kingdom be left to another people.*

*It shall crush all these kingdoms and bring them to an end, and it shall stand forever.*

1-3 - In the first year of King Belshazzar of Babylon, Daniel had a dream and visions of his head as he lay in bed. Then he wrote down the dream: I, Daniel, saw in my vision by night the four winds of heaven stirring up the great sea, and four great beasts came up out of the sea, different from one another.

15-18 - As for me, Daniel, my spirit was troubled within me, and the visions of my head terrified me. I approached one of the attendants to ask him the truth concerning all this. So he said that he would disclose to me the interpretation of the matter: "As for these four great beasts, four kings shall arise out of the earth. But the holy ones of the Most High shall receive the kingdom and possess the kingdom forever—forever and ever."

### Second Reading: Ephesians 1:11-23

*Note the pronouns "we," "you also," and "our"*

11-14 - In Christ we have obtained an inheritance, so that we, who were the first to set our hope on Christ, might live for the praise of his glory. In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God's own people, to the praise of his glory.

15-16 - I have heard of your faith in the Lord Jesus and your love toward all the saints, and for this reason I do not cease to give thanks for you as I remember you in my prayers.

*Note the content of Paul's prayer (wisdom, knowledge, enlightenment, hope, spiritual riches, and power) and his very exalted view of Jesus*

17-19 - I pray that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation as you come to know him, so that, with the eyes of your heart enlightened, you may know what is the hope to which he has called you, what are the riches of his glorious inheritance among the saints, and what is the immeasurable greatness of his power for us who believe, according to the working of his great power.

20-23 - God put this power to work in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the age to come. And he has put all things under his feet and has made him the head over all things for the church, which is his body, the fullness of him who fills all in all.

## **Gospel: Luke 6:20-31**

*Luke 1: 52-53 (from Mary's Magnificat) - He has brought down the powerful from their thrones and lifted up the lowly. He has filled the hungry with good things and sent the rich away empty.*

*Luke 4: 18 (quoting Isaiah 61: 1 but substituting "the poor" for "the oppressed") - The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor.*

*In Luke 6 Jesus stood on a level place and the blessings are material in nature.*

*In Matthew 5 Jesus went up a mountain and sat down and the blessings are spiritual in nature.*

*Do the two Gospel writers record the same event but give their particular emphasis, or were they recording two separate times with somewhat similar but somewhat different sermons, with each Gospel writer recording the one that fit in with their particular emphasis?*

*In both Gospels Jesus is saying these words to His disciples rather than to the crowds. How could you expect someone who is not a follower of Jesus to be able to relate to, fathom, and follow what He is saying?*

L 6: 17-18, 20 - He came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people. They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. Then [Jesus] looked up at his disciples and said:

M 5: 1-2 - When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. Then he began to speak and taught them, saying:

L 6: 20 - Blessed are you who are poor, for yours is the kingdom of God.

M 5: 3 - Blessed are the poor in spirit, for theirs is the kingdom of heaven.

L 6: 21 - Blessed are you who are hungry now, for you will be filled.

M 5: 6 - Blessed are those who hunger and thirst for righteousness, for they will be filled.

L 6: 21 - Blessed are you who weep now, for you will laugh.

M 5: 4 - Blessed are those who mourn, for they will be comforted.

L 6: 22-23 - Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

*The above verses in Luke are very similar to Matthew 5: 11-12.*

*Luke also adds a series of "woes."*

24-26 - But woe to you who are rich, for you have received your consolation.

Woe to you who are full now, for you will be hungry.

Woe to you who are laughing now, for you will mourn and weep.

Woe to you when all speak well of you, for that is what their ancestors did to the false prophets.