

# TRINITY 16

September 19 2021

Old Testament: 1 Kings 17:17-24

Epistle: Ephesians 3:13-21

Gospel: Luke 7:11-17

## ***Standing...***

Grace be unto you and peace from God our Father and from our Lord and Savior, Jesus Christ. Amen.

When *Abide with Me* is played, we sing,

**Earth's joys grow dim—it's glories pass away.**

And then the line that gets me every time,

**Change and decay in all around I see.**

Taken by itself, it's rather hopeless.

Joys dimmed,

glories passed away,

change and decay...it's all true.

However, Jesus, confronts this hopelessness we face—  
and this despair, that at times, we all feel.

Let us pray. May the words of my mouth and the meditation of all of our hearts be acceptable in your sight, O Lord—our strength and our redeemer. Amen.

## ***Sitting...***

Within the first several chapters of Genesis, we come to a genealogy—  
a genealogy that follows the line through which the Messiah would one day come.

The Messiah, who, would crush the head of the Devil,  
and restore humanity back to the way it was before the Fall.

This line is referred to as, the righteous line of Seth,

because Cain murdered his brother Abel,

and Seth is the 3<sup>rd</sup> born son of Adam and Eve.

This genealogy in Genesis spans from Adam to Noah—taking us right up the Flood—  
and if you add it up, it spans 1,656 years.

What one takes note of is the length of their earthly life,

as in 100s and 100s and 100s of years old. It boggles the mind.  
 Longevity of life was "part of the blessedness of that era."<sup>1</sup>  
 However, what Moses draws our attention to is the fact that they died.  
 For example, *"Thus all the days of Seth were 912 years,  
 and he died."* And it continues the same way...  
 And he died.  
 And he died.  
 And he died.  
 Death is a result of the curse, for God told Adam,  
*"In the day that ye eat thereof, ye shall surely die."*  
 And they did.  
 However, those who believed  
 in the Promised Seed—the Messiah to come—  
 would live again.

And to make this point, right in the middle of this genealogy and all this death is Enoch.  
 Enoch is the "seventh from Adam,"<sup>2</sup>  
 and he's the great-great grandfather of Noah.  
 Enoch was taken to heaven without dying.  
 The Bible calls it being "translated."  
 This served as a sign to those in the pre-flood world.  
 The translation of Enoch is God proving that He had  
 "another life...after this"<sup>3</sup> [one] prepared just for His saints  
 in which "they would live with God."<sup>4</sup>  
 It was "another life better than this present life  
 replete with its many misfortunes and evils."<sup>5</sup>

Enoch's translation then "made death bearable for"<sup>6</sup> the patriarchs who lived  
 in this first world—this world before the Flood—because they...  
 had the "hope of a better life after this"<sup>7</sup> one.

Well, then the Flood comes, and what emerges is a second world—  
 one radically different from the first, but a world that was given the Law.  
 And wouldn't you know it—

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<sup>1</sup> *LW, Genesis*, 340.

<sup>2</sup> *Ibid.*, 342.

<sup>3</sup> *Ibid.*, 346.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, 348.

<sup>7</sup> *Ibid.*, 350.

God grants the same sign—  
 the same sign to those living in this period of time—  
 to remind them that there is a better life to come and...  
 to instill hope and comfort while living in the present.  
 This time God translates Elijah.  
 The prophet Elijah—who in our Old Testament text,  
 raised the widow's son.  
 Elijah is taken to heaven without dying  
 "as his servant Elisha was looking on."<sup>8</sup>

This translation is quite elaborate, more so than Enoch's.

With Enoch, he just took a walk with God that ended up in heaven  
 and he didn't come back.

But with Elijah, it involved the Lord picking him up in  
 "a chariot of fire and horses of fire" (2 Kings 2:11)—  
 All caught up in a whirlwind—It's God's Uber!

By the way, when you sing, "Swing Low, Sweet Chariot,"  
 that's longing for divine deliverance:

"a band of angels, a-comin' after me —  
 comin' for to carry me home."

That song recalls Elijah's translation to heaven—  
 who never experienced death.

So, you see...

"in both ages God" [gave] "proofs of the resurrection of the dead."<sup>9</sup>  
 Proof that ultimately the tyranny of death would end.  
 Proof that the rule of the devil would be destroyed.  
 And proof that there is a better life after this one.  
 All of which is meant,  
 "to draw our hearts away from  
 this detestable and troubled life,"<sup>10</sup>  
 and give us hope.

Is there still, **change and decay in all around I see...?**

There is, but this life is not all there is...  
 There's a better one coming.

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<sup>8</sup> *Ibid.*, 350.

<sup>9</sup> *Ibid.*

<sup>10</sup> *Ibid.*

So, you've got the translation of Enoch and the translation of Elijah,  
 but God was not done. Those two were just types—  
 types pointing to something even greater.  
 Think of them as merely the preview of the coming attraction.  
 And of course, I'm talking about the Person of Christ Himself,  
 our great Deliverer—the Promised One in whom both  
 Enoch and Elijah trusted.

However, before Jesus ascended into heaven,  
 everywhere He went  
 He was undoing the effects of death.

In the Gospel of Luke, a little girl has died, and Jesus taking her hand, says,  
 "Child arise."  
 Death releases her, and she gets up at once.

In the Gospel of John, Jesus speaks into a dark dead tomb saying,  
 "Lazarus, come forth!"  
 Death releases Lazarus, and Lazarus walks out.

And of course, in today's Gospel account, Jesus says,  
 "Young man, I say to you, get up!"  
 Death releases him too,  
 for Death bows to Christ,  
 and the young man sits up.

Our words have no authority over Death—  
 When we speak to Death, we're ignored.  
 We curse at Death, but Death doesn't care.  
 We can cry for our deceased loved ones to, "Wake up! Don't die!"  
 and we're met with nothing but cold silence.  
 Death has grabbed them,  
 and it will not let them go,  
 not when commanded by us.

Almost all of you have walked behind a coffin bearing someone you love.  
 And if you haven't yet, you will.  
 Death shows no mercy—it shows no pity.  
 It laughs at us as it takes its victims,  
 while we're left to do nothing but weep.

But with Jesus, things are different—He's the Lord of life.  
 So, when Jesus speaks, Death reacts.  
 When Jesus speaks,  
     Death is forced to give up its victims.  
     Forced to release them.  
     And just like the wind obeys His Word,  
         and the waves,  
         and the demons,  
         and all the diseases,  
     Death does as well,  
     going home empty-handed.

When it comes to Jesus being the One that Enoch and Elijah point to,  
 Jesus was not translated like they were.  
     Though Enoch and Elijah never died, Jesus did.  
     The flesh He took on would be torn.  
     The hand that touched the bier upon which the young man lay,  
     as the funeral procession made its way to the cemetery in Na/in,  
     that hand would be pierced.  
     The sorrow Jairus, and Martha and the widow felt...  
     that would be Jesus' sorrow.  
     While He restored their broken hearts,  
     His heart would be pierced with a spear.  
     And the deaths He undid  
     during His ministry on earth,  
     would ultimately be His.

Jesus died and was buried, and His tomb was sealed—all for you,  
 so that your sin,  
     your curse,  
     your death be taken from you  
     and buried with Him.  
     And, beloved, if you believe that, it's all yours—  
     freely, by grace, through faith in Christ—  
     forgiveness is yours,  
     salvation is yours,  
     eternal life is yours.

So, Jesus is not translated, but after His resurrection,  
 He ascends to heaven to sit at the right hand of God the Father Almighty.

Thus the same Lord that touched the young man's coffin and brought life,  
touches you...

...with the watery finger of Holy Baptism,  
as His Word of Promise works life in you.

He touches your mouth as His Body—His body that defeated Death and rules heaven—  
that Body is placed into you.

He touches your lips as His Blood flows from the Chalice into you.  
"Life is in the Blood," the Bible says.  
So, His life is made your life,  
as your sins are forgiven, and as your faith is strengthened.

But even this will come to an end one day.

When Christ returns...which He's promised to do...  
All those who've died will hear the voice of Jesus.  
And when He does, Death will then bow to Christ and release its grip.

And should you die before this happens, you will hear His voice and you will rise.  
And looking back over your shoulder you will say,  
"O grave, where is your victory?"  
"O Death, where is your sting?"  
The grave will no longer be victorious.  
Death will no longer have a sting.  
Because Jesus took that sting of death, for you.  
And your grave, will be as empty as Jesus' is.

In the Holy Name of Jesus, Amen.

***Standing...***

And now may the peace of God which passes all understanding, guard your hearts and  
minds through Jesus Christ our Lord. Amen.