

Introductory

This is the text appointed to be read on Trinity 20 in the TLH one-year lectionary. In the LW three-year lectionary it is to be read on Pentecost 21A. There is parable in Luke 14:15-24 that is similar to, but different from, this one. That parable from Luke is appointed to be read on Trinity 2 in the TLH lectionary, but not ever in LW and LSB.

The two are often seen to be parallel, but they are not. The fact that the Matthew parable being dealt with here and the similar but different Luke parable are both appointed in the TLH lectionary, but to be read at different times is indicative that the Church has historically seen these two parables as being similar to, but different from one another.

If you get out your *Gospel Parallels* (mine is edited by Burton Throckmorton, Jr., Thomas Nelson, Nashville, 1979), the book that shows these two texts side by side, and you will see that there are significant differences between these two similar stories. For example, in the story in Luke, people give excuses for not attending the wedding,

Perhaps for that reason, there is no killing in the story found in Luke. If you get out your *Synopsis Quattuor Evangeliorum* (mine is edited by Kurt Aland, German writing, 1977), you will see that the Matthew story is about a wedding feast, and the Luke story is about a great banquet. Those are two different things described using two different words.

What happens here is that almost all Bible Scholars buy in to that tired, unproven, silly idea that there was originally one written source document. That document, which does not exist, is called the Q Source, from which Matthew and Luke and maybe Mark came. Other theories have Mark, as well as Matthew and Luke, coming from the Q Source.

See how just a little talk about the Q Source induces intense boredom! Yet WIK and other Bible Scholars can go on with endless theories and speculations about the mythical source for the origin of Matthew, Mark, and Luke, known collectively as the Synoptic Gospels. Even some Lutherans buy into their speculation without thinking much about it.

The sources of these books are very clear. A man named Matthew wrote the book of Matthew. A man named Mark wrote the book of Mark. A man named Luke, who says that he borrowed heavily, wrote Luke. If you want to know more about each of these men, that information is readily available in a lot of places, and it can easily be accessed.

Much of what the three wrote is similar, and in some cases almost the same. This is not surprising, given that all three of them are often writing about the same subject matter; the life of Jesus, and that they are often quoting Him. Neither is it surprising that different sermons preached on the same text will sound similar, but somehow different.