

Fifth Sunday in Lent March 13, 2016

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
become a part of the rhythms of your life.

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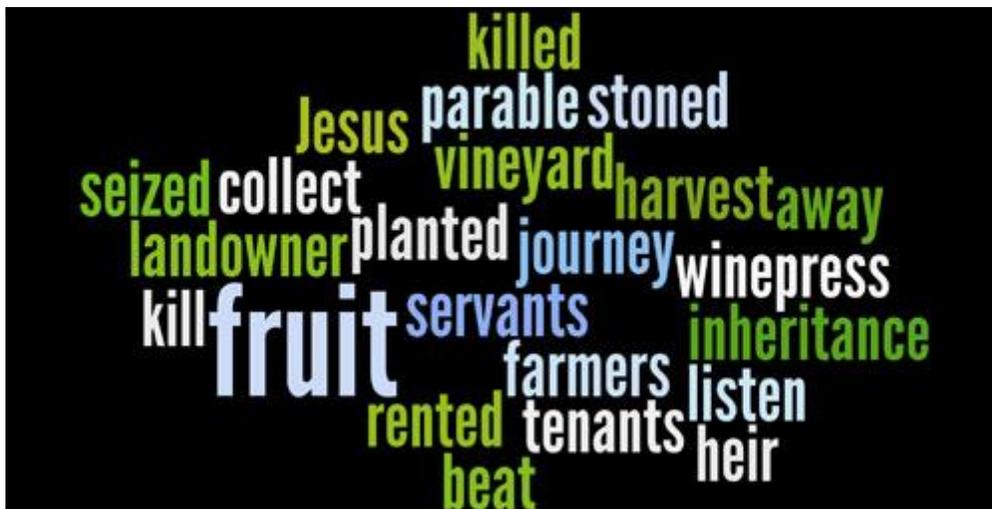
through Facebook

At either “Bethlehem Lutheran Church, Parma” or “Harold Weseloh”

March 10, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

(Also presented as a part of the bible study/worship midweek service, 5:30pm, at the home of Robert Russo, a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)



http://www.thisischurch.com/christian_teaching/lectionary_bible_notes/lectionarybiblenotesyeara/ordinary27yeara.htm "ThisIsChurch.Com

Whilst it is a truly global Church with members from all around the world, it never neglects its local community and offers via the internet, support and guidance to all those that need it." The site is a part of the ministry of St.Marks and Putnoe churches in Bedford, England

Hymn of the Day

Lutheran Service Book (LSB) 430 The Lutheran Hymnal (TLH) Not Listed

"My song is love unknown"

“John Ireland (b. Bowdon, Cheshire, England, 1879; d. Rock Mill, Washington, Sussex, England, 1962) composed LOVE UNKNOWN in 1918 for the text "My song is love unknown"; the tune was first published in *The Public School Hymn Book* of 1919. A letter in the London *Daily Telegraph* of April 5, 1950, claims that Ireland wrote LOVE UNKNOWN within fifteen minutes on a scrap of paper upon receiving the request to compose it from Geoffrey Shaw, one of the editors of that 1919 hymnal. LOVE UNKNOWN has since appeared in many hymnals as a setting for a number of different texts.” http://www.hymnary.org/tune/love_unknown_ireland

<https://www.youtube.com/watch?v=oOEjZb-rHc0> A female soloist with some instrumental accompaniment

<https://www.youtube.com/watch?v=lbsj7tBQjdk> A male soloist with guitar accompaniment

<https://www.youtube.com/watch?v=HMart4wXsI0> Choir and Organ at Kings College, Cambridge, England

Other versions

- British rock band [Coldplay](#) has a song entitled "A Message", released on the album *X&Y*, the lyrics and melody of which were inspired by this hymn.^[2]
- Singer-songwriter [Robin Mark](#) recorded an updated version of this song, using John Ireland's setting and Crossman's first verse, with two added by Mark, on the album *Revival in Belfast 2*.
- American composer Edwin T. Childs set this hymn to a new tune, "Gunnar", in 1999 as an antiphonal piece for 4 part choir and congregation.^[3] It is included in the hymn book *Break Forth in Joyous Song*.
- Singer [Joanne Hogg](#) of the Celtic Christian alternative rock group [Iona](#) set this hymn to a new tune and released it on her solo album *Looking Into Light* in 1999.
- [Francis Pott](#), an English composer, set this hymn in 2002 for the [Southern Cathedrals Festival](#) as a 17'30" choral piece, performed by [Tenebrae \(choir\)](#), with [Jeremy Filsell](#) at the organ.
- Singer-songwriter [Fernando Ortega](#) recorded a version of this song using six of Crossman's verses with some of the phrases modernized, on his album *Night of Your Return*.
- Trinity Hymnal, Revised Edition Hymn 182, Great Commission Publications, composer [John Baptiste Calkin](#) (1827–1905). The melody is known as St. John.
- Quarry Street Hymnal recorded a version of this hymn on the November 2012 album *Quarry Street Hymnal, Vol. 1* changing the pronouns from third to first person.^[4]
- Paul Stanhope, a leading contemporary Australian composer, was inspired by elements of Samuel Crossman's text and used fragments of John Ireland's hymn in composing his Piccolo Concerto (2013). https://en.wikipedia.org/wiki/My_Song_Is_Love_Unknown

Isaiah 43:16-21 (*next week, Palm Sunday: Deuteronomy 32:36-39, RCL; none*)

¹⁶ Thus says the LORD,
 who makes a way in the sea,
 a path in the mighty waters,
¹⁷ who brings forth chariot and horse,
 army and warrior;
 they lie down, they cannot rise,
 they are extinguished, quenched like a wick:

¹⁸ “Remember not the former things,
nor consider the things of old.
¹⁹ Behold, I am doing a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
²⁰ The wild beasts will honor me,
the jackals and the ostriches,
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
²¹ the people whom I formed for myself
that they might declare my praise.

“The Old Testament reading for this week is taken from that portion of Isaiah that is often called “Second Isaiah.” Although very few traces of the prophet’s identity can be found in Isaiah 40-55, the period of Second Isaiah’s ministry is located with some confidence in the late sixth century, the time when Judah was suffering under Babylonian rule.

Some of the people had been taken into exile in Babylon while others remained in the land, but both groups suffered to varying degrees the debilitating effects of being a conquered people.

Physically, economically, culturally, and religiously, the people felt the might of Babylon, and it seems that one of the tasks of the prophet was to rebuild the people’s understanding of themselves as God’s own people and to reassure them that their god* was fully capable of taking on the Babylonian superpower in order to save them...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=1647 “Callie Plunket-Brewton is an instructor in Hebrew Bible at the University of North Alabama. She is a chaplain for the Episcopal Campus Ministries in Florence, Alabama..” *What do you think of her use of lower case “god”?

Psalm 126 (Psalm 118:19-29 or Psalm 31:9-16, RCL; Psalm 118, 1-2, 19-29)

Restore Our Fortunes, O LORD

A Song of Ascents.

126 When the LORD restored the fortunes of Zion,
we were like those who dream.
² Then our mouth was filled with laughter,
and our tongue with shouts of joy;
then they said among the nations,
“The LORD has done great things for them.”
³ The LORD has done great things for us;
we are glad.

⁴ Restore our fortunes, O LORD,
 like streams in the Negeb!
⁵ Those who sow in tears
 shall reap with shouts of joy!
⁶ He who goes out weeping,
 bearing the seed for sowing,
 shall come home with shouts of joy,
 bringing his sheaves with him.

“...In this psalm, the theological theme of *restoration* is knitted together with the theme of *rejoicing*. The product is one of the grandest, most eloquent lyrical prayers in the Psalter.

Psalm 126 is one of a collection of poems (Psalms 120-134) known as the "Songs of Ascents." These most likely did not all originate from a single source or for some unified purpose, but were rather collected together for some common use. While interpreters cannot be one-hundred percent sure, the best guess is that the psalms of ascents were collected together in order for the faithful to use when they made pilgrimage to Jerusalem. Although one should not press the metaphor, one can make an analogy between the ancient pilgrimages that Israelites made to Jerusalem and the modern preparations that Christians make during Advent for Christmas...” (*or Lent to Easter for us*) Rolf Jacobson continues to give well worded commentary on this Psalm. https://www.workingpreacher.org/preaching.aspx?commentary_id=193

Rolf Jacobson Professor of Old Testament and Alvin N. Rogness Chair in Scripture, Theology, and Ministry, **Luther Seminary, Saint Paul, Minn.**

Philippians 3: (4b-7) 8-14) (Philippians 2:5-11; RCL – no reading)

Righteousness Through Faith in Christ

3 Finally, my brothers,^[a] rejoice in the Lord. To write the same things to you is no trouble to me and is safe for you.

² Look out for the dogs, look out for the evildoers, look out for those who mutilate the flesh. ³ For we are the circumcision, who worship by the Spirit of God^[b] and glory in Christ Jesus and put no confidence in the flesh— ⁴ though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law,^[c] blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ. ⁸ Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ⁹ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— ¹⁰ that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, ¹¹ that by any means possible I may attain the resurrection from the dead.

Straining Toward the Goal

¹²Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. ¹³Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, ¹⁴I press on toward the goal for the prize of the upward call of God in Christ Jesus.

1. [Philippians 3:1](#) Or *brothers and sisters*; also verses [13](#), [17](#)
2. [Philippians 3:3](#) Some manuscripts *God in spirit*
3. [Philippians 3:6](#) Greek *in the law*

“Just two verses earlier Paul had warned about "the dogs" and "the circumcision". The target of his attack is not so much Jews as Jewish Christians, who dispute Paul's legitimacy and object to his attitude to scripture. They demanded that scripture and its commands were infallible and saw Paul as watering down God's word in the interests of winning people to his way. It was cheap evangelism, selling the gospel short. Paul, for his part, saw such fundamentalism as one of the very things which stood in the way of true faith and from which people needed to be liberated. Paul is not always exemplary in his handling of such conflicts. They generated a lot of heat, both in his day and in the ministry of Jesus - just as they often do in the church today. Calling people names does not usually bring progress.

So we are meeting the passionate Paul. What he is passionate and positive about comes to the fore in our passage. First he asserts that, if he must, he can match their claims (3:4-6). He is all that they boast about, a true Jew, a true Israelite. Their admiration for zeal needs to acknowledge that his zeal was exemplary! Then comes the twist: zeal, yes, but that was a zeal which attacked Christ and his church. On their terms he was blameless, because he was a blameless observer of all the commandments. Can one be a blameless devotee of scripture and at the same time an enemy of Christ? Paul would say a very definite:..*(what do you think?)*..

Paul describes a reversal of values. He is not abandoning scripture, let alone abandoning God, but he is abandoning a theology based on seeking to please God by zealous protection of divine . Christ he has found an understanding and embodiment of God which says that God's being is characterized by love and generosity which is pained and angered by human sin and harm and seeks to reconcile people from their estrangement and their captivity - including their captivity to religion.

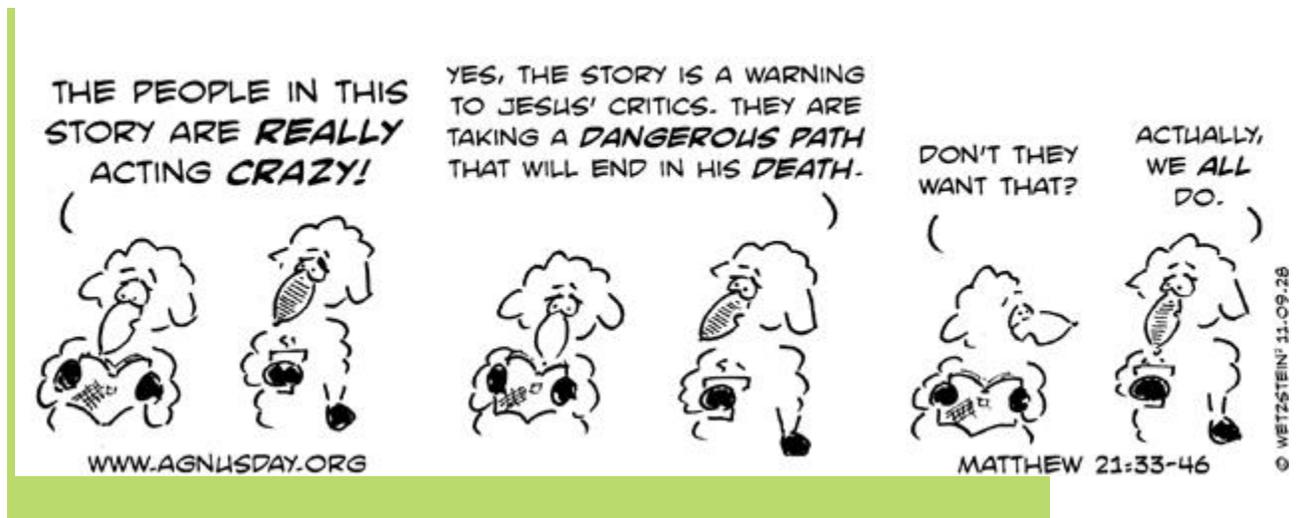
Without throwing away his own religion Paul, nevertheless, throws away a theology which had made him important and given him great status. In its place he embraces Christ and Christ's way. But this is more than just a change of values. It is also a deeply spiritual and personal change which affects Paul at the heart of his being and changes his future forever....

Fortunately we know enough about Paul to recognize that this is far from a religious ego-trip. Paul's desire to live in conformity to Christ expresses his conviction that God was in Christ doing the work of reconciling, as we saw last week in 2 Cor 5:19...

But for Paul what one needs and what fulfils come together as one with what God needs and what fulfils God. That is nothing other than communion and engagement with one who loves. In this we reach our goal, God's goal, and through our oneness engage in God's goal that love and peace and goodness may fill the whole creation.”

<http://wwwstaff.murdoch.edu.au/~loader/AEpPentecost17.htm> This article is by Revd Emeritus Professor William R. G. Loader BA (Auckl) BD (Otago) Dr theol (Mainz, Germany) FAHA Emeritus Professor at [Murdoch University \(Australia\)](#) and Extraordinary Professor, North-West University, South Africa. Read his full commentary about religious fanaticism that loses perspective.

2011-09-28 — As my father used to say just before impact, “This is going to hurt me a lot more than it does you.” We never believed him.



“The Holy Gospel according to St. Luke, the 20th Chapter”

“Glory to You, O Lord”

Luke 20:9-20; RCL, John 12:1-8 (Luke 22:1-23:56 or Luke 23:1-56 or John 12:20 – 43; RCL, 19:28-40; LCMS One year Lectionary adds Matt. 21:1-9 or John 12:12-19)

The Parable of the Wicked Tenants (This chapter begins with a challenge to Jesus about the source of his authority and his closing comment “Neither will I tell you by what authority I do these things.”)

⁹ And he began to tell the people this parable: “A man planted a vineyard and let it out to tenants and went into another country for a long while. ¹⁰ When the time came, he sent a servant^[a] to the tenants, so that they would give him some of the fruit of the vineyard. But the tenants beat him and sent him away empty-handed. ¹¹ And he sent another servant. But they also beat and treated him shamefully, and sent him away empty-handed. ¹² And he sent yet a third. This one also they

wounded and cast out. ¹³ Then the owner of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’ ¹⁴ But when the tenants saw him, they said to themselves, ‘This is the heir. Let us kill him, so that the inheritance may be ours.’ ¹⁵ And they threw him out of the vineyard and killed him. What then will the owner of the vineyard do to them? ¹⁶ He will come and destroy those tenants and give the vineyard to others.’ When they heard this, they said, “Surely not!” ¹⁷ But he looked directly at them and said, “What then is this that is written:

“‘The stone that the builders rejected
has become the cornerstone’?^[b]”

¹⁸ Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him.”

Paying Taxes to Caesar

¹⁹ The scribes and the chief priests sought to lay hands on him at that very hour, for they perceived that he had told this parable against them, but they feared the people. ²⁰ So they watched him and sent spies, who pretended to be sincere, that they might catch him in something he said, so as to deliver him up to the authority and jurisdiction of the governor. (*This section of Luke continues through verse 26 with the conversation about taxes and “rendering unto Caesar the things that are Caesar’s”*)

1. [Luke 20:10](#) Greek *bondservant*; also verse [11](#)
2. [Luke 20:17](#) Greek *the head of the corner* (quote of *Psalms 118:22*)

Answer: The Parable of the Vineyard appears in three of the gospels ([Matthew 21:33-46](#); [Mark 12:1-12](#); [Luke 20:9-19](#)), with Matthew’s account being the most complete. However, there are additions in the others; hence, it is wise to study all three accounts so as to achieve the greatest understanding. To get the context of what is happening, we need to look at [Matthew 21:18](#). Early in the morning, Jesus goes to the temple courts to teach (21:23). While He is teaching, the chief priest and elders confront Him, wanting to know by what authority He is teaching. Not allowing them to control the conversation, Jesus answers the question by first asking a question (21:24-26). They do not like His question nor His response to their answer; essentially, He has told them that they can’t save face from their obvious attempt to cajole Him and, therefore, He is not obligated to answer their question (21:27). What Jesus told them is that John the Baptist and He received their authority from the same source. This exchange causes the leaders to become angry and puts them in opposition to Jesus. Jesus then further frustrates the priests by telling two parables: the first one is the Parable of the Two Sons, and the second is the Parable of the Vineyard, sometimes called the Parable of the Wicked Tenants.

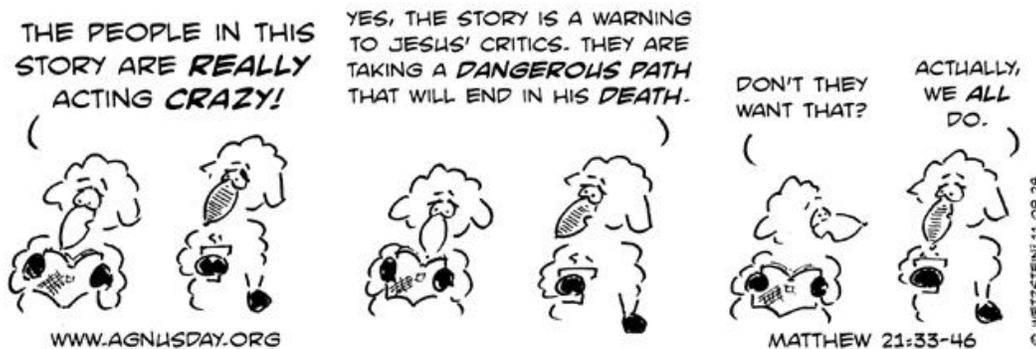
The first parable Jesus teaches tells the priests that they have claimed to accept the message from God but they have failed to live up to it by being obedient. Outwardly, they are pious and appear to be people of God, but God knows the heart, and there

they have failed miserably. The next parable (the Parable of the Vineyard) is like pouring salt on a wound. Just in case they didn't fully understand (which they did), Jesus gives a much clearer picture of what He means. Obviously, this further infuriates the priests, but it also gives the others who were present an opportunity to hear Jesus fully explain the implications of the disobedience of the Jewish people throughout the ages.

Background: There are 6 main characters in this parable: 1) the landowner—God, 2) the vineyard—Israel, 3) the tenants/farmers—the Jewish religious leadership, 4) the landowner's servants—the prophets who remained obedient and preached God's word to the people of Israel, 5) the son—Jesus, and 6) the other tenants—the Gentiles. The imagery used is similar to Isaiah's parable of the vineyard (it would be prudent to study this also) found in Isaiah chapter 5...

<http://www.gotquestions.org/parable-vineyard.html>

"This is the Gospel of the Lord" "Praise to You, O Christ"



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Did you miss the old Latin names for the Sundays of Lent used in The Lutheran hymnal?

"The Sundays in Lent carry Latin names in German [Lutheranism](#), derived from the beginning of the Sunday's [introit](#). The first is called Invocabit, the second Reminiscere, the third Oculi, the fourth [Laetare](#), the fifth Judica. The sixth Sunday is [Palm Sunday](#)."

<https://en.wikipedia.org/wiki/Lent>

"...These Sundays, which Catholics now consider to be 'Ordinary Time' thanks to the post-Vatican II revision of the Church Calendar in 1969, are still referred to by their original Latin names in many Anglican parishes, conservative Lutheran churches and wherever the Catholic Extraordinary Form (Latin Mass) is said or sung. They are all reminders that Lent and its disciplines are imminent..."

<https://churchmousec.wordpress.com/2010/02/20/the-sundays-before-lent-an-explanation/>