

Fifth Sunday of Easter, April 24, 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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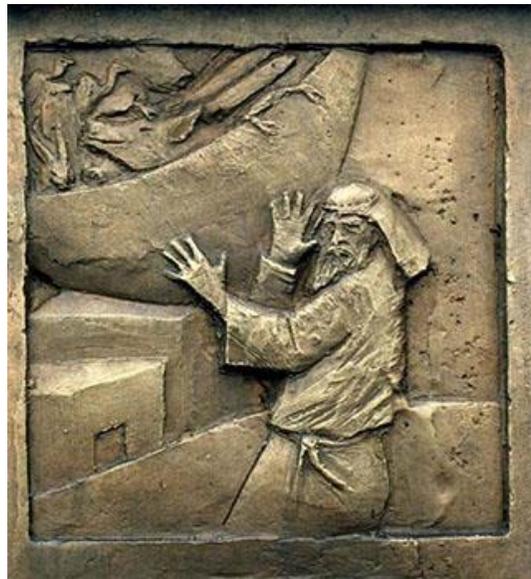
or

**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

April 21, 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 at the home of Robert Russo,
a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)*



<https://sceptanutgallery.com/2015/04/27/morning-prayer-27-apr-acts-111-18-john-101-10-a-rich-and-satisfying-life-for-all/> A blog by Pastor Art Chartier with comments on the week's lessons.

Hymn of the Day

Lutheran Service Book (LSB) 633 The Lutheran Hymnal (TLH) Not Listed

“At the Lamb’s high feast we sing”

“Campbell, Robert. Advocate, of Sherrington, Scotland, was born at Trochmig, Ayrshire, Dec. 19, 1814. When quite a boy he attended the University of Glasgow. Though showing from his earliest years a strong predilection for Theological studies, eventually he fixed upon the Scottish law as a profession... Originally a Presbyterian, at an early age he joined the Episcopal Church of Scotland. He became a zealous and devoted Churchman, directing his special attention to the education of the children of the poor... he joined the Roman Catholic Church. During the next sixteen years he devoted much time to the young and poor. He died at Edinburgh, Dec. 29, 1868.

From his collection of 1850, four translations were given in *Hymns Ancient & Modern*, 1861, "At the Lamb's high feast we sing;" "Come, pure hearts, in sweetest measures;" "Ye Choirs of New Jerusalem;" " Ye servants of a martyr'd God" (altered). Attention was thereby directed to his translations. They are smooth, musical, and well sustained... --John Julian, *Dictionary of Hymnology* (1907)" http://www.hymnary.org/person/Campbell_R

“Bender, Jan Oskar (1909-1994) Born “in Haarlem, Netherlands. He moved with his mother to Lubeck Germany, to study organ and conducting and theory. He became an organist at St. Gertrude in Lubeck. Jan served in the military during World War II. After the war he served as a visiting professor and organist at Valparaiso University in Indiana, and the University of Denver. In 1960 he emigrated to the United States and settled in Seward, Nebraska, where he was a teacher. He also taught at Concordia Teachers College and Wittenberg University in Springfield Ohio. In 1976 he retired to Hanerau, Germany. In 1979 he served as visiting professor at Valparaiso University, in 1979-1981 at Gustavus Adolphus College in St Peter Minnesota, and in 1982 at Lutheran Theological Seminary in Columbia, South Carolina. Bender was very involved with hymnody. Many of his compositions use chorale tunes (and texts), both in cantatas and choral settings. He died on December 29, 1994 in Hanerau, Germany. He died on December 29, 1994 in Hanerau, Germany Holstein.NN, Hymnary. Source: <http://composers-classical-music.com/b/BenderJan.htm>” http://www.hymnary.org/person/Bender_J

https://www.youtube.com/watch?v=n8nZ8Vm_v_g One LSB Hymn at Week – Organ with intro.
<https://www.youtube.com/watch?v=56l2lLu1jXE> Concordia Seminary Brass
https://www.youtube.com/watch?v=l4cX_XRka-o Alternate melody – Salzburg (Same melody as “Songs of Thankfulness and Praise” – LSB 394

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Acts 11:1-18 (Acts 16:9-15)

Peter Reports to the Church

11 Now the apostles and the brothers^[a] who were throughout Judea heard that the Gentiles also had received the word of God. ²So when Peter went up to

Jerusalem, the circumcision party^[b] criticized him, saying, ³“You went to uncircumcised men and ate with them.” ⁴But Peter began and explained it to them in order: ⁵“I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me. ⁶Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. ⁷And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ ⁸But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ ⁹But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ ¹⁰This happened three times, and all was drawn up again into heaven. ¹¹And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. ¹²And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man's house. ¹³And he told us how he had seen the angel stand in his house and say, ‘Send to Joppa and bring Simon who is called Peter; ¹⁴he will declare to you a message by which you will be saved, you and all your household.’ ¹⁵As I began to speak, the Holy Spirit fell on them just as on us at the beginning. ¹⁶And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ ¹⁷If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God's way?” ¹⁸When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”

Footnotes:

1. [Acts 11:1](#) Or *brothers and sisters*
2. [Acts 11:2](#) Or *Jerusalem, those of the circumcision*

“According to several interpreters, there is an apparent redundancy in this passage.

The Cornelius episode and its effects have been the focus since the beginning of chapter 10. We get the point! God is accepting Gentiles without the requirement that they participate in Judaism.

But this is not just repetition for repetition's sake. Each time the acceptance of Gentiles is relayed a different aspect shines through, depending on the audience and particular situation. The constant remains, however, in that each telling focuses on God's initiative through the Spirit and its effects.

We can see in this drawn out telling of Gentile acceptance that the newness that results from the work of the Spirit has several sides and it comes slowly in stages. Peter first experiences the vision from God that overturns the categories of clean and unclean that shaped his existence (Acts 10:1-23). Even the most cherished things are not immune from the newness that results from the resurrection. Then Peter's realization is verbalized in proclamation to the Gentiles. The effect is not just for Peter to see things differently; it is for the benefit of the Gentiles' participation in God's salvation (10:23-48). Not only is Peter changed, but Gentiles' relationship to God is changed.

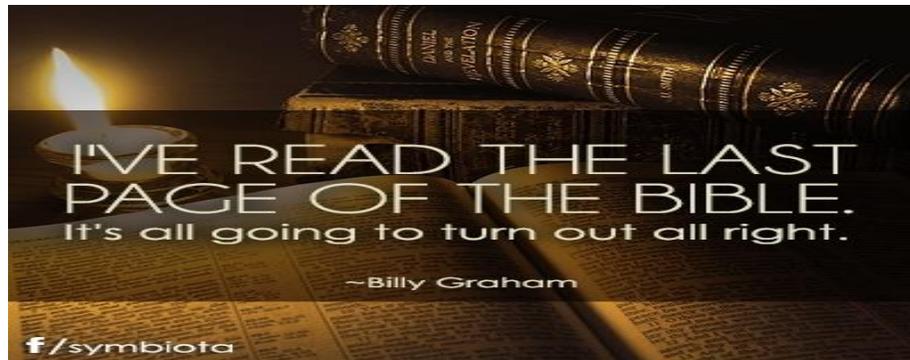
Out present pericope is the third wave, slowly eroding away the wall that keeps Gentiles from sharing in the waters of salvation. This time the situation concerns those in Jerusalem, the perceived center of authority of the early church. When Peter comes to Jerusalem, they do not even ask about the Gentiles. They question Peter's actions: "So you ate a meal together with Gentiles, hmmm?" The indictment is clear. They were concerned with making sure that Peter was acting as a proper Jew, maintaining his identity as one of God's holy people. The situation is almost as humorous as it is tragic. For the reader of the narrative, the concern of those in Jerusalem seems to wildly miss the point. The Holy Spirit had just broken down common and unchallenged ethnically and socially based evaluations of humanity, and the "leaders" in Jerusalem are worried that Peter ate in the home of a Gentile. This story puts the reader in a position to recognize the superficiality of the Jerusalemites' concern. It also suggests that the change does not always begin from the perceived top where one might expect. The perceived authorities are playing catch-up with God's work...."

https://www.workingpreacher.org/preaching.aspx?commentary_id=1617

Kyle Fever currently is the Director of Beyond Ministries at Ingham-Okoboji Lutheran Bible Camps, working with church leaders and congregations to find their 'next step' to engage discipleship and Biblically responsible faith with tough issues of culture and life. He also teaches occasionally at Luther Seminary and speaks at churches to help equip and challenge leaders and laypersons to bring Scripture into conversation with life. He and his wife have four children and life on Lake Okoboji in northwest Iowa.

Psalm 148 (Psalm 67) This is a repeat from the 2nd Sunday of Easter.

Praise the LORD!	⁸ fire and hail, snow and mist, stormy wind fulfilling his word!
Praise the LORD from the heavens; praise him in the heights!	
² Praise him, all his angels; praise him, all his hosts!	⁹ Mountains and all hills, fruit trees and all cedars!
³ Praise him, sun and moon, praise him, all you shining stars!	¹⁰ Beasts and all livestock, creeping things and flying birds!
⁴ Praise him, you highest heavens, and you waters above the heavens!	¹¹ Kings of the earth and all peoples, princes and all rulers of the earth!
⁵ Let them praise the name of the LORD! For he commanded and they were created.	¹² Young men and maidens together, old men and children!
⁶ And he established them forever and ever; he gave a decree, and it shall not pass away. ^[a]	¹³ Let them praise the name of the LORD, for his name alone is exalted; his majesty is above earth and heaven.
⁷ Praise the LORD from the earth, you great sea creatures and all deeps,	¹⁴ He has raised up a horn for his people, praise for all his saints, for the people of Israel who are near to him. Praise the LORD!



Revelation 21:1-7, RCL does not include verse 7 (Revelation 21:9-14, 21-27, RCL; Revelation 21:10, 22-27, 22:1-5)

The New Heaven and the New Earth

21 Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from the throne saying, "Behold, the dwelling place^[a] of God is with man. He will dwell with them, and they will be his people,^[b] and God himself will be with them as their God.^[c] ⁴ He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

⁵ And he who was seated on the throne said, "**Behold, I am making all things new.**" Also he said, "**Write this down, for these words are trustworthy and true.**" ⁶ And he said to me, "**It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the spring of the water of life without payment.** ⁷ *The one who conquers will have this heritage, and I will be his God and he will be my son.*

1. [Revelation 21:3](#) Or *tabernacle*
2. [Revelation 21:3](#) Some manuscripts *peoples*
3. [Revelation 21:3](#) Some manuscripts omit *as their God*

For a detailed study of verse 7 go to:

<http://www.biblestudytools.com/commentaries/revelation/revelation-21/revelation-21-7.html>

"Thinking of the Book of Revelation in this way, imagine yourself huddled with a small group of other Christians – perhaps in a home or a cave or some remote hideout – reading John's words and picturing the vision he casts, as he writes: "I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more.... (Revelation 21:1-4)

The telling words come in the next verse: "**Behold, I am making all things new.**" (Revelation 1:5) No matter how bad things are in the world around you – or in your personal

life – God has the ability to restore peace and health and beauty and vitality. It's up to us not to lose sight of the vision.

Apply this to your own life. Have you ever wished you could wipe the slate clean and start over? I've often said that, if I ever wrote my memoirs, I'd devote one whole chapter to "do-overs" – things I'd do differently, if I had a chance to do them over again.

We all make mistakes. We make bone-headed decisions and bad choices, and sometimes those bad choices have lasting consequences....

That's what H. G. Wells did. I'm told that, in his autobiography, the first seven chapters begin with the words, "I started over again..." By God's grace, you don't have to be stuck in the past; you can make the necessary changes and get a fresh start.

Of course, it helps if you know where you're going, and that's where having a vision is so important. Jesus said,

**"But seek first God's Kingdom, and his righteousness;
and all these things will be given to you as well." (Matthew 6:33)**

So, where do you begin? What's the first step? The first step is to rededicate your life to Christ. Think of it as being born again. Simply resolve from this moment forward to put Christ first and honor him as the Lord of your life; then do your best each day to obey his Word and follow his example. You'll be amazed at the difference it'll make...

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<http://www.lectionary.org/Sermons/NT/27-Rev/Rev-21.01-7-VisionHope-McLarty.htm>

“The Holy Gospel according to St. John, the 12th Chapter”

“Glory to You, O Lord”

John 16:12-22 or 13:31-35, RCL uses the second choice (John 14:23-29 or John 5:1-9)

¹²“I still have many things to say to you, but you cannot bear them now. ¹³ When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. ¹⁴ He will glorify me, for he will take what is mine and declare it to you. ¹⁵ All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.

Your Sorrow Will Turn into Joy

¹⁶“A little while, and you will see me no longer; and again a little while, and you will see me.” ¹⁷ So some of his disciples said to one another, “What is this that he says to us, ‘A little while, and you will not see me, and again a little while, and you will see me’; and, ‘because I am going to the Father?’” ¹⁸ So they were saying, “What does he mean by ‘a little while’? We do not know what he is

talking about.”¹⁹ Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’?”²⁰ Truly, truly, I say to you, you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy.²¹ When a woman is giving birth, she has sorrow because her hour has come, but when she has delivered the baby, she no longer remembers the anguish, for joy that a human being has been born into the world.²² So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you.



“There is always a degree of finagling that goes on when any biblical text is called upon to support a doctrine or understanding of the church.

When that doctrine, in this case a way of understanding God, is as complex and counter intuitive as the Trinity, much is demanded of the preacher's ingenuity. And when a complex doctrine, the Trinity, is little thought about by those in the pews, striving to be succinct, clear, evocative, and scriptural, creates considerable difficulty.

That reality having been described let us dig into this short text from John's gospel with some hope that we preachers may be inspired and inspiring...

This is perhaps the most important power in affirming the Trinity—that the witness of Jesus is a true witness to the power and will, the glory in a word, of the Father. The witness of the Advocate that comes after Jesus will speak the same truth. The Holy Spirit is a reliable leader in the way of truth, precisely because the Spirit witnesses to Jesus who shares all things with the Father. The Trinity helps the disciples in John and in our assemblies trust that we have indeed seen the Father and can continue to see the Father in our own time and place...

We may say with the eleven that we do not understand. But God's sending of the Spirit of Truth is not dependent on our understanding. The spirit will not be taken away from us in the times we are least able to trust, understand, or persevere. For Father, Son, and Spirit of Truth witness to one truth, all of which we cannot see, but all of which we dare to trust is God at work for us, revealing righteousness here and preparing a place suitable for each and all of us in the fullness of God's reign.”

<https://www.workingpreacher.org/profile/default.aspx?uid=e48666d00e14ee513accb7d9c0e4318b789166c4b3625c3be5aad0a2adf28884> Retired after 25 years of seminary teaching (*New Testament*), Sarah Henrich is currently serving as an interim pastor at Westminster Presbyterian Church in Minneapolis, MN with a focus on congregational care.

Or A New Commandment

³¹ When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. ³² If God is glorified in him, God will also glorify him in himself, and glorify him at once. ³³ Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ ³⁴ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. ³⁵ By this all people will know that you are my disciples, if you have love for one another.”

“And love becomes a mark to the world that we are God's people, that we do believe what we say we believe. Jesus gives this new commandment to love because He is going from the world back to His heavenly kingdom. Jesus tells his disciples that they cannot go with Him..

The commandment to love is for us in the meantime. It is a commandment for us as we await our final redemption. This world is not heaven but by loving God and our neighbor, we can build a little kingdom even while we wait for God's coming rule...

<http://www.lectionary.org/Sermons/NT/04-John/John-13.31-35-MarkLove-Kegel.htm>

2013-04-22 — Every pronoun needs an antecedent, unless you're Jesus.



“This is the Gospel of the Lord” ***“Praise to You, O Christ”***



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