

Sixth Sunday of Easter, May 1, 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.**

Available on line at:

www.bethlehemplutheranchurchparma.com/biblestudies

or

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

April 28, 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.)*



http://www.godsoutreachministryint.org/REVELATION_CH_21.htm

Hymn of the Day

Lutheran Service Book (LSB) 556 The Lutheran Hymnal (TLH) 387

“Dear Christians, one and all, rejoice”

This well know hymn by Luther can create a lot of discussion. Read the article linked below as an example. It starts out “This hymn has been the subject of considerable recent scholarly attention...”

<http://www.lutheranforum.org/extras/Dear%20Christians%20One%20and%20All%20Rejoice.pdf>

Three videos to watch that present this hymn in three ways.

<https://www.youtube.com/watch?v=Daf1hfvToBo> One LSB Hymn a Week – organ with prelude and postlude.

<https://www.youtube.com/watch?v=ZJF3xuytmFw> A 7 minute sing-along from Concordia Publishing House CD, “Martin Luther, Hymns, Ballads, Chants, Truth”

<https://www.youtube.com/watch?v=4tft11D2qol> An organ piece by Paul Manz.

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

Acts 16:9-15 (*Acts 1:12-26, RCL , RCL Acts 16:16-34*)

⁹ And a vision appeared to Paul in the night: a man of Macedonia was standing there, urging him and saying, “Come over to Macedonia and help us.” ¹⁰ And when Paul^[a] had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them.

The Conversion of Lydia

¹¹ So, setting sail from Troas, we made a direct voyage to Samothrace, and the following day to Neapolis, ¹² and from there to Philippi, which is a leading city of the^[b] district of Macedonia and a Roman colony. We remained in this city some days. ¹³ And on the Sabbath day we went outside the gate to the riverside, where we supposed there was a place of prayer, and we sat down and spoke to the women who had come together. ¹⁴ One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul. ¹⁵ And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us.

1. [Acts 16:10](#) Greek *he*
2. [Acts 16:12](#) Or *that*

The biography of Lydia found on Wikipedia suggests her name was generic for the place she was from, “the Lydian woman”. There are several views of her place in society as a professional woman. An interesting closing comment on her feast day as St Lydia is “The Lutheran community is also divided. The [ELCA](#)

commemorates Sts. Lydia, Dorcas and Phoebe on January 27, ^[17] while the [LCMS](#) celebrates the three women on October 25. ^[18] https://en.wikipedia.org/wiki/Lydia_of_Thyatira

Psalm 67 (Psalm 133, RCL Psalm 97)

Make Your Face Shine upon Us

To the choirmaster: with stringed instruments. A Psalm. A Song.

67 May God be gracious to us and bless us
and make his face to shine upon us, Selah

² that your way may be known on earth,
your saving power among all nations.

³ Let the peoples praise you, O God;
let all the peoples praise you!

⁴ Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth. Selah

⁵ Let the peoples praise you, O God;
let all the peoples praise you!

⁶ The earth has yielded its increase;
God, our God, shall bless us.

⁷ God shall bless us;
let all the ends of the earth fear him!

“A Liturgy of Blessing

As the twice-repeated refrain (verses 3, 5) indicates, Psalm 67 is a song meant for public worship. We can imagine a worship leader or choir singing the body of the psalm, with the congregation or a larger choir intoning the refrain:...

The theme of the psalm is *blessing*. The psalm begins with a request for blessing. The words of the Aaronic benediction normally close worship services: "The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious to you; the Lord lift up his countenance upon you, and give you peace" (Numbers 6:24-26). Here, those words are slightly tweaked and are used to open the psalm: "May God be gracious to us and bless us and make his face to shine upon us."

https://www.workingpreacher.org/preaching.aspx?commentary_id=1023 Rolf Jacobson is Professor of Old Testament and Alvin N. Rogness Chair in Scripture, Theology, and Ministry at Luther Seminary, St Paul MN.

**LET THE PEOPLES PRAISE YOU, O GOD;
LET ALL THE PEOPLES PRAISE YOU!**



***Revelation 21:9-14, 21-27, RCL; Revelation 21:10, 22-27, 22:1-5 (Revelation 22:1-6 (7-11)12-20, RCL; Revelation 22:12-14, 16-17, 20-21)**

The New Jerusalem

⁹ Then came one of the seven angels who had the seven bowls full of the seven last plagues and spoke to me, saying, “Come, I will show you the Bride, the wife of the Lamb.” ¹⁰ And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, ¹¹ having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal. ¹² It had a great, high wall, with twelve gates, and at the gates twelve angels, and on the gates the names of the twelve tribes of the sons of Israel were inscribed— ¹³ on the east three gates, on the north three gates, on the south three gates, and on the west three gates. ¹⁴ And the wall of the city had twelve foundations, and on them were the twelve names of the twelve apostles of the Lamb.

(¹⁵ And the one who spoke with me had a measuring rod of gold to measure the city and its gates and walls. ¹⁶ The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia.^[a] Its length and width and height are equal. ¹⁷ He also measured its wall, 144 cubits^[b] by human measurement, which is also an angel's measurement. ¹⁸ The wall was built of jasper, while the city was pure gold, like clear glass. ¹⁹ The foundations of the wall of the city were adorned with every kind of jewel. The first was jasper, the second sapphire, the third agate, the fourth emerald, ²⁰ the fifth onyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh jacinth, the twelfth amethyst. ²¹ And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.)

²² And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. ²³ And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. ²⁴ By its light will the nations walk, and the kings of the earth will bring their glory into it, ²⁵ and its gates will never be shut by day—and there will be no night there. ²⁶ They will bring into it the glory and the honor of the nations. ²⁷ But nothing unclean will ever enter it, nor anyone who does what is detestable or false, but only those who are written in the Lamb's book of life.

1. [Revelation 21:16](#) About 1,380 miles; a *stadion* was about 607 feet or 185 meters
2. [Revelation 21:17](#) A *cubit* was about 18 inches or 45 centimeters

RCL continues with: The River of Life

22 Then the angel^[a] showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb² through the middle of the street of the city; also, on either side of the river, the tree of life^[b] with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. ³No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants^[c] will worship him. ⁴They will see his face, and his name will be on their foreheads. ⁵And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

1. [Revelation 22:1](#) Greek *he*
2. [Revelation 22:2](#) Or the Lamb. In the midst of the street of the city, and on either side of the river, was the tree of life
3. [Revelation 22:3](#) Greek *bondservants*; also verse [6](#)

*"Size of New Jerusalem How large is the city? That varies slightly depending on the version of the Bible. The ESV and NIV versions say it is 12,000 stadia in length and width (Rev. 21:16), where a stadia is 607 feet. This translates to 1,400 miles, which is what the NLT Bible says. However, the KJV and other versions say 12,000 furlongs, which translates to 1,500 miles.

Regardless of whether the city is 1,400 miles or 1,500 miles in length and width, it is shaped like a square at the base. This means New Jerusalem is larger than India with nearly 2 million square miles. These measurements are meant to be literal since they are described as man's measurements (Rev. 21:17).

Even more astounding than the size at the base is the height that is also at least 1,400 miles (Rev. 21:16). This goes well beyond Earth's atmosphere and into space. If a building in the city is this high and has a generous 12 feet per story, the building would be over 600,000 stories! ...

Because the city is at least 1,400 miles in length, width and height, it could be shaped like a cube or pyramid. Does the height refer to the wall that surrounds the city or the tallest building? Rev. 21:17 says the wall around the city is about 200 feet, but ESV, NASB and KJV bibles don't specify whether this is the thickness or height. The NIV bible says this is about 200 feet thick, but the footnote says "or high". A cube-shaped city would make sense in the sense the Most Holy place in Solomon's temple (1 Kings 6:20) was shaped like a cube. However, scripture does not provide a definitive answer as to whether the city is cube or pyramid-shaped...

To give you a better idea just how big New Jerusalem is, here are some representations of what it would look like on Earth if the city is shaped like a cube" - <http://tourofheaven.com/eternal/new-jerusalem/size.aspx>

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

“Glory to You, O Lord”

John 16:23-33 or John 5:1-9, RCL replaces John 16 with John 14:23-29 (John 17:20-26)

²³ In that day you will ask nothing of me. Truly, truly, I say to you, whatever you ask of the Father in my name, he will give it to you. ²⁴ Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.

I Have Overcome the World

²⁵ “I have said these things to you in figures of speech. The hour is coming when I will no longer speak to you in figures of speech but will tell you plainly about the Father. ²⁶ In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; ²⁷ for the Father himself loves you, because you have loved me and have believed that I came from God.^[a] ²⁸ I came from the Father and have come into the world, and now I am leaving the world and going to the Father.”

²⁹ His disciples said, “Ah, now you are speaking plainly and not using figurative speech! ³⁰ Now we know that you know all things and do not need anyone to question you; this is why we believe that you came from God.” ³¹ Jesus answered them, “Do you now believe? ³² Behold, the hour is coming, indeed it has come, when you will be scattered, each to his own home, and will leave me alone. Yet I am not alone, for the Father is with me. ³³ I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”

1. [John 16:27](#) Some manuscripts *from the Father*

Of interest is how the disciples understanding has changed in verse 29 from last week when they said, “We do not know what he is talking about.” (John 16:18)

Or John 5:1-9

“Jesus' [healing](#) of the crippled man beside the pool called Bethesda is one of nine healing [miracles](#) involving water and one of seven performed on the [Sabbath](#). Only the apostle John records it ([John 5:1-16](#)). It is impossible to be sure when the miracle occurred other than it happened on a Sabbath day....”

<http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/BS/k/1364/Miracles-Jesus-Christ-Healing-Cripple-by-Pool-Part-One.htm>

The Healing at the Pool on the Sabbath

5 After this there was a feast of the Jews, and Jesus went up to Jerusalem.

² Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic^[a] called Bethesda,^[b] which has five roofed colonnades. ³ In these lay a multitude of invalids—blind, lame, and paralyzed.^[c] ⁵ One man was there who had been an invalid for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” ⁷ The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ⁸ Jesus said to him, “Get up, take up your bed, and walk.” ⁹ And at once the man was healed, and he took up his bed and walked.

Now that day was the Sabbath.

1. [John 5:2](#) Or Hebrew
2. [John 5:2](#) Some manuscripts *Bethsaida*
3. [John 5:3](#) Some manuscripts insert, wholly or in part, *waiting for the moving of the water; ⁴for an angel of the Lord went down at certain seasons into the pool, and stirred the water: whoever stepped in first after the stirring of the water was healed of whatever disease he had*

Note the significance of presenting verse 9 in two parts. “**Now that day was the Sabbath**” really stands out.

“The **Pool of Bethesda** is a [pool](#) of water in the [Muslim Quarter](#) of [Jerusalem](#), on the path of the Beth Zeta Valley. The fifth chapter of the [Gospel of John](#) describes such a pool in Jerusalem, near the Sheep Gate, which is surrounded by five covered colonnades. It is associated with [healing](#). Until the 19th century, there was no evidence outside of John’s Gospel for the existence of this pool; therefore, scholars argued that the gospel was written later, probably by someone without first-hand knowledge of the city of Jerusalem, and that the ‘pool’ had only a metaphorical, rather than historical, significance.^[1]”

In the 19th century, archaeologists discovered the remains of a pool fitting the description in John’s Gospel...” https://en.wikipedia.org/wiki/Pool_of_Bethesda (With time our “scholarship” finally catches up with God’s knowledge/truth.)

OR (RCL) John 14:23-29

²³ Jesus answered him, “If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him. ²⁴ Whoever does not love me does not keep my words. And the word that you hear is not mine but the Father's who sent me.

²⁵ “These things I have spoken to you while I am still with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid. ²⁸ You heard me say to you, ‘I am going away, and I will come to you.’ If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I. ²⁹ And now I have told you before it takes place, so that when it does take place you may believe.

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

2010-05-05 — They say that mathematics is the language of the universe and I believe it. Whenever I talk with math students about their work, I feel like I must be from a different planet.



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The Ascension of Our Lord is on Thursday, May 5. The readings for that day are: Acts 1:1-11, Psalm 47, Ephesians 1:15-23 and Luke 24:44-53

