

Second Sunday of Easter April 23, 2017

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the

Scriptures for the coming Sunday since May 4, 2014.

An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

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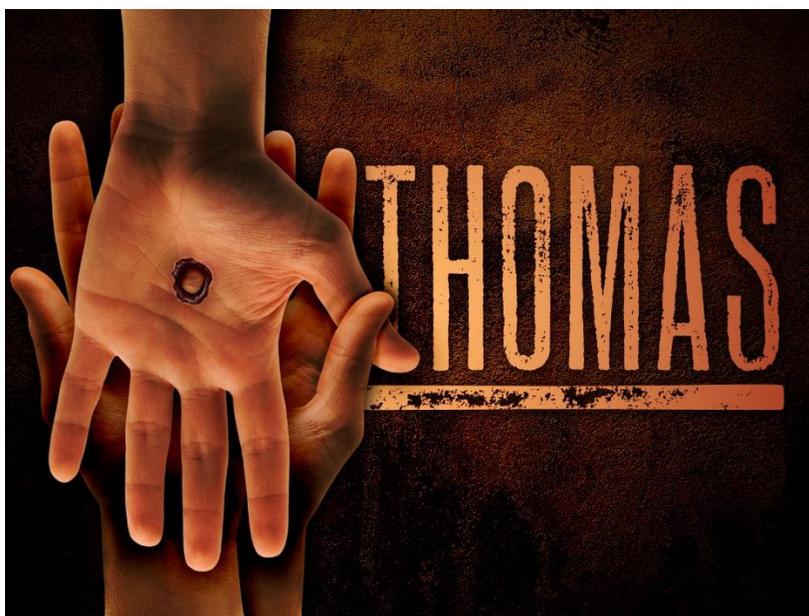
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

April 20, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

(Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting, a newly formed assisted living site and used by Lutherans in Africa.

E-mail puritaspastor@hotmail.com for details.



http://faithlutheranokemos.org/th_sermon/john-20-19-31/

Hymn of the Day

Lutheran Service Book (LSB) 470/471 The Lutheran Hymnal (TLH) 208

“O sons and daughters of the King”

Alleluia's first or last? That's the primary choice between LSB 470 and 471. Each has a different melody. TLH matches 471 and adds a verse 10.

"...the music our children sing is a prime opportunity to teach them the language of the faith. For example, the word "alleluia" is almost exclusively a word of the Church. By teaching even the youngest such language, we have cleared the way for them to participate in many parts of the liturgy and hymnody. For instance, little ones can be taught the alleluias of "Good Christian Friends Rejoice and Sing" (LSB 475) or "O Sons and Daughters of the King" (LSB 470/471)..."

<https://www.lcms.org/Document.fdoc?src=lcm&id=969>

<https://www.youtube.com/watch?v=FYoMEMWUxEY> Hymns for all Saints, Concordia Publishing House

<https://www.youtube.com/watch?v=9nsGK3YBLf0> Josh Blakesley – Spirit and Song, Disc H

<https://www.youtube.com/watch?v=Uz9akqofziE> Try it in Latin

https://www.youtube.com/watch?v=YB6ietv_x8o "Lynnwood Farnam's Toccata on "O Filii Et Filiae" on Marshall and Ogletree's 145-stop Opus 10 at St. Matthew's Episcopal Church in Wheeling, West Virginia."

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by
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Acts 5:29-42; Revised Common Lectionary (RCL), Acts 2:14a, 22-32 (Next Week: Acts 2:14a, 36-41; RCL, the same reading)

*"If only Gamaliel was alive today, I wonder what he would be thinking about Christianity. But why wonder about today, 2000 or so years after the Resurrection of Jesus when the risen Christ is still being proclaimed? Instead, I wonder, if Gamaliel had lived a few more years after he made his comment to the council, if he didn't happen to convert to Christianity. After all, he's the one who made the prophetic statement, "If this is of God, you can't stop it!" when the apostles boldly performed wondrous marvels in the name of Jesus and witnessed to the mighty works of God... works which ignited the apostles to preach that there is salvation in **no other name than Jesus...**" (continued after reading).*

²⁹ But Peter and the apostles answered, "We must obey God rather than men. ³⁰ The God of our fathers raised Jesus, whom you killed by hanging him on a tree. ³¹ God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. ³² And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

³³ When they heard this, they were enraged and wanted to kill them. ³⁴ But a Pharisee in the council named Gamaliel, a teacher of the law held in honor by all the people, stood up and gave orders to put the men outside for a little while. ³⁵ And he said to them, "Men of Israel, take care what you are about to do with these men. ³⁶ For before these days Theudas rose up, claiming to be somebody, and a number of men, about four hundred, joined him. He was killed, and all who followed him were dispersed and came to nothing. ³⁷ After him Judas the Galilean rose up in the days of the census and drew away some of the people after him. He too perished, and all who followed him were scattered. ³⁸ So in the present case I tell you, keep away from these men and let them

alone, for if this plan or this undertaking is of man, it will fail; ³⁹ but if it is of God, you will not be able to overthrow them. You might even be found opposing God!” So they took his advice, ⁴⁰ and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go. ⁴¹ Then they left the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the name. ⁴² And every day, in the temple and from house to house, they did not cease teaching and preaching that the Christ is Jesus.

‘...Gamaliel was a Jew, a Pharisee in the council, and a teacher of the law. He was held in honor by all the people. He was a man who thought before he spoke, and he didn’t make rash and foolish decisions out of enraged anger. Gamaliel appears to be a student of religious history and recent history, and later in Acts we hear that Paul learned under him. Eastern Orthodox Church tradition does hold that he embraced the Christian faith, but we don’t know for certain what became of wise and insightful Gamaliel...

But we do know, thanks to Gamaliel, what came of Theudas & Judas the Galilean... Yet the apostles didn’t cease witnessing, but actually rejoiced in suffering dishonor for the name of the risen Christ! Jesus had given them something to hope for, even worth suffering and dying for! What did they have that the followers of Theudas and Judas of Galilee didn’t have? They had, and you have, Jesus Himself, and the sure and certain hope of life with God in heaven that comes with Him because Christ is Risen!...”

<http://www.geneseolutheranchurch.com/documents/sermons/042714sermon.pdf> The complete sermon by Pastor Mueller is worth reading. Additional information on the centuries old debate about who Theudas and Judas the Galilean were can be found at the following sites:

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

<https://www.gotquestions.org/Theudas-in-the-Bible.html>

<http://www.aboutbibleprophecy.com/luke-gamaliel-theudas-judas-galilean.htm>

https://en.wikipedia.org/wiki/Judas_of_Galilee

<https://www.amazon.com/Three-Messiahs-Historical-Galilean-Revelatory/dp/1450259464>

Psalm 148: RCL, Psalm 16 (Psalm 116:1-14; RCL, Psalm 116:1-4, 12-19)

“And Heav’n and Nature Sing It’s always been one of my favorite Christmas carols...”
(continued after reading)

Praise the Name of the LORD

148 Praise the LORD!

Praise the LORD from the heavens;
praise him in the heights!

² Praise him, all his angels;
praise him, all his hosts!

³ Praise him, sun and moon,
praise him, all you shining stars!

- ⁴ Praise him, you highest heavens,
and you waters above the heavens!
- ⁵ Let them praise the name of the LORD!
For he commanded and they were created.
- ⁶ And he established them forever and ever;
he gave a decree, and it shall not pass away.^[a]
- ⁷ Praise the LORD from the earth,
you great sea creatures and all deeps,
⁸ fire and hail, snow and mist,
stormy wind fulfilling his word!
- ⁹ Mountains and all hills,
fruit trees and all cedars!
- ¹⁰ Beasts and all livestock,
creeping things and flying birds!
- ¹¹ Kings of the earth and all peoples,
princes and all rulers of the earth!
- ¹² Young men and maidens together,
old men and children!
- ¹³ Let them praise the name of the LORD,
for his name alone is exalted;
his majesty is above earth and heaven.
- 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!

a. [Psalm 148:6](#) *Or it shall not be transgressed*

“...The Closing Quintet: Psalms 146-150

The biblical Book of Psalms begins with a strong emphasis on laments—prayers from times of trouble (most of the psalms in Book I, from 3-41). The plan of the book as a whole indicates an increasing emphasis on praise, coming to a climax with Psalms 146-150. Each psalm in the closing quintet begins and ends with "Praise the LORD" or, in Hebrew, "Hallelujah!" This makes for ten "Hallelujahs" at the end of the book; then Psalm 150 alone adds ten more. You'd think the book was put together by a praise band that was relegated to a separate "contemporary service" in the church (or synagogue) basement or gymnasium!

But now to an unusual feature in Psalm 148 that I did not notice for a long time. It is the same feature already noted in "Joy to the World," namely the call for *non-human creatures*, that is, for nature to join in praising God. Professor Terry Fretheim has called attention to this theme in the entire Old Testament; see the helpful insights in Chapter 8 of his recent book, *God and the World*.¹

Structure

The psalm begins by calling for praise "from the heavens" (1-6), continues with a call for praise "from the earth" (7-12), and concludes by tying "earth" and "heaven" together with a final call for all to join in the praises (13-14). It follows the typical pattern of the hymn with imperatives calling for praise (1-5,7,13-14), grounded by "for" clauses giving the reasons for praise (5b-6; 13b-14)...

...One can page through the "Praise and Thanksgiving" section of any hymnbook to find numerous examples of praise offered to God from non-human entities. We humans do not have a monopoly on praise. It appears that the often suspiciously regarded "praise band" could be moved from the basement to the main sanctuary, "loud clanging cymbals" (Psalm 150) and all!"

https://www.workingpreacher.org/preaching.aspx?commentary_id=206 **James Limburg**
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn Originally written for
 December 28, 2008, the Sunday after Christmas.

1 Peter 1:3-9; RCL, the same reading (1 Peter 1:17-25; RCL, 1 Peter 1:17-23)

"Our reading today from 1 Peter 1 says a lot about your past, your present, and your future, and we can sum it up in this phrase from our text: "Born Again to a Living Hope."

"Born again to a living hope." The apostle Peter uses this phrase right at the beginning of his epistle. By the way, passages from 1 Peter will be the Epistle readings for the rest of this Easter season, starting today and going for the next five(four) Sundays..."

<http://steadfastlutherans.org/2014/04/born-aqain-to-a-living-hope-sermon-on-1-peter-13-9-by-pr-charles-henrickson/>

Born Again to a Living Hope

³ Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, ⁴ to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, ⁵ who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. ⁶ In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, ⁷ so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ. ⁸ Though you have not seen him, you love him. Though you do not now see him, you believe in him and rejoice with joy that is inexpressible and filled with glory, ⁹ obtaining the outcome of your faith, the salvation of your souls.

"The First Letter of Peter is addressed to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia. One commentator suggests that geographically speaking this would be 300,000 square miles!

Peter has been the accepted author of these letters from the earliest days of the church. If Peter is indeed the author then the letter must be dated prior to 64 A.D., the date of Peter's death in Rome. There are voices that contend that Peter is not the author of this epistle and that the date of the letter needs to be set somewhat later.

The major purpose of the letter appears to be an appeal to Christian believers not to turn away from the gospel they have heard proclaimed. A very interesting theory of the usage of the letter is that it was a letter intended to be read at a baptismal service with the purpose of strengthening the faith of the baptized as

they find themselves living as exiles in an alien culture. We note, e.g., that I Peter 1.3 refers to new birth. Cf. the reference to being "born anew" in 1.23.

Others assert that the letter itself is structured after a baptismal liturgy. This theory is built on the hypothesis that I Peter is based on a liturgy containing various prayers and homilies spoken by a bishop at the various stages of an Easter baptismal service. This theory divides the book of I Peter as follows:

Opening Prayer [1.3-12]
 Charge to a baptismal candidate [1.13-21]
 followed by a baptism.
 Welcome to the newly baptized. [1.22-25]
 Homily on the sacraments. [2.1-10]
 followed by the eucharist.
 Homily on duties of the Christian disciple. [2.11-4.6]...

This text from I Peter is appointed for the Second Sunday after Easter. **One** sermon possibility for preaching is to take up the theme of Easter hope in a world of decay and death...

...A **second** sermon possibility is to focus on the reality of Baptism...

...A **third** sermon possibility would be to treat the theme of suffering in this text and throughout I Peter... .

...A **final** sermon possibility is to explore Peter's understanding of faith... There is a strong theological content in each of these sermon possibilities. In order to resist a sermon that is a "mini-theological lecture" it would be wise to thread stories with the ideas of these texts. Stories and ideas can dance well together in our proclamation of the gospel."

https://www.workingpreacher.org/preaching.aspx?commentary_id=57 **Richard Jensen** *Carlson Professor Emeritus of Homiletics, Lutheran School of Theology, Chicago, Ill*



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

“Glory to You, O Lord”

John 20:19-31; RCL, the same reading (Luke 24:13-35; RCL, the same reading)

“Year in and year out, the gospel lesson for the second Sunday of Easter is always the same.

Year in and year out, this is the Sunday we hear the story of doubting Thomas. Or do we?

Actually, the Greek word meaning doubt (*distazō*) never appears in this story (despite the mistranslations of NRSV and NIV in John 20:27). *Distazō* is found in Matthew's post-resurrection reunion story (Matthew 28:17), but it is completely absent in John 20.

Likewise, if doubt is an attitude of uncertainty or a wavering of belief, then Thomas is anything but doubting. Consequently, perhaps the tried and true sermons on doubting Thomas are not true to the text, and other approaches should be tried...

Rather than "doubting Thomas," the text presents "conditional Thomas." "..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=295 **Richard Carlson** Professor of New Testament, Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa

Jesus Appears to the Disciples

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, ^[a] Jesus came and stood among them and said to them, "Peace be with you." ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you." ²² And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld."

Jesus and Thomas

²⁴ Now Thomas, one of the twelve, called the Twin, ^[b] was not with them when Jesus came. ²⁵ So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe."

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, "Peace be with you." ²⁷ Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." ²⁸ Thomas answered him, "My Lord and my God!" ²⁹ Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have believed."

The Purpose of This Book

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

- a. [John 20:19](#) Greek *loudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time
- b. [John 20:24](#) Greek *Didymus*

"...A week ago we celebrated the resurrection. There comes a time, however, when we must live the resurrection. That is not always easy. There are days when we prefer to just stay in bed, pull the covers over our head, and close out the world. Some days it seems easier and safer to lock the doors of our house and avoid the circumstances and people of our lives. Some times we just want to run away, hide, and not deal with the reality of our lives.

Every time, however, we shut the doors of our life, our mind, or our heart we imprison ourselves. For every person, event, or idea we lock out, regardless of the reason, we lock ourselves in. That's what has happened to the disciples in today's gospel. It is Easter evening, the first day of the week, the day of the resurrection, the day they saw the empty tomb, the day Mary Magdalene announced, "I have seen the Lord." The disciples are gathered in the house, the doors are locked with fear. A

week later they are in the same place. It is the same house, the same walls, the same closed doors, the same locks. Nothing much has changed.

Jesus' tomb is open and empty but the disciples' house is closed and the doors locked tight. The house has become their tomb. Jesus is on the loose and the disciples are bound in fear. The disciples have separated themselves and their lives from the reality of Jesus' resurrection. Their doors of faith have been closed. They have shut their eyes to the reality that life is now different. They have locked out Mary Magdalene's words of faith, hope, and love. They left the empty tomb of Jesus and entered their own tombs of fear, doubt, and blindness. The locked doors have become the great stone sealing their tomb. They have locked themselves in. The doors of our tombs are always locked from the inside. All this, and it has been only one week.

I wonder, one week after Easter, is our life different? Where are we living? In the freedom and joy of resurrection or behind locked doors. How is our life different after Easter? And if it isn't what are the locked doors of our life, our heart, our mind?..."

<https://interruptingthesilence.com/2011/05/03/unlocking-doors-a-sermon-on-john-2019-31-easter-2/> "Michael K. Marsh... a priest of the Episcopal Church (serving) St. Philip's Episcopal Church – Uvalde, a parish in the Diocese of West Texas."



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