

The Holy Trinity

June 11, 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.*

Available on line at:

www.bethlehemlutheranchurchparma.com/biblestudies

or

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

June 8, 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, bi-weekly at an assisted living site and used by Lutherans in Africa.*

E-mail puritaspastor@hotmail.com for details.



<http://www.crosspointenwa.com/2014/01/05/genesis-1-creation/>



<http://www.firebreathingchristian.com/archives/3687>

Hymn of the Day

Lutheran Service Book (LSB) 498/499 The Lutheran Hymnal (TLH) 233

“Come, Holy Ghost, Creator blest”

This is an old hymn. The original authorship is attributed to Rhabanus Maurus, 776-856, "...This distinguished Carolingian poet-theologian wrote extensive biblical commentaries, the Encyclopaedic De Universo, De Institutione Clericorum, and other works which circulated widely during the Middle Ages..."

There are three melodies used for this hymn. TLH uses the oldest, "Komm, Gott Schoepfer" based on "Veni, Creator Spiritus," c. 600.

<https://www.youtube.com/watch?v=lksY5dWkC3o> Straight from TLH.

<https://www.youtube.com/watch?v=M3Bt4RceK4c> "Higher Things youth conference, Te Deum 2015. " Higher Things® is a Recognized Service Organization of the Synod. All those in leadership positions with Higher Things® are members or pastors in good standing in The Lutheran Church - Missouri Synod. All speakers at our annual Higher Things® conferences are LCMS pastors or laity in good standing of LCMS congregations. We use the hymnals of the LCMS for our worship." <http://higherthings.org/>

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

Genesis 1-2:4a; RCL, the same reading (Next Week: Exodus 19:2-8; RCL, Genesis 18:1-15, (21:1-7) or Psalm 116:1-2, 12-19 * "First" OT readings, read semi-continuously, follow major stories/themes, beginning in Year A with Genesis and ending in Year C with the later prophets. (Alternate) readings may be used with, or in place of it.)

"This first chapter of our Holy Bible is written in the simplest and plainest language, and yet it contains the greatest and at the same time the most difficult themes. Therefore the Jews, as Jerome testifies, were forbidden to read it or hear it read before they were thirty years of age. The Jews required that all the other Scriptures be well known by every one before they were permitted to approach this chapter. Their Rabbins however accomplished little good by this, for even many of the Rabbins themselves, whose years were more than twice thirty, give in their commentaries and Talmuds the most childish and foolish explanations of these, the greatest of all subjects. Nor has any one yet in the church to the present day explained all these momentous things correctly and satisfactorily in every respect."

http://www.martinluthersermons.com/luthergenes1_chap_1.pdf

The Creation of the World

1 In the beginning, God created the heavens and the earth. ² The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³ And God said, “**Let there be light,**” and there was light. ⁴ And God saw that the light was good. And God separated the light from the darkness. ⁵ God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

⁶ And God said, “**Let there be an expanse^[a] in the midst of the waters, and let it separate the waters from the waters.**” ⁷ And God made^[b] the expanse and separated the waters that were under the expanse from the waters that were above the expanse. **And it was so.** ⁸ And God called the expanse Heaven.^[c] And there was evening and there was morning, the second day.

⁹ And God said, “**Let the waters under the heavens be gathered together into one place, and let the dry land appear.**” **And it was so.** ¹⁰ God called the dry land Earth,^[d] and the waters that were gathered together he called Seas. **And God saw that it was good.**

¹¹ And God said, “**Let the earth sprout vegetation, plants^[e] yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, on the earth.**” **And it was so.** ¹² The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. **And God saw that it was good.** ¹³ And there was evening and there was morning, the third day.

¹⁴ And God said, “**Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons,^[f] and for days and years,** ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” **And it was so.** ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. **And God saw that it was good.** ¹⁹ And there was evening and there was morning, the fourth day.

²⁰ And God said, “**Let the waters swarm with swarms of living creatures, and let birds^[g] fly above the earth across the expanse of the heavens.**” ²¹ So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. **And God saw that it was good.** ²² And God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” ²³ And there was evening and there was morning, the fifth day.

²⁴ And God said, “**Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds.**” **And it was so.** ²⁵ And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. **And God saw that it was good.**

²⁶ Then God said, “**Let us make man^[h] in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.**”

²⁷ So God created man in his own image,
in the image of God he created him;
male and female he created them.

²⁸ And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” ²⁹ And God said, “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food. ³⁰ And to every beast of the earth and to every bird of the heavens and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food.” **And it was so.** ³¹ **And God saw everything that he had made, and behold, it was very good.** And there was evening and there was morning, the sixth day.

2 Thus the heavens and the earth were finished, and all the host of them. ² And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. ³ So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation. “...

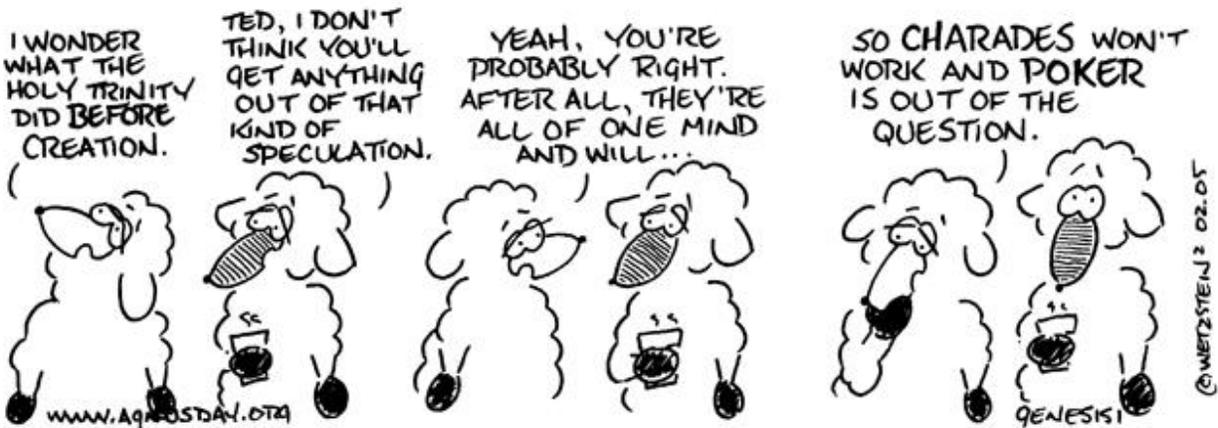
The Seventh Day, God Rests “... In the blessing of the seventh day as a day of rest for Himself and as a type of the great Sabbath of heaven, Heb. 4, 4, God blessed the entire creation, for His blessing is an imparting of the powers of salvation, of mercy, and of peace. And He hallowed, or consecrated, the day, appointing it for His own rest and intending that the peace of the Sabbath should rest upon the world until the eternal Sabbath would continue this rest, Heb. 4, 9. There remaineth, therefore, a rest to the people of God. God, literally, created His works to make, His divine activity remains in the world in the form of preservation, of providence...” <http://www.kretzmannproject.org/>

⁴ These are the generations
of the heavens and the earth when they were created,
in the day that the LORD God made the earth and the heavens.

The Creation of Man and Woman “...The author, having given a short account of the creation, now proceeds to narrate some facts pertaining to it in greater detail. His heading is: This is the further history of the heavens and the earth when they were created, at the time when Jehovah God made earth and heavens. The earth is mentioned first in this case, as the scene of the events about to be related...” <http://www.kretzmannproject.org/>

- a. [Genesis 1:6](#) Or *a canopy*; also verses [7](#), [8](#), [14](#), [15](#), [17](#), [20](#)
- b. [Genesis 1:7](#) Or *fashioned*; also verse [16](#)
- c. [Genesis 1:8](#) Or *Sky*; also verses [9](#), [14](#), [15](#), [17](#), [20](#), [26](#), [28](#), [30](#); [2:1](#)
- d. [Genesis 1:10](#) Or *Land*; also verses [11](#), [12](#), [22](#), [24](#), [25](#), [26](#), [28](#), [30](#); [2:1](#)
- e. [Genesis 1:11](#) Or *small plants*; also verses [12](#), [29](#)
- f. [Genesis 1:14](#) Or *appointed times*
- g. [Genesis 1:20](#) Or *flying things*; see [Leviticus 11:19–20](#)

- h. [Genesis 1:26](#) The Hebrew word for *man* (*adam*) is the generic term for mankind and becomes the proper name *Adam*



Psalm 8; RCL, the same reading (Psalm 100; RCL, Exodus 19:2-8a or Psalm 100

* "Alternate First" OT readings follow the complementary historical tradition of thematically pairing the OT reading with the Gospel reading. (Alternate) readings may be used with, or in place of it.) * <http://lectionary.library.vanderbilt.edu/lections.php?year=A&season=Season after Pentecost>

"A problem with our hearing of Psalm 8, as with so many other biblical texts, may be our affluence.

Most of us are so used to being more or less well off and more or less comfortable that we have difficulty hearing the text from the margin, from the perspective of the underdog or the endangered. The result is not only confusion, but potentially destructive misuse.

The issue in Psalm 8, as in Genesis 1 to which it refers, is the relationship between humanity (us!) and the rest of creation. The psalm sings the old creation story into the present, rejoicing again in being made "little less than divine" (NJPS), which means having "dominion" over the works of God's hands, over all creation. Creation is not merely a one-time act "in the beginning," but an ongoing work and gift of God that makes us realize ever anew "how majestic is your name in all the earth..." (continued after reading)

How Majestic Is Your Name

To the choirmaster: according to The Gittith.^[a] A Psalm of David.

8 O LORD, our Lord,

how majestic is your name in all the earth!

You have set your glory above the heavens.

² Out of the mouth of babies and infants,
you have established strength because of your foes,
to still the enemy and the avenger.

³ When I look at your heavens, the work of your fingers,
 the moon and the stars, which you have set in place,
⁴ what is man that you are mindful of him,
 and the son of man that you care for him?

⁵ Yet you have made him a little lower than the heavenly beings^[b]
 and crowned him with glory and honor.

⁶ You have given him dominion over the works of your hands;
 you have put all things under his feet,

⁷ all sheep and oxen,
 and also the beasts of the field,

⁸ the birds of the heavens, and the fish of the sea,
 whatever passes along the paths of the seas.

⁹ O LORD, our Lord,
 how majestic is your name in all the earth!

- a. [Psalm 8:1](#) Probably a musical or liturgical term
- b. [Psalm 8:5](#) Or *than God*; Septuagint *than the angels*

“...Psalm 8 has a rather clear concentric structure:

A O Lord, our Sovereign... (verse 1a)
 B You have set your glory... (verses 1b-2)
 C When I look... (verses 3-4)
 B' Yet, you have made... (verses 5-8)
 A' O Lord, our Sovereign (verse 9)

The A/B/C/B'/A' structure is, in part at least, grammatical or rhetorical, comprised of sections introduced by Lord/you/I/you/Lord.

The psalm begins and ends with the outburst of congregational praise of God's majestic name (A/A'). Within those verses comes the praise of God's particular works (overturning foes in B; blessing humans in B'), and, at the center, the wondering awe of the poet (C). Now, instead of an isolated "me," viewing a distant universe in existential anxiety, "I" (C) stand surrounded by the gracious and protecting works of God (B/B') and the congregation gathered to sing God's praise (A/A'). (This structure of the psalm could be modeled for the congregation by reading or singing it in worship in three groups: A, B, and C, corresponding to the segments of the psalm.)

Now, the answer to the singer's question "Who am I?" question is the surprised recognition that "I'm surrounded!"--which could well be the title of a sermon on this psalm. "I'm surrounded!"--surrounded by the gracious works of God and the gathered community of God's people. It is a good and safe place to be; a place where I am not left to my own devices to figure out who I am, but am given a place in relation to God, to God's world, and to God's people; a place where my identity is given (not my own project) and where I am kept safe from whatever "foes" (verses 1b-2) stand in opposition to God's good will for me and all God's creatures..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=1171 [Fred Gaiser](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

Acts 2:14a, 22-36; RCL, 2 Corinthians 13:11-13 (Romans 5:6-15; RCL, Romans 5:1-8)

"...This reading picks up where our reading from last week left off. It's Peter's Pentecost sermon. Last week we heard the first part of his sermon, the introduction, what I called the "front porch" of his sermon. Today we continue with the main part of that sermon, what I'll call "The Living Room of Peter's Pentecost Sermon."

If last week was the "front porch," this then is the "living room." Last week's introduction got us into the house. Today we come into the main room, the living room, because this is where we hear in more detail the life-giving message of the living God, Father, Son, and Holy Spirit..."

<http://steadfastlutherans.org/2014/06/the-living-room-of-peters-pentecost-sermon-sermon-on-acts-2-14a-22-36-by-pr-charles-henrickson/>

Peter's Sermon at Pentecost

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them:...

²² "Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— ²³ this Jesus,^[b] delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. ²⁴ God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. ²⁵ For David says concerning him,

"I saw the Lord always before me,
for he is at my right hand that I may not be shaken;
²⁶ therefore my heart was glad, and my tongue rejoiced;
my flesh also will dwell in hope.

²⁷ For you will not abandon my soul to Hades,
or let your Holy One see corruption.

²⁸ You have made known to me the paths of life;
you will make me full of gladness with your presence.' [Cited from Ps. 16:8-11](#)

²⁹ "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. ³⁰ Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, ³¹ he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. ³² This Jesus God raised up, and of that we all are witnesses. ³³ Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. ³⁴ For David did not ascend into the heavens, but he himself says,

“The Lord said to my Lord,
 “Sit at my right hand,
 35 until I make your enemies your footstool.” [Cited from Ps. 110:1](#)

36 Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

1. [Acts 2:15](#) That is, 9 a.m.
2. [Acts 2:23](#) Greek *this one*

The lectionary carves Acts 2 into pieces. For today's reading it designates the second part of Peter's sermon (in several weeks, when Christians celebrate Pentecost, the lectionary will return to this scene and assign the verses that relate the sermon's occasion and first part [2:1-21]). Over the next two Sundays it offers the audience's response to the sermon (2:36-41) and a description of the community that forms as a result (2:42-47). The three consecutive readings urge preachers to work with Acts 2 for several Sundays, helping congregations gain a deeper understanding of this important chapter...

Here, Peter explains that it was Jesus' dying, rising, and ascending that resulted in the sending of the Spirit. Through those things God established Jesus as Lord and Messiah (Christ). Peter's explanation is not easy to follow; it proceeds as an exegetical argument that is saturated with weighty theological assertions...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=50 [Matt Skinner](#) Professor of New Testament, Luther Seminary, St. Paul, Minn.

“The Holy Gospel according to St. Matthew, the 28th Chapter”

“Glory to You, O Lord”

Matthew 28:16-20; RCL, the same reading (Matthew 9:35-10:8 (9-20); RCL, Matthew 9:35-10:8, (9-23))

“The arrest and crucifixion of Jesus was a deeply disorienting experience for his followers, ruthlessly dashing in a matter of hours the great hopes and dreams they all shared. They had lost one they loved and admired to a brutal execution. To see Jesus alive after his death, which they naturally assumed had ended everything, must have been utterly astonishing. Nothing in their history or Jewish faith had prepared them for what was occurring. To say they struggled with cognitive dissonance would be an understatement.

Matthew 28.16-20 provides the narrative of the last recorded encounter of Jesus by the disciples and the final words of Jesus close the Gospel. Directed to return to Galilee where Jesus would meet up with them, the disciples followed yet again, not knowing what they would encounter. Galilee was where it all began and Galilee, it seems, would mark the new beginning. It is difficult to imagine what their journey was like, but it had to have been a memorable one. It was the ultimate road trip, filled with long conversations that focused upon making sense of the mind-bending events that had transpired, wondering aloud what would happen next. This

moment with Jesus would be an important time for them. They had lost everything in the catastrophic events that preceded this, and they were on their way to discover what, if anything would be next...”

https://www.workingpreacher.org/preaching.aspx?commentary_id=86 **Richard Beaton**
Principal of De Pree Leadership Center and Associate Professor of New Testament, Fuller Theological Seminary, Pasadena, CA

The Great Commission

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshiped him, but some doubted.

¹⁸ And Jesus came and said to them, “All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in^[a] the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

a. [Matthew 28:19](#) Or into

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

Each of the Gospels ends in a distinctive way.

Mark focuses on the empty tomb and the fear of the first witnesses; Luke on the appearances of the risen Jesus to the disciples, his ascension, and their preparation as witnesses; and John on a series of appearances of the resurrected Christ, especially to Peter. Matthew depicts the resurrected Jesus’ commissioning the disciples for mission. In what ways is this a fitting end -- not only the right stopping point, but the goal -- of Matthew’s Gospel? What does this ending tell us about that mission?

This episode draws together many of the most important themes and motifs of the Gospel, thereby suggesting that this ending is designed for this very story. As so often before in Matthew, the setting is an unnamed mountain (28:16, cf. 4:8, 5:1, 14:23, 15:29, 17:1), which Matthew associates especially with the revelation of divine presence and authority. Matthew also refers prominently here to “heaven and earth” (28:18), terminology that recalls the story of creation in Genesis 1, thereby linking this episode to a long tradition of stories about the fracturing of earth from heaven and the hope of their repair.

Jesus also provides the warrant for the disciples’ commission by affirming that he has been given “all authority in heaven and on earth.” Authority -- its nature, source, and effects -- is yet another persistent Matthean interest (7:29; 8:9; 9:6, 8; 10:1; 21:23, 24, 27). Matthew also returns in this scene to the christological identification of Jesus as “God with us” (28:20, cf. 1:23), thereby framing the entire Gospel with this claim...

...Living between two worlds is not easy, however, even for those closest to Jesus. Matthew introduces elements into the story that challenge the apparently triumphal character of this scene. There are not twelve disciples with Jesus, but eleven, a reminder not only of the absence of Judas but, implicitly, of the betrayals in which the eleven also participated. Matthew

also notes that their initial response to the presence of the risen Jesus is a mixture of worship and doubt. Most English translations of 28:17 leave the impression that the disciples included some worshippers and some doubters (e.g., “doubting Thomas” in John 20:24-29), but the Greek may also be translated, perhaps more naturally, to suggest that the whole group of disciples both worship and doubt.

In either case, Matthew acknowledges that both responses are to be found in the community of disciples. The word translated “doubt” is found in the New Testament only here and in the account of Peter joining Jesus in his walk on the sea in 14:31, yet another story of divine presence and power, marked by both doubt and worship (13:31, 33). The Greek word *distazo* carries a sense of standing in two places at the same time or being of two minds. Jesus commissions not perfect disciples, but people who both worship and doubt as they stand at the edge of the world that is passing away and the one that is coming to them...

...Matthew repeatedly tells stories that recount the ways Jesus, and sometimes his disciples, cross and blur the boundaries between heaven and earth. But it is only with Jesus’ defeat of death that the breach between heaven and earth is mended. Jesus sends the disciples into the world not only to announce the salvation of humans, but to bear witness to the end of a broken creation. Jesus’ words at the Great Commission are thus not merely the fitting end of Matthew’s story of Jesus, but a vision of the end of a broken world and the beginning of new creation.”

http://www.workingpreacher.org/preaching.aspx?commentary_id=2097 **Stanley Saunders**
Associate Professor of New Testament, Columbia Theological Seminary, Atlanta, Ga

<http://www.ligonier.org/learn/articles/study-bibles-and-great-commission/> is
an interesting approach to the Great Commission.



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