

## Third Sunday of Easter April 15, 2018

Year B – the Gospel of Mark

**LUTHERAN**

# LIVING THE ^ LECTIONARY

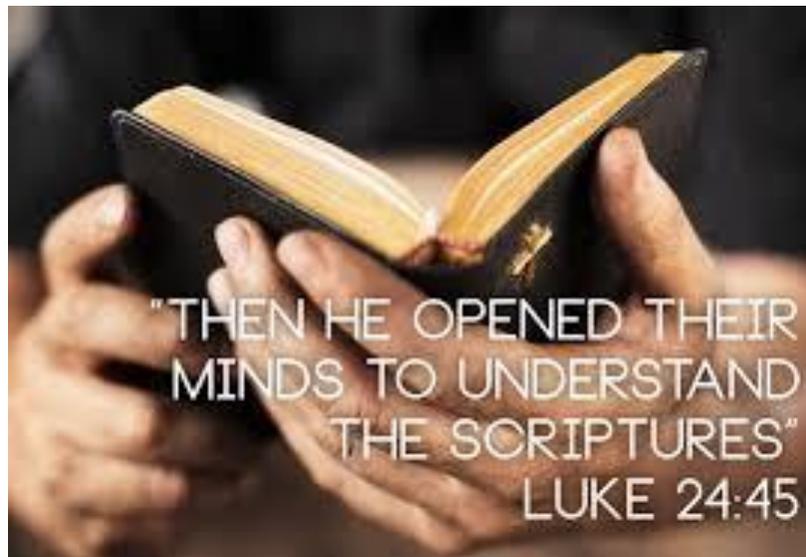
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the  
rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)
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### Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at [puritaspastor@hotmail.com](mailto:puritaspastor@hotmail.com)
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104



<https://steadfastlutherans.org/2015/04/to-understand-the-scriptures-sermon-on-luke-2436-49-by-pr-charles-henrickson/>

### Hymn of the Day

**Lutheran Service Book (LSB) 483 The Lutheran Hymnal (TLH) 208 Not included**

“With high delight let us unite“

Another hymn translated by someone who was too young to be in the TLH. Martin H Franzmann was born in 1907, Lake City, Minnesota and died in 1976, Cambridge, England. The hymn was written by Georg Vetter in the late 1500's.

- [https://hymnary.org/text/with\\_high\\_delight\\_let\\_us\\_unite#Author](https://hymnary.org/text/with_high_delight_let_us_unite#Author)

<https://www.youtube.com/watch?v=5e-QvFhIXks> "Prelude is from Sonus Novus, Vol. 3 by Christopher Loemker. Organist is Mark Peters."

<https://www.youtube.com/watch?v=RB-ixnivC2g> "Delight, ring praises, give thanks, and bring adoration to the risen Christ! This setting of MIT FREUDEN ZART by Philip Gehring is an Easter mini-cantata for unison or two-part voices and keyboard. The first stanza is an aria, the voices singing the unadorned melody with imitative counterpoint in the accompaniment; the second stanza is set as a recitative; and the third is the chorale with a descant. Optional instrumental parts for oboe, violin, violoncello, and continuo keyboard are also available (CPH Order No. 97-7748POD or 97-7748PDF). This would be beautiful throughout the Easter season and is the Hymn of the Day for Easter 3ABC and Easter 4 (One-Year)." <https://www.cph.org/p-30593-with-high-delight-let-us-unite-gehring-downloadable.aspx>

[https://www.youtube.com/watch?v=LdbZ8c\\_QddM](https://www.youtube.com/watch?v=LdbZ8c_QddM) "From My Perspective "Charles W. Ore

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

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

**Acts 3:11-21; Revised Common Lectionary (RCL), Acts 3:12-19 (Next week: Acts 4:1-12; RCL, Acts 4:5-12)**

### **God Has Glorified His Servant Jesus**

*"This pericope recounts Peter's speech to the crowds after he heals a lame beggar. There are at least two "big picture" questions the preacher needs to wrestle with in order to preach on this text. First, what are we to infer from the miracle? Unlike the Gospels, which often depict Jesus's miracles with little or no explanation, Acts gives us a fairly detailed account of the meaning of at least this one particular healing miracle. Second, where are we to locate our hearers in the narrative? We may want to identify them with Peter, the lame beggar, or the crowds who killed the author of life. Or perhaps none of these identifications is appropriate..."*

- <https://concordiatheology.org/2012/02/easter-3-%E2%80%A2-acts-311-21-%E2%80%A2-april-22-2012/> Dr. David R. Maxwell is the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology at Concordia Seminary, St. Louis. Read Acts 3:1-10 to know the backstory referred to in verse 11.



<http://www.solomonanswers.com/solomons-portico/>

*“(11) In the porch that is called Solomon’s.—The porch—or better, portico or cloister—was outside the Temple, on the eastern side. It consisted, in the Herodian Temple, of a double row of Corinthian columns, about thirty-seven feet high, and received its name as having been in part constructed, when the Temple was rebuilt by Zerubbabel, with the fragments of the older edifice. The people tried to persuade Herod Agrippa the First to pull it down and rebuild it, but he shrank from the risk and cost of such an undertaking (Jos. Ant. xx. 9, § 7). It was, like the porticos in all Greek cities, a favourite place of resort, especially as facing the morning sun in winter. (See Note on [John 10:23](#).) The memory of what had then been the result of their Master’s teaching must have been fresh in the minds of the two disciples. Then the people had complained of being kept in suspense as to whether Jesus claimed to be the Christ, and, when He spoke of being One with the Father, had taken up stones to stone Him ([John 10:31-33](#)). Now they were to hear His name as Holy and Just, as “the Servant of Jehovah,” as the very Christ ([Acts 3:13-14](#); [Acts 3:18](#))...”*

➤ <http://biblehub.com/commentaries/acts/3-11.htm>

### **Peter Speaks in Solomon's Portico**

<sup>11</sup> While he clung to Peter and John, all the people, utterly astounded, ran together to them in the portico called Solomon's. <sup>12</sup> And when Peter saw it he addressed the people: “Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? <sup>13</sup> The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant<sup>[a]</sup> Jesus, whom you delivered over and denied in the presence of Pilate, when he had decided to release him. <sup>14</sup> But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, <sup>15</sup> and you killed the Author of life, whom God raised from the dead. To this we are witnesses. <sup>16</sup> And his name—by faith in his name—has made this man strong whom you see and know, and the faith that is through Jesus<sup>[b]</sup> has given the man this perfect health in the presence of you all.

<sup>17</sup> “And now, brothers, I know that you acted in ignorance, as did also your rulers.

<sup>18</sup> But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. <sup>19</sup> Repent therefore, and turn back, that your sins may be blotted out, <sup>20</sup> that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, <sup>21</sup> whom heaven must receive

until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

- a. [Acts 3:13](#) Or *child*; also verse [26](#)
- b. [Acts 3:16](#) Greek *him*

"...And when Peter looked at their faces, he saw two things: He saw this astonishment -- the fact that they were bug-eyed with amazement at what had happened; and he saw a sense of reverence for himself and John developing, a mistaken hero worship. This told him that these people, like many today, really did not believe in a God who could act in history. Even though this had followed the ministry of Jesus, in which they had seen many miracles like this, they are absolutely astonished at this one. And it also told Peter that they were ready to substitute a false explanation. They were attributing it somehow to a possession of magical powers on the part of Peter and John.

This provides the background for Peter's address which follows, the message by which he explains what has happened here. The key to this message is his opening words: "Men of Israel..." There is a very definite Hebraic cast to what Peter now says, because he recognizes that these people to whom he is speaking are all Israelites. And, in what he says, you need to underscore the word "you." "Men of Israel, why do *you* wonder at this? You should know better. You ought to know that God is this kind of a God. He has acted in your history many times like this. He breaks through suddenly and remarkably and supernaturally, and you ought to know that. Why do you stare at us as though we had done this? You Hebrews ought to know better than that. After all, God has used many other men in your history in remarkable ways, and you should be aware of this."...

After the spiritual awakening of the Wesleys, England was saved from the disaster of revolution which the French had just gone through. The country was turned around, and there emerged a period of relative prosperity and joy and contentment. There were still many problems, granted, but it was a time of refreshing. And there have been other such times in history. The Protestant reformation in Germany under Martin Luther was such a time. And other times have been recorded. But these times of refreshing, seasons of refreshing, come only when a people turns to God and seeks the blotting out of sin...

Paul tells us that, historically, the gospel was to go to the Jew first and then to the Gentile. And that is the program which is followed in the book of Acts. Soon it will turn to the Gentile world, for in Christ there is neither Jew nor Gentile; they all come on the same ground. But Peter's argument is, "Look, you are Jews. You know the prophets, you have been reading them. And your own Scriptures urge you to believe in Jesus." Peter brings it home with a personal emphasis: "God has sent him to you to turn you from your wickedness."..."

- <https://www.raystedman.org/new-testament/acts/by-faith-in-his-name> "Ray Stedman is one of the twentieth century's foremost pastors and biblical expositors. His message of authentic Christianity is shaping the lives of individuals and churches worldwide."
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***“Evening Prayer of a Christian in Every Kind of Trouble.***

*David, in his flight before Absalom, had come to Mahanaim, on the east side of Jordan, 2 Sam. 17, 24-26. He had a number of faithful men with him, but the army of Absalom, recruited from all Israel, was much larger. In order, therefore, to stimulate his own courage and to revive the drooping spirits of his men. David wrote this hymn, which, on account of its divine inspiration, has become a song of consolation for all those who are in trouble. To the chief musician, the man in charge of the liturgical music in the Temple-services, on Neginoth, the stringed instruments of the Temple-orchestra, a psalm of David...”*

- <http://www.kretzmannproject.org/> “*The Popular Commentary of the Bible* by Paul E. Kretzmann, Ph. D., D. D., has been a favorite among confessional Lutherans since publication of the first volume in 1921.”

**Answer Me When I Call**

***To the choirmaster: with stringed instruments. A Psalm of David.***

4 Answer me when I call, O God of my righteousness!

You have given me relief when I was in distress.

Be gracious to me and hear my prayer!

<sup>2</sup> O men,<sup>[a]</sup> how long shall my honor be turned into shame?

How long will you love vain words and seek after lies? **Selah**

<sup>3</sup> But know that the LORD has set apart the godly for himself;  
the LORD hears when I call to him.

<sup>4</sup> Be angry,<sup>[b]</sup> and do not sin;

ponder in your own hearts on your beds, and be silent. **Selah**

<sup>5</sup> Offer right sacrifices,  
and put your trust in the LORD.

<sup>6</sup> There are many who say, “Who will show us some good?

Lift up the light of your face upon us, O LORD!”

<sup>7</sup> You have put more joy in my heart  
than they have when their grain and wine abound.

<sup>8</sup> In peace I will both lie down and sleep;

for you alone, O LORD, make me dwell in safety.

a. [Psalm 4:2](#) Or *O men of rank*

b. [Psalm 4:4](#) Or *Be agitated*

“Psalm 4 is good for what ails you.

People are troubled about many things, but God 'puts gladness in our hearts.' Psalm 4 makes a good preaching text any time of year because it offers wisdom and imparts faith. But on the Third Sunday of Easter, it has a special job to do.

Psalm 4 deals honestly with unbelief: outside the church, inside the church, or even within preachers. At Easter time, the words "Christ is Risen!" are answered with "Alleluia, he is risen indeed." But unspoken responses might include: "Oh really?" or "I doubt it;" or "I wish I believed that;" or even "You've got to be kidding." Even preachers may privately wonder if Easter is too good to be true.

But God has heard all this before. In the Gospel for the Third Sunday of Easter, Jesus tells his frightened, doubting disciples, "Peace be with you" (Luke 24:36). Likewise, Psalm 4 offers peace to troubled hearts and trust to doubting minds.

To use Psalm 4 on the Third Sunday of Easter, it is helpful to note that the other texts for this day all address the problem of unbelief. Preachers would like the message, "Christ is arisen!", to prompt a worldwide chorus of Alleluias. But from the first Easter down to the present, the good news that Jesus lives brings different responses - even among his followers. Some people receive the message with joy. Others are skeptical or fearful, and still others reject the message out of hand.

The epistle lesson, 1 John 3:1-7, draws a sharp line between believers and unbelievers, with no middle ground. Believers are to have nothing to do with unbelievers. Things get messier in Acts 3:12-19. Here Peter preaches to people who, like him, believe in the God of Abraham, Isaac and Jacob. But they rejected Jesus. They killed "the Author of Life" (Acts 3:15). Peter's hearers have just seen a lame man healed in the name of Jesus. They are amazed to see the formerly lame man leaping and praising God. Peter seizes the moment to confront them with their sin. He preaches Jesus as the fulfillment of all their hopes, based on the prophets. Thus in the Acts 3 text, Peter invites his own people to believe in Jesus and come into the household of faith, and a great many believe.

The Gospel lesson addresses the problem of unbelief within the inner circle itself. The disciples have just heard two of their own members say that Jesus is risen, yet they are "startled and terrified" and "doubts arise in their hearts" when Jesus appears (Luke 24:37-38). Even some of the disciples find it hard to believe, yet Jesus offers peace...

The Psalm ends on a note of peace and confidence. "I will both lie down and sleep in peace, for you alone, O Lord, make me lie down in safety" (4:8). In an Easter context, combine Psalm 4 with the hymn "All Praise to Thee, My God, This Night:" (*LSB* - 883, *TLH* - 558)

"Teach me to live that I may dread the grave as little as my bed.  
Teach me to die, that so I may rise glorious at the awesome day."<sup>2</sup>

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=267](https://www.workingpreacher.org/preaching.aspx?commentary_id=267) [Nancy Koester](#) Adjunct Professor, Augsburg College, Minneapolis, Minn.

Listen to this hymn at:

- <https://www.youtube.com/watch?v=kSHFITE3wUc> *50 Best-Loved Hymns*, \_Choir of Trinity College, University of Melbourne · Thomas Tallis

**1 John 3:1-7; RCL, the same reading (1 John 3:16-24; RCL, the same reading)**

*"The closing lines of chapter 2 reminded the readers of Jesus' expected return, and called for a life of righteousness that will allow "boldness" when he comes.*

*The first two verses of chapter 3 root this confident hope in what God has already done. The text begins where we must always begin, with the love of God given to us...*

*It may be significant that this text is full of indicative verbs, not imperative. The readers are not simply told to be better, to try harder, or to get rid of their sin. That's what Jesus came to do (verse 5). Perhaps the tension of this text regarding sin finds its resolution only in the conviction that by God's grace we will be made like Jesus in the end. Here in Easter season, we have a new identity because of Jesus' resurrection, and yet we hope and look for that day when the risen Jesus will return and transform us all into his image..."*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1286](http://www.workingpreacher.org/preaching.aspx?commentary_id=1286) **Brian Peterson** Professor of New Testament, Lutheran Theological Southern Seminary, Columbia, SC

<sup>3</sup> See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. <sup>2</sup> Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears<sup>[a]</sup> we shall be like him, because we shall see him as he is. <sup>3</sup> And everyone who thus hopes in him purifies himself as he is pure.

<sup>4</sup> Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. <sup>5</sup> You know that he appeared in order to take away sins, and in him there is no sin. <sup>6</sup> No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. <sup>7</sup> Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous.

- a. [1 John 3:2](#) Or when it appears

"In this passage John continues to develop the twin themes: God is light and God is love. These themes are worked out in two separate groups which claim allegiance to God. One group, "the children of God", is lavished with the love of God. They purify themselves as God is pure. The other group is found in habitual rebellion against God, in lawlessness. The difference between these two groups is one of orientation; for one, an orientation toward Christ, for the other, an orientation toward rebellion...

One of the greatest problems facing believers these days is a lack of assurance. Scratch a believer and you will find someone unsure of their salvation. The reason for this lack of assurance is often related to our clumsy attempts to confirm our salvation by means of our personal piety. We work at proving our standing with God on the basis of our goodness, but every day we fail miserably and so find our standing undermined.

Take note of John's point. God's love is beyond calculation, for not only does he call us his children, he makes us his children. The day is coming when we, the children of God, will not only know him, but will be like him. No matter how great our weakness or failings, they can't get in the way of God's gracious love for us. Jesus has taken away our sins and we are his forever...

Yes, we will constantly trip and fall, but then we will get up and dust ourselves off and see if we can't do better next time. In all this let us know for sure that God's love for us is undiminished.”

- <http://www.lectionarystudies.com/easter3baaiie.html> “Pumpkin Cottage Ministry Resources, Lectionary Bible Studies and Sermons”

### THE MARK CHALLENGE

Half way through April, taxes are due and are you half way through Chapter 6?

## “The Holy Gospel according to St. Luke, the 24th Chapter”

**Luke 24:36-49; RCL, Luke 24:36b-48 (John 10:11-18; RCL, the same reading)**

*“Have you ever thought about what the Bible is all about? I mean, if you had to boil it down to just a few short sentences, what would you say is the main message of the Scriptures? You know, a lot of people have a lot of different opinions about the Bible and what it is saying. They pull this verse or that verse out of context and twist it like a wax nose to make it suit their purpose. People approach the Bible with their presuppositions and then find in the Bible what they want to find. But what really is the main message of the Bible, if you had to sum it up? And how would you know if you had summed it up correctly?”*

*Well, today I’m here to tell you that there’s no need for guesswork or random speculation. No, because someone today is going to tell us what the Bible is all about. And more than that, he is someone who knows what he’s talking about. It’s Jesus himself, of course. So let’s listen now as our risen Lord Jesus Christ opens our minds “To Understand the Scriptures.”...”*

- <https://steadfastlutherans.org/2015/04/to-understand-the-scriptures-sermon-on-luke-2436-49-by-pr-charles-henrickson/>

### Jesus Appears to His Disciples

<sup>36</sup> As they were talking about these things, Jesus himself stood among them, and said to them, **“Peace to you!”** <sup>37</sup> But they were startled and frightened and thought they saw a spirit. <sup>38</sup> And he said to them, **“Why are you troubled, and why do doubts arise in your hearts? <sup>39</sup> See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”** <sup>40</sup> And when he had said this, he showed them his hands and his feet. <sup>41</sup> And while they still disbelieved for joy and were marveling, he said to them, **“Have you anything here to eat?”** <sup>42</sup> They gave him a piece of broiled fish, <sup>[a]</sup> <sup>43</sup> and he took it and ate before them.

<sup>44</sup> Then he said to them, **“These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”** <sup>45</sup> Then he opened their minds to understand the Scriptures, <sup>46</sup> and said to them, **“Thus it is written, that the Christ should suffer and on the third day rise from the dead, <sup>47</sup> and that repentance for<sup>[b]</sup> the forgiveness of sins should be proclaimed in his name to all nations,**

**beginning from Jerusalem. <sup>48</sup> You are witnesses of these things. <sup>49</sup> And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”**

- a. [Luke 24:42](#) Some manuscripts add *and some honeycomb*
- b. [Luke 24:47](#) Some manuscripts *and*

“When viewed within the confines of Luke 24, this text presents the third of three resurrection appearances.

Prior to this, there had been the resurrection appearance to Cleopas and an unidentified disciple on the way to and at the meal in Emmaus (Luke 24:13-29a, 29b-32), and an off-stage resurrection appearance to Simon (Luke 24:33-34).

In our verses, the risen Jesus suddenly appears in the midst of his disciples, bidding them peace and demonstrating that he was not some sort of ghost but had a physical resurrected reality (Luke 24:36-42).

He then calls attention to what he had previously spoken regarding the fulfillment of God's plan rooted in Scripture concerning the Messiah's suffering, resurrection, and the preaching of repentance and forgiveness in his name with the disciples as witnesses (Luke 24:44-48).

The text closes with a promise regarding power from on high and a command to remain in the city until the promise is fulfilled (Luke 24:49)...

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=298](https://www.workingpreacher.org/preaching.aspx?commentary_id=298) **Richard Carlson** Professor of New Testament, Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.

“...Jesus’ resurrection appearances spoke peace to their confusion and failure to understand the Old Testament scriptures. His appearance put the puzzle pieces into place, so they could clearly see the picture that all their fragmented teachings and beliefs and worship practices pointed toward. Jesus opened their minds to all the Scripture written concerning Him, so that they could see this was all in God’s plan, and that these events brought into fulfillment all the Scriptures. We struggle with the same lack of understanding of the Old Testament that the disciples did, even though they were much more well-versed in the Scriptures than us. We often read the Old Testament as a book of dead history, or of obscure laws. We tend to read it like they did, with a veil over their minds. The Scriptures are still a closed book, so long as we read them without Christ in view. Jesus in these verses shows that He’s the heart of Scripture, the linchpin, the center in which all things hold together, the golden thread that runs through the Scriptures. Because of this, Luther wrote that if you cut a page from Scripture, it bleeds Christ...

- <http://thejoshuavictortheory.blogspot.com/2009/04/sermon-on-luke-2436-49-for-3rd-sunday.html> “Joshua Victor is my first and middle name. I was named after Joshua in the Old Testament, who was a Victor in his own right, leading the Children of Israel into the promised Land. But this Joshua was a foreshadowing of the New and Greater Joshua, who would be the Victor over sin, death, and the devil, and would lead the New Children of Israel into the Promised Land of Heaven. This is none other than Jesus Christ, who by His death and resurrection is the True Victor.”



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“When we encounter the resurrection accounts in the New Testament, we face a challenge in putting all the pieces together in such a way that the sequence of events flows in logical order. This is due to the fact that no one Gospel presents all or even most of the information. Some of the accounts seem to conflict. I have opined before ([HERE](#)) that these apparent conflicts are usually not in fact true conflicts. Another difficulty with putting all the facts together in a coherent manner is that the timeline of the events is unclear in some of the accounts. Luke and John are the clearest as to the timing of the events they describe; Matthew and Luke give us very few parameters. Both Acts and Paul also supply accounts in which the timeline is not always clear..”.

<http://blog.adw.org/2015/04/the-resurrection-appearances-chronologically-arranged-2/>

## Post-resurrection Appearances

1. To Mary Magdalene [Jn. 20:14-18](#); Mk. 16:9
2. To the women returning from the tomb [Mt. 28:8-10](#)
3. To Peter later in the day [Lk. 24:34](#); [1 Cor. 15:5](#)
4. To the disciples going to Emmaus in the evening [Lk. 24:13-31](#)
5. To the apostles (except Thomas) [Lk. 24:36-45](#); [Jn. 20:19-24](#)
6. To the apostles a week later (Thomas present) [Jn. 20:24-29](#)
7. In Galilee to the seven by the Lake of Tiberias [Jn. 21:1-23](#)
8. In Galilee on a mountain to the apostles and 500 believers [1 Cor. 15:6](#)
9. At Jerusalem and Bethany again to [James 1 Cor. 15:7](#)
10. At Olivet and the ascension [Acts 1:3-12](#)
11. To Paul near Damascus [Acts 9:3-6](#); [1 Cor. 15:8](#)
12. To Stephen outside Jerusalem [Acts 7:55](#)
13. To Paul in the temple [Acts 22:17-21](#); [23:11](#)
14. To John on Patmos [Rev. 1:10-19](#)

- <https://bible.org/illustration/resurrection-events> *The New Unger's Bible Handbook*, Merrill F. Unger, Revised by Gary N. Larson, Moody Press, Chicago, 1984, pp. 397-398.