

## 5th Sunday of Easter May 19, 2019

Year C – the Gospel of Luke

# Lutheran Living the ^ Lectionary

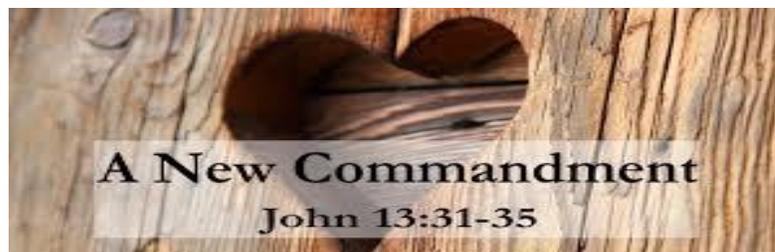
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

### Available on line at:

- ✦ [www.bethlehemplutheranchurchparma.com/biblestudies](http://www.bethlehemplutheranchurchparma.com/biblestudies)
- ✦ Through [www.Facebook.com](http://www.Facebook.com) at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

### 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
- ✦ **Tuesdays at 1:00pm (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<http://pastormandi.com/sermons/gospel/a-new-commandment-john-1331-35/>

### Hymn of the Day

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

“At the Lamb’s high feast we sing”

“Unknown author, probably 6th Century (*Ad regias Agni dapes*). Translated from Latin to English by [Robert Campbell](#), 1849. Tune - Salzburg (Hintze) [Jacob Hintze](#), 1678”

➤ <http://www.hymntime.com/tch/htm/a/t/l/atlabhf.htm>

Visit a sort devotional based on this hymn that includes a video from St. Lorenz Lutheran Church in Frankemuth, MI. The author, Alec Satin, refers to himself as a “Reformation Christian”. Follow the link to his home page for more background information.

➤ <https://www.alecsatin.com/at-the-lambs-high-feast-we-sing/>

- <https://www.youtube.com/watch?v=HzBs0Y7ymzM> Sing along as [Dennis Northern](#) plays. [Bryce Van Velson](#) – “I love the imagery that verse five presents. “Mighty Victim”. Victims have no might. Mighty ones are not victims. And yet Christ is the mightiest one of all, yet chooses to be a victim for us. “Mighty Victim”.”
- <https://www.youtube.com/watch?v=1gdMVP3JVuY> “The St Mary Choir and Orchestra...Marcia Marchesi, conductor. St Mary Catholic Parish, Littleton, Colorado. Rehearsal recording.”

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® Text Edition: 2016. Copyright © 2001  
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

**1<sup>st</sup> Reading** – “When they heard these things they fell silent.”

**Psalm** – “Praise the LORD!”

**Epistle** – “Behold, I am making all things new.”

**Gospel** – ***“I still have many things to say to you”***

**Acts 11:1-18; Revised Common Lectionary (RCL), the same reading (Next week: Acts 16:9-15; RCL, the same reading)**

*“It’s hard for many of us to imagine Christians getting upset with each other over whom they eat lunch with. So we sometimes assume Peter’s Jewish Christian colleagues were angry with him because he shared the gospel with gentiles. You and I may assume this upset them because they thought of the gospel as belonging exclusively to Jewish Christians.*

*That’s a reason Acts 11’s preachers and teachers should invite hearers to look back at Acts 10’s final sentence. It’s so short that it may seem like a throwaway line: “Then [the gentiles] asked Peter to stay with them for a few days.” That doesn’t seem like a particularly big deal until readers look at verse 2 of the text the Lectionary appoints for this Sunday.*

*What exactly plunges Peter into its boiling caldron? Do his Jewish Christian colleagues, for example, harshly ask him, “Why did you tell a houseful of uncircumcised people about Jesus”? No, they angrily storm, “Why did you enter the house of uncircumcised people and **eat** with them?!” (Bold added)...*

- [https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=old testament lectionary](https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=old%20testament%20lectionary) Doug Bratt

## Peter Reports to the Church

11 Now the apostles and the brothers<sup>[a]</sup> who were throughout Judea heard that the Gentiles also had received the word of God. <sup>2</sup> So when Peter went up to Jerusalem, the circumcision party<sup>[b]</sup> criticized him, saying, <sup>3</sup> “You went to uncircumcised men **and ate with them.**” <sup>4</sup> But Peter began and explained it to them in order: <sup>5</sup> “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. <sup>6</sup> Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. <sup>7</sup> And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ <sup>8</sup> But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ <sup>9</sup> But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ <sup>10</sup> This happened three times, and all was drawn up again into heaven. <sup>11</sup> And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. <sup>12</sup> And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man's house. <sup>13</sup> And 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; <sup>14</sup> he will declare to you a message by which you will be saved, you and all your household.’ <sup>15</sup> As I began to speak, the Holy Spirit fell on them just as on us at the beginning. <sup>16</sup> And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ <sup>17</sup> If 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?” <sup>18</sup> When 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.”

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

“...For Luke, the movement of the gospel toward the Gentiles is a significant event and so he takes time to show that it is not only authorized by the Jerusalem church, but by God himself. Our passage for study records Peter's defense, before the Jerusalem church, for the baptism of Cornelius and his family.

**v4-10** Peter defends himself by narrating the events of his meeting with Cornelius. He begins with his vision on the roof of the Tanner's house in Joppa. The account is now personalized, with some extra details. There is a fourth group of unclean animals in his vision - "wild beasts". The quadrupeds seem to be clean animals, ie. animals that chewed the cud and had cloven hooves, cf. Lev.11. Yet, clean animals, as well as unclean, seem to undermine the point of the vision and the command "kill and eat". Of course, not all four-footed animals are clean, so they are probably the unclean ones. Note that Peter's response is close to a similar response made by Ezekiel... (*Then I said, "Ah, Lord GOD! Behold, I have never defiled myself.*

*From my youth up till now I have never eaten what died of itself or was torn by beasts, nor has tainted meat come into my mouth." Ezk.4:14.)*

**v11-14** Peter now tells of his submission to the Spirit's command. He goes with the three visitors to Caesarea and enters the home of Cornelius. His words here are obviously only a summary. For example, he would have given the details of Cornelius' background - a seeker after God, a God fearer (ie. a Gentile with links to the Jewish faith), a good and righteous man. Note that Peter has brought his "six brothers" with him to substantiate his story. They witnessed the conversion of Cornelius.

**v15-17** We now come to the center of Peter's argument. He states that as he "began to speak the Holy Spirit came on them." Acts 10 records his gospel presentation to Cornelius and his family. Peter's sermon begins with the declaration that "God does not show favoritism", and goes on to outline the life of Jesus, his resurrection, the coming judgment and the forgiveness of sins to those who believe. Before Peter could finish his gospel message, the Spirit fell on his audience - they believed and received the Holy Spirit.

Peter defended his actions before the Jerusalem church (by asking) "who was I to think that I could oppose God?" In the Lord's eyes there is "neither Jew nor Greek, male nor female." ..."

- <http://www.lectionarystudies.com/studyot/easter5caot.html>  
Pumpkin Cottage Ministry Resource
- For an extensive study of this reading visit:  
<http://www.lectionarystudies.com/studyot/studyn/easter5caotn.htm>  
!

**Psalm 148; RCL, the same reading (Psalm 67; RCL, the same reading)**

*Sound familiar? It's the same Psalm that was used three weeks ago.*

*"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!..." (continued after the reading)*

## **Praise the Name of the LORD**

### **148 Praise the LORD! (Hallelujah!)**

**Praise** the LORD from the heavens;

**praise** him in the heights!

<sup>2</sup> **Praise** him, all his angels;

**praise** him, all his hosts!

- <sup>3</sup> **Praise** him, sun and moon,  
**praise** him, all you shining stars!
- <sup>4</sup> **Praise** him, you highest heavens,  
 and you waters above the heavens!
- <sup>5</sup> Let them **praise** the name of the LORD!  
 For he commanded and they were created.
- <sup>6</sup> And he established them forever and ever;  
 he gave a decree, and it shall not pass away. <sup>[a]</sup>
- <sup>7</sup> **Praise** the LORD from the earth,  
 you great sea creatures and all deeps,  
<sup>8</sup> fire and hail, snow and mist,  
 stormy wind fulfilling his word!
- <sup>9</sup> Mountains and all hills,  
 fruit trees and all cedars!
- <sup>10</sup> Beasts and all livestock,  
 creeping things and flying birds!
- <sup>11</sup> Kings of the earth and all peoples,  
 princes and all rulers of the earth!
- <sup>12</sup> Young men and maidens together,  
 old men and children!
- <sup>13</sup> Let them **praise** the name of the LORD,  
 for his name alone is exalted;  
 his majesty is above earth and heaven.
- <sup>14</sup> 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! (Hallelujah!)**

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

### **Praise from the Heavens (1-6)**

The opening call for praise is aimed at all heavenly creatures, including angels and the heavenly armies ("host"). Note the Old Testament view of the universe: above the heavens ("firmament," "dome," Ps 19:1; Gen 1) are waters (vs. 4). Windows in the dome slide open causing rain on the earth (Gen 7:11).

### **Praise from the earth (7-12)**

Now the focus is upon the earth. A surprise: first to be invited to this praise fest are not human beings, but rather sea monsters (the Hebrew word is the same as that used in Gen 1:21). Next in line are the elements of nature, including fire, hail, snow, frost, stormy wind, mountains, hills, and trees (7-9). The invitation is extended again, now to the living creatures, including wild and domesticated animals, animals that creep on the ground, and birds (10).

Finally, the psalm says "O yes! And you humans are invited to join this praise band too!" The extremes are named to indicate the whole class: kings, princes and rulers, then young people, senior citizens, and children.

How ought we to understand this non-human praise of God? This could be considered simply highly-charged poetic language where the poet lets his or her imagination run wild. But I think there is more. According to Psalm 150, one can praise God with dance (4). One can also praise God with an orchestra, including wind, string, and percussion instruments (Psalm 150). Clearly, praise need not be limited to human words or actions. If our dancing can express praise, why not the dance of the loons on a Minnesota lake? If the sound of the trumpet in Handel's Messiah can express praise, why not the sound of a trumpeter swan?...

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](https://www.workingpreacher.org/preaching.aspx?commentary_id=206)  
**James Limburg** Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn

**Revelation 21:1-7; RCL, Revelation 21:1-6 (Revelation 21:9-14, 21-27; RCL, Revelation 21:10, 22-22:5)**

*Contrary to popular apocalyptic thinking, there is no "rapture" or a future snatching of Christians up from the earth in Revelation...*

*Revelation 21-22 offers us one of the most wonderful eschatological pictures in all of scripture. Readers who have followed the Lamb through the exodus journey of Revelation now are named "victors" or "conquerors" who will inherit all the promises of God (Revelation 21:7). The radiant new city fulfills Isaiah's promises of newness (Isaiah 43:19, 65:17) as well as promises from Ezekiel and Zechariah. Promises to the seven churches come to fruition in this vision, including the Philadelphian letter's promise to be inscribed with the "name of the city of my God, the New Jerusalem" (Revelation 3:12) and the Ephesus church's promise of the tree of life (2:7).*

*Belief in a heavenly Jerusalem was widespread in biblical times (see Galatians 4:26, "Jerusalem above . . . is our mother"). What is so striking in Revelation -- unlike any other Jewish apocalypse -- is that this heavenly city descends from heaven down to earth..."*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1696](https://www.workingpreacher.org/preaching.aspx?commentary_id=1696)  
**Barbara Rossing** Professor of New Testament, Lutheran School of Theology at Chicago, Chicago, Ill.

## 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. <sup>2</sup> And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from the throne saying, "Behold, the dwelling place<sup>[a]</sup> of God is with man. He will dwell with them, and they will be his people,<sup>[b]</sup> and God himself will be with them as their God.<sup>[c]</sup> <sup>4</sup> 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."

<sup>5</sup> 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."

<sup>6</sup> 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. <sup>7</sup> The one who conquers will have this heritage, and I will be his God and he will be my son.

- a. [Revelation 21:3](#) Or *tabernacle*
- b. [Revelation 21:3](#) Some manuscripts *peoples*
- c. [Revelation 21:3](#) Some manuscripts omit *as their God*

"...For those who enjoy a good day at the beach, the note in verse 1 that there is no more sea may not seem like good news. However, in the narrative of Revelation, the sea has been the source and the operational base for the evil forces lined up against God and God's people. It is from the sea that the beast, the personification of empire's deadly reach, had come. It was over the sea that Babylon had ruled as a tyrant. With the sea removed, there is no chance that the world will slip again into the nightmare of sin.

Salvation is envisioned in this text not as a return to Eden or a retreat back to nature, but as a city. The cities of Revelation had seemed like evil places, places of temptation and compromise, of persecution and suffering; cities were sometimes the throne of Satan (2:13). John had called the churches to come out of Babylon (18:4). Yet in the end, salvation is envisioned as the life of a teeming, inhabited city. Our own cities may be places of surprising joy, but they are often places of distressing poverty, violence, and evil. John's vision reminds us that this is not God's will for human life or human community, and that these things too, by God's grace, will be ended and made new. Salvation is brimming with relationships, and all that is good about human community will be redeemed.

The New Jerusalem descends from God. In John's vision, the final hope is not that we go to heaven when we die. Salvation is not us going to God, but God coming to us. For John, salvation does not mean that the Jerusalem which was destroyed by Rome will be rebuilt, because salvation is not found in any place, whether geographic or heavenly. Salvation is found only in God. We often speak about salvation as "going to heaven," but that is adequate only if we realize that "heaven" is a metaphor for dwelling in God..."

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=572](https://www.workingpreacher.org/preaching.aspx?commentary_id=572)  
*Brian Peterson* Professor of New Testament, Lutheran Theological Southern Seminary, Columbia, SC

“All in all this is a more radical, curious, and wonderful vision of the New Creation / the Eternal Kingdom of God than is appreciated most of the time even by people who are very familiar with Revelation 21. **To preach on this passage is to preach not just future hope but future wonder and awe at just how (and “where”) God is going to be with us forever...**

<sup>8</sup>*But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.”*

“...Of course, whenever the Lectionary breaks off in a passage that in most Bible translations means stopping in the middle of a paragraph, you can guess that there is something else the Lectionary folks don’t want us to notice or talk about. In this case it is what comes in verse 8 that pronounces a dire judgment on all those who pervert creation, justice, life itself, and the worship of the one true God. Let’s just focus on those who get to enjoy God forever and block out the prospect that not everyone may have that destiny.

No one likes judgment, of course, and so like the Lectionary folks we might find ourselves wishing we could dismiss verse 8 as an unwelcome bad burp from John in the midst of what is otherwise a lyric passage...

Whether we deem that those consigned to that lake of fire stay there forever is a different topic but let’s not pretend theologically or biblically that the prospect of God’s taking on the unrighteous and the unjust cannot be of a piece with the rest of Revelation 21’s vision of God’s making all things new. Biblically it seems that one without the other would be incomplete. And whatever else the New Creation will be, it will most certainly not be incomplete...”

- [https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=lectionary\\_epistle](https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=lectionary_epistle) Scott Hoezee

**John 16:12-22 or John 13:31-35; RCL, John 13:31-35 (John 16:23-33 or John 5:1-9; RCL, John 14:23-29 or John 5:1-9)**

*“We do not know what he is talking about.” Maybe you say that sometimes towards the end of my sermons. “We don’t know what he’s talking about!” Well, if so, then I’m in good company, because that’s what the disciples said about a sermon Jesus was preaching. We heard*

*it in today’s Gospel from John 16. “We do not know what he is talking about,” the disciples said. What was it they were puzzled about?*

*It was this. Jesus had just told them: “A little while, and you will see me no longer; and again a little while, and you will see me.” Huh? Come again? Well, yeah, that’s just the point. Jesus will come again. He’s going away, and they won’t see him. Then he’ll come again, and they will see him. But it does sound like a bit*



of a riddle, doesn't it? "A little while, and you will see me no longer; and again a little while, and you will see me." So you can just see the puzzled looks on the disciples' faces, as they turn to one another and say, repeating his words: "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'?" "What does he mean by 'a little while'?" We do not know what he is talking about."

- <https://steadfastlutherans.org/2013/04/a-little-while-sermon-on-john-1612-22-by-pr-charles-henrickson/> Rev. Charles Henrickson currently serves at [St Matthew Lutheran Church in Bonne Terre, Missouri](#)

## "The Holy Gospel according to St. John, the 16th Chapter"

<sup>12</sup> *"I still have many things to say to you, but you cannot bear them now.*

<sup>13</sup> *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. <sup>14</sup> He will glorify me, for he will take what is mine and declare it to you. <sup>15</sup> 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**

<sup>16</sup> *"A little while, and you will see me no longer; and again a little while, and you will see me." <sup>17</sup> 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'?" <sup>18</sup> So they were saying, "What does he mean by 'a little while'?" We do not know what he is talking about." <sup>19</sup> 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'?" <sup>20</sup> 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. <sup>21</sup> 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. <sup>22</sup> 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.*

"...What Jesus says here seems to contradict what he had just told the disciples in 15:15: "I have made known to you everything that I have heard from my Father." How can Jesus have made known "everything" to the disciples and yet "still have many things to say" to them?

Within the framework of the Fourth Gospel's theology, Jesus is the full and complete revelation of God. To see him is in fact to see God (John 14:9; cf. 1:18). This is why Jesus can say in earnest that he has revealed everything from God (15:15). This is also why Jesus's words in 16:12 cannot mean that there is new content to his revelation. Something else must be going on.

John 16:13 adds some clarity. It won't be Jesus doing the talking but the Spirit. The disciples "cannot bear" certain things now (v. 12) but will -- through the Spirit -- be guided "into all the truth" (v. 13). This will take place at a future time, as can be seen in the future tense of the verbs used to describe the Spirit's actions (the Spirit "will guide," "will speak," and "will

declare”). As the verses leading up to John 16:12-15 indicate, a fundamental difference between the current experience of the disciples at the Last Supper with Jesus and their future experience with the Spirit is that the future context is marked by Jesus’s departure from the world (16:4-11; see also 16:28). The claim made by verses 12-13 is that in the post-Easter period, after Jesus’ return to God, the Spirit facilitates a fuller understanding of Jesus’ revelation without any change to its content. Just as Jesus did, the Spirit reveals God.

The vocabulary the Johannine Jesus uses in 16:13 underscores the close connection between Jesus and the Spirit as well as the Spirit’s function of “further revealing” the same revelation that Jesus revealed during his earthly ministry. Earlier in his farewell discourse, Jesus identified himself as “the way” and “the truth” (14:6). Just as Jesus is “the truth” (14:6), so is the Spirit “of truth” who “will guide you into all the truth” (16:13; cf. 15:26). When Jesus calls himself the “way” in 14:6, the Greek word used is *hodos*. In 16:13, the verb used for the Spirit’s act of “guiding,” *hodegeo*, combines the noun *hodos* (“way”) with the verb *ago* (“to bring, lead”). By guiding us “into all the truth,” where “truth” is the revelation of God found in and through Jesus, the Spirit will “bring the way.” That the Spirit speaks “whatever he hears” (v. 13) is in complete continuity with Jesus’s method of revealing only what hears from God (John 8:26-28; 12:49; 14:10; 15:15; 17:7-8). Even though Jesus is no longer physically present as God’s Revealer, the believer can trust that Jesus and the Spirit share the same source of revelation: God...”

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=2856](https://www.workingpreacher.org/preaching.aspx?commentary_id=2856) [Gilberto Ruiz](#), Assistant Professor of Theology, Saint Anselm College (Benedictine), Manchester, NH



Verses 12-15

*“The Gospel of John alone records the foot-washing, Jesus’ final words to the disciples, and the High-Priestly Prayer, chapters 13-17. In our text Judas has just left and Jesus begins the discourse found in chapters 13-16...”*

- [http://pericope.org/buls-notes/john/john\\_13\\_31\\_35.htm](http://pericope.org/buls-notes/john/john_13_31_35.htm)  
Harold H. Buls, Concordia theological Seminary, Fort Wayne, IN
-

## “The Holy Gospel according to St. John, the 13th Chapter”

### A New Commandment

<sup>31</sup> When he had gone out, Jesus said, *“Now is the Son of Man glorified, and God is glorified in him. <sup>32</sup> If God is glorified in him, God will also glorify him in himself, and glorify him at once. <sup>33</sup> 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.’ <sup>34</sup> 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. <sup>35</sup> By this all people will know that you are my disciples, if you have love for one another.”*

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

“The Six Lectionary Gospel texts designated for preaching from the Second through the Seventh Sundays of Easter (series C) are all from the Gospel according to St. John. All of the texts underscore the central place of Jesus in the ongoing life and calling of the Christian community and all are marked by a consistent theology of the cross. There is throughout a continuing explication of and emphasis upon the role of the Holy Spirit in the life of that community. Trinitarian language is deeply embedded in all of the texts, and all convey a profound missional note...

This text follows the foot washing and the identification of the betrayer (vv. 21-30). The word immediately preceding this pericope says: “And it was night” (v. 30). This is the culmination of the light and darkness theme in John. The betrayal (v. 30) has set the final act in motion. Now that betrayal is underway and night has fallen, Jesus says: “Now the Son of Man has been glorified” (v. 31)... Jesus talks about himself, and then goes on to talk about discipleship in terms of the new commandment. The emphasis here is a little different than in the other Gospels. There the standard assumed is self-love, that we should love others as we love ourselves. Here, however, Jesus identifies his own self-giving love as the standard for his followers. When Jesus talks about being glorified he is talking about being crucified. The cross is the sign of his glorification. (cf. 12:20-36)... The death of Jesus becomes the standard for Christians. The cross is the transforming revelation, the saving action of God’s love. Jesus translates this into discipleship: “Just as I have loved you, you also should love one another” (v. 34). You cannot come with me now, so you must love one another, care for one another, as I love and care for you... “

- [Fifth Sunday of Easter](#), *The Church in Mission: Gospel Texts for the Sundays of Easter (Series C)*, Duane Olson, *Word & World Texts in Context*, Luther Northwestern Theological Seminary, 1995.
- [This reading produced a long list of commentaries. Follow some of them at: <http://www.textweek.com/mkjnacts/jn13.htm>](#)



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*“So as we are in the blessed Season of Eastertide, why does the Lectionary do something similar by whisking us back up to the darkest night of Jesus’ life? Why bring us back to the scene where Judas has just now left (or fled) the room and where Jesus will momentarily (though this lection does not extend this far) predict Peter’s threefold denial? Aren’t there happier things for us to consider during Eastertide?”*

*But there we have it.*

*Yet perhaps upon reflection this is not so odd after all.*

*Indeed, it may even be curiously apt.*

*Consider: Our celebration of Easter is properly enhanced, and our joy refined and deepened, when we can nestle the good news of Christ’s resurrection in its proper context of sacrifice, suffering, and all that went into the paradoxical way by which Christ was “glorified,” which was death on the cross. So even on this side of the Easter Season, we do well to remember the darkness against which the light of Easter shines all the more brightly...”*

➤ [https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=the\\_lectionary\\_gospel](https://cep.calvinseminary.edu/sermon-starters/easter-5c/?type=the_lectionary_gospel) Scott Hoezee

