

# Last Sunday of the Church Year November 24, 2019

Proper 29(34) or Last Sunday of the Church Year

Also known as Christ the King Sunday

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)
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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
- ✦ **Tuesdays at 12:00 PM (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.



<https://www.concordialutheran.org/sermon-november-25-2018-last-sunday-in-the-church-year/>

### Hymn of the Day

**Lutheran Service Book (LSB) 534 The Lutheran Hymnal (TLH) Not Listed**

**“Lord, enthroned in heav’nly splendor”**

“George Hugh Bourne (8 November 1840– 2 December 1925) was a [hymnodist](#), schoolmaster and warden, chaplain to the [Bishop of Bloemfontein](#), and ultimately on the staff of [Salisbury Cathedral](#) as [Sub-dean](#) and [Prebendary](#)... Bourne wrote a number of hymns, the best known of which is his hymn "Lord, Enthroned in Heavenly Splendour". It was originally part of a set of *Seven Post-Communion Hymns* (1874), published privately for St. Edmund's College, Salisbury, which then gained wider circulation after 1889 when five of the original ten stanzas appeared in the Supplement to the 1875 edition of *Hymns Ancient and Modern*. It was, in turn, assigned a more central place among Communion Hymns in subsequent editions and revisions of that prominent [Anglican](#) hymnal...”

- [https://en.wikipedia.org/wiki/George\\_Hugh\\_Bourne](https://en.wikipedia.org/wiki/George_Hugh_Bourne)
- <https://www.youtube.com/watch?v=yCIAvA9Jm6Y>  
Tune (BRYN CALFARIA): William Owen; setting: Joseph Herl presented by the Lutheran Warbler.
- <https://www.youtube.com/watch?v=OV9wUIZJFAA>  
Different melody, different verse 2 “from *Songs of Praise* ... Peterborough Cathedral”, “*Songs of Praise* is a [BBC Television](#) religious programme that presents [Christian hymns](#) sung in churches of varying denominations from around the UK. United Kingdom” - Wikipedia
- <https://www.youtube.com/watch?v=uoMNdzS8J-c> Seven verses to the tune “ St Helena” by: G W Martin 1889 Catholic 1998 Hymn Book #121 [Andrew Remillard](#)

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  
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**O.T.**– “They shall be mine, says the LORD of hosts...”

**Psalms** – “The LORD of hosts is with us”

**Epistle** – “He is the beginning...”

**Gospel** – “This is the King of the Jews.”

**Malachi 3:13-18; RCL, Jeremiah 23:1-6 or Jeremiah 23:1-6 (Next week: First Sunday in Advent, Year A: Isaiah 2:1-5; RCL, the same reading)**

“...There are two groups in our text. Group A (3:13-15) is the group to Avoid. This group grumbled against God, complaining that there is no reward for serving Him; you may as well be an arrogant, wicked person who tests God and escapes. Group B (3:16-18) is the group to Be in.

*These people feared God and esteemed His name. They encouraged one another to continue serving God in spite of the seeming prosperity of the wicked and suffering of the righteous. God takes special notice of them and promises that He will spare them in the day of judgment because they are His special treasure...” (continued after the reading)*

### **Robbing God (begins at verse 6)**

<sup>13</sup>“Your words have been hard against me, says the LORD. But you say, ‘How have we spoken against you?’ <sup>14</sup>You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the LORD of hosts?’ <sup>15</sup>And now we call the arrogant blessed. Evildoers not only prosper but they put God to the test and they escape.”

### **The Book of Remembrance**

<sup>16</sup>Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who feared the LORD and esteemed his name. <sup>17</sup>“They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. <sup>18</sup>Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

“...The people in Malachi’s day had grown indifferent to God’s great love. The theme of Malachi is, “I have loved you,” says the Lord. But the callused response of the people was, “How have You loved us?” (1:2). The prophet seeks to show them that the problem was not on God’s part. It never is. The problem was their sinfully selfish, temporal perspective. They needed to see things from God’s eternal perspective and serve Him by faith.

Behind their wrong attitude was the age-old subject that we covered in 2:17: Why do the wicked prosper and the godly suffer? You may wonder, Why bring it up again so soon? The answer is, this problem doesn’t get put to rest once and for all. It keeps creeping back into our thinking. God knows that we wrestle with it, and so He graciously addresses the subject repeatedly, so that we will maintain His perspective when we are tempted to think that it is vain to serve Him. The prophet shows us:

***We should serve God because He notices and cares deeply for all who serve Him...”***

➤ <https://bible.org/seriespage/lesson-10-why-serve-god-malachi-313-18> Copyright, Steven J. Cole, 2003

**Psalm 46; RCL, Luke 1:68-79\* or Psalm 46 \**In a very few instances .. no Psalm reading is offered for reasons related to the thematic nature of the Day.* Vanderbilt Divinity Library (Psalm 122; RCL, the same reading)**

***“To the Chief Musician. He who could sing other Psalms so well was fitly entrusted with this noble ode. Trifles may be left to commoner songsters, but the most skilful musician in Israel***

*must be charged with the due performance of this song, with the most harmonious voices and choicest music. For the Sons of Korah. One alone cannot fulfil the praise, there must be picked choristers under him, whose joyful privilege it shall be to celebrate the service of song in the house of the Lord. As to why the sons of Korah were selected, see our remarks at the head of Psalm 42. It may be well to add that they were a division of the Levites who took their turn in serving at the temple. All the works of holy service ought not to be monopolised by one order of talent, each company of believers should in due course enjoy the privilege. None ought to be without a share in the service of God.*

**A Song upon Alamoeth.** Which may denote that the music was to be pitched high for the treble or soprano voices of the Hebrew virgins. They went forth in their dances to sing the praises of David when he smote the Philistine, it was meet that they should make merry and be glad when the victories of Jehovah became their theme. We need to praise God upon virgin hearts, with souls chaste towards his fear, with lively and exalted expressions, and happy strains. Or the word Alamoeth may refer to shrill sounding instruments, as in 1Ch 15:20, where we read that Zechariah, and Eliab, and Benaiah were to praise the Lord "with psalteries on Alamoeth." We are not always, in a slovenly manner, to fall into one key, but with intelligence are to modulate our praises and make them fittingly expressive of the occasion and the joy it creates in our souls. These old musical terms cannot be interpreted with certainty, but they are still useful because they show that care and skill should be used in our sacred music."

➤ <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=46> Charles H. Spurgeon's Treasury of David

## God Is Our Fortress

**To the choirmaster. Of the Sons of Korah. According to Alamoeth.<sup>[a]</sup> A Song.**

46 God is our refuge and strength,  
a very present<sup>[b]</sup> help in trouble.

<sup>2</sup>Therefore we will not fear though the earth gives way,  
though the mountains be moved into the heart of the sea,

<sup>3</sup>though its waters roar and foam,  
though the mountains tremble at its swelling. **Selah**

<sup>4</sup>There is a river whose streams make glad the city of God,  
the holy habitation of the Most High.

<sup>5</sup>God is in the midst of her; she shall not be moved;  
God will help her when morning dawns.

<sup>6</sup>The nations rage, the kingdoms totter;  
he utters his voice, the earth melts.

<sup>7</sup>The LORD of hosts is with us;  
the God of Jacob is our fortress. **Selah**

- <sup>8</sup> Come, behold the works of the LORD,  
 how he has brought desolations on the earth.
- <sup>9</sup> He makes wars cease to the end of the earth;  
 he breaks the bow and shatters the spear;  
 he burns the chariots with fire.
- <sup>10</sup> “Be still, and know that I am God.  
 I will be exalted among the nations,  
 I will be exalted in the earth!”
- <sup>11</sup> The LORD of hosts is with us;  
 the God of Jacob is our fortress. **Selah**

- a. [Psalm 46:1](#) Probably a musical or liturgical term
- b. [Psalm 46:1](#) Or *well proved*

“While being hidden by supporters in Wartburg Castle, the German Reformer translated the Bible into the German language. Included in this work were the Psalms, which Luther referred to as ‘the Bible in miniature’.

“In future years, Luther would repeatedly turn to the Psalms for solace and strength. With the continent of Europe in upheaval, he found great comfort in the soul-lifting truths of the Psalms. Specifically, in 1527, Luther faced one of the greatest difficulties of his life as the Black Plague swept across Germany and much of the European continent. During this time, Luther’s son almost died and his own body was fainting under the mounting pressure. In the midst of this personal conflict, Luther found himself contemplating the promises of Psalm 46, an encouraging psalm of trust in the invincibility of the Lord.”

- <https://www.ligonier.org/blog/luther-and-psalms-his-solace-and-strength/> This is an excerpt from Steven Lawson’s *Preaching the Psalms*.

**Colossians 1:13-20; RCL, Colossians 1:11-20 (Romans 13:(8-10) 11-14; RCL, Romans 13:11-14)**

*“Have you ever been transferred? People get transferred or relocated due to their work from time to time. The transfer can be a good thing or a bad thing; sometimes it’s a bit of a mixed bag...*

*That is not the case with the transfer that you and I experience as Christians. This kind of a transfer is all good. Even the stuff that seems to be bad at the time turns out to be for our ultimate good. The transfer I’m talking about is the one described in our reading today from Colossians, namely, that God has “delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son.”*

*“Transferred to the Kingdom of His Son.” This morning, then, we’ll look at, first, the domain we’ve been delivered from; second, the kingdom we’ve been transferred to; and third, the Son whose kingdom it is...” (continued after the reading)*

## Thanksgiving and Prayer (begins at verse 3)

<sup>9</sup> And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, <sup>10</sup> so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God; <sup>11</sup> being strengthened with all power, according to his glorious might, for all endurance and patience with joy; <sup>12</sup> giving thanks<sup>[a]</sup> to the Father, who has qualified you<sup>[b]</sup> to share in the inheritance of the saints in light.

<sup>13</sup> He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

## The Preeminence of Christ

<sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by<sup>[a]</sup> him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

- a. [Colossians 1:16](#) That is, by means of; or *in*

**“First,** what is the domain we’ve been delivered from? St. Paul describes it as “the domain of darkness,” that this is what God has delivered us from. And thank God he has. For this is a domain from which we could not rescue ourselves...

The domain of darkness—it’s a bad place to be. And you and I would still be there, if God had not intervened. He undertook the big rescue mission. It involved sending his own Son into this hall of death, this domain of doom and gloom and darkness...

**(Second)** God has delivered us from the domain of darkness “and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins.” Here is the big transfer, and it’s all good. You have been transferred, relocated, to the kingdom of God’s beloved Son. This is Christ’s kingdom, the one he came to establish. At his baptism, and again at his transfiguration, God declared about Jesus, “This is my beloved Son.” And so he is.

In this kingdom, we have redemption. “Redemption” is a word of liberation, freedom. Redemption means release from a state of bondage, by means of a payment being paid to set the person free. That payment was the blood of Christ, which is all-sufficient...

**(Third)** So now Paul, in the rest of this passage in Colossians, tells us more about who this Son of God is, into whose kingdom we have been transferred. And this part of Colossians is often called the “Christ Hymn,” because it looks like it may have been a very early poetic hymn of praise to Christ, used in the church. It goes like this: “He,” that is, Christ, “He is the image of the

invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”

- <https://steadfastlutherans.org/2013/11/transferred-to-the-kingdom-of-his-son-sermon-on-colossians-113-20-by-pr-charles-henrickson/>

Pastor Charles Henrickson, St Matthew Lutheran Church in Bonne Terre, Missouri

**Luke 23:27-43; RCL, Luke 23:33-43 (Matthew 21:1-11 or Matthew 24:36-44; RCL, the same reading)**

*“Grace peace and mercy to you from God our Father and from our Lord and Saviour Jesus Christ. Good Christian Friends. Why this reading today? This is Good Friday stuff! Why is the Gospel from an account of Jesus' crucifixion? The Christmas Trees are going up, isn't today at least supposed to be about Jesus as the King of kings crowned in glory! It is Christ the King Sunday right? The Last Sunday in the Church Year!...”*

- <https://lutheran-church-regina.com/blogs/post/sermon-pr-ted-giese-sunday-november-20th-2016-luke-2327-43-christ-the-king> Rev. Ted Giese, Lead Pastor, Mount Olive Lutheran Church, Regina Saskatchewan Canada.

*"Christ the King" Sunday concludes the year of Luke with a final luminous testimony to how Jesus is God's way of ruling in this world and in the world to come.*

*The Biblical titles of Jesus Son of God, Messiah, and King have been so thoroughly absorbed as words for church and worship that their simple, earthly force is largely lost. Jesus' crucifixion, however, did not occur on an altar between two candles, but outside the city between two convicts on a dismal executioner's hill, called "The Skull." The Gospel is the story of how Jesus the Messiah of God brought God's reign of justice and mercy to earth, and Luke's account presents the crucified Messiah enacting God's reign, surrounded by mocking, brutal violence...”*

- [https://www.workingpreacher.org/preaching.aspx?commentary\\_id=817](https://www.workingpreacher.org/preaching.aspx?commentary_id=817) [David Tiede](#) Emeritus Professor-New Testament, Luther Seminary, Saint Paul, MN

## **“The Holy Gospel according to St. Luke, the 23rd Chapter”**

<sup>27</sup> And there followed him a great multitude of the people and of women who were mourning and lamenting for him. <sup>28</sup> But turning to them Jesus said,

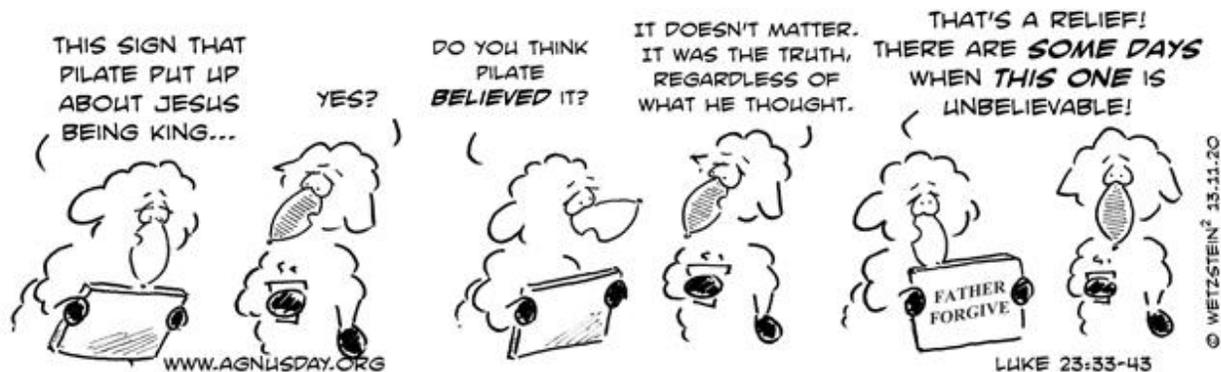
**“Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. <sup>29</sup> For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ <sup>30</sup> Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ <sup>31</sup> For if they do these things when the wood is green, what will happen when it is dry?”**

<sup>32</sup> Two others, who were criminals, were led away to be put to death with him. <sup>33</sup> And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. <sup>34</sup> And Jesus said, **“Father, forgive them, for they know not what they do.”**<sup>[a]</sup> And they cast lots to divide his garments. <sup>35</sup> And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” <sup>36</sup> The soldiers also mocked him, coming up and offering him sour wine <sup>37</sup> and saying, “If you are the King of the Jews, save yourself!” <sup>38</sup> There was also an inscription over him,<sup>[b]</sup> “This is the King of the Jews.”

<sup>39</sup> One of the criminals who were hanged railed at him,<sup>[c]</sup> saying, “Are you not the Christ? Save yourself and us!” <sup>40</sup> But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? <sup>41</sup> And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” <sup>42</sup> And he said, “Jesus, remember me when you come into your kingdom.” <sup>43</sup> And he said to him, **“Truly, I say to you, today you will be with me in paradise.”**

- [Luke 23:34](#) Some manuscripts omit the sentence *And Jesus... what they do*
- [Luke 23:38](#) Some manuscripts add *in letters of Greek and Latin and Hebrew*
- [Luke 23:39](#) Or *blasphemed him*

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



➤ Agnus Day appears with the permission of <https://www.agnusday.org/>

“In 1835, the great British preacher, Charles Simeon, then in his seventy-sixth year, stood in his pulpit at Holy Trinity Church in Cambridge and cited from [Colossians 1:18](#) (KJV), “That in all things He might have the preeminence.” Then he added, “And He must have it; and He will have it; and He shall have it!”

Those impassioned words were repeated to Bishop Handley Moule from memory in 1868 by one who had been there. He reported that Simeon actually rose in height as his soul straightened his body to bear witness to the Redeemer’s glory. The effect was powerful, as seen by the fact that the man could remember the scene and the words 33 years later (H. C. G. Moule, *Colossian and Philemon Studies* [Christian Literature Crusade], p. 84).

In one of the greatest Christological texts in the New Testament, Paul forcefully shows that...***Christ is preeminent over all that is.***

In verses 15-17, he shows that Christ is preeminent over His natural creation, the universe. In verses 18-20, he extols Christ as preeminent over His spiritual creation, the church. To put Jesus as the first created being, higher than any other created being, is to undermine our salvation. As Bishop Moule also stated (preface to Robert Anderson, *The Lord from Heaven*), “A Savior not quite God is a bridge broken at the farther end.” The only proper place to put Jesus Christ is that of supreme preeminence over all, because He is the eternal Son of God who took on human flesh for our salvation.”

- <https://bible.org/seriespage/lesson-5-christ-preeminent-over-all-colossians-115-20> Steven J Cole most recently served as senior pastor of Flagstaff Christian Fellowship in Arizona.

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## 8 Things You Didn’t Know About the Feast of Christ the King

On the Roman Catholic liturgical calendar, today is the Solemnity of Our Lord Jesus Christ, King of the Universe, more commonly known as the Feast of Christ the King.

The last Sunday of the liturgical year (next week is Advent!), this feast reminds us that whatever earth powers may do or ask of us, Christ is the true king that should reign in our hearts...

- 1) **It was instituted less than 100 years ago in 1925.** In the aftermath of the First World War, in the midst of the rise of Communism in Russia, and during the 16th centenary of the Council of Nicaea (325), Pope Pius XI instituted the feast in his 1925 encyclical *Quas Primas*, though its first celebration took place in 1926.
- 2) **It was first celebrated on Halloween in 1926.** It was originally supposed to be the last Sunday of October, just before the Feast of All Saints – which, in 1926, just happened to be October 31st.
- 3) **In 1969, Pope Paul VI revised the feast, giving it its current name and date.** Pope Paul VI gave the feast its current full title (the Solemnity of Our Lord Jesus Christ King of the Universe) and moved it to the last Sunday of the liturgical year.
- 4) **The feast was a response to the rise of secularization, atheism, and communism.** While the world was increasingly telling Christians that they must compartmentalize their religion and give their highest allegiance to the government, Pope Pius XI wrote regarding the feast:

“If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone.” (*Quas Primas*, 33)

5) **Despite its recent Catholic origins, the feast is celebrated by many Protestants.** Even though it was created by a pope less than a hundred years ago, some Anglicans, Lutherans, Methodists, and Presbyterians celebrate the feast.

6) **In the protestant Church of Sweden, this Sunday is called “the Sunday of Doom”.** Its official name is “the Return of Christ,” but its colloquial name comes from the fact that they give a particular focus on the Last Judgement at Christ’s Second Coming.

7) **Some Anglicans refer to this Sunday as “Stir-up Sunday”.**

This Sunday got this name for two reasons:

First, the Anglican [collect](#) for the day begins with the words, “Stir up, we beseech thee, O Lord, the wills of thy faithful people...” Second, some old pudding recipes require the pudding to sit for several weeks before being cooked. This Sunday became a day that people would traditionally begin preparing pudding for Christmas, which includes “stirring it up.”

These two things came together in people’s minds, as Wikipedia [explains](#): “Supposedly, cooks, wives and their servants would go to church, hear the words ‘Stir up, we beseech thee, O Lord...’, and be reminded, by association of ideas, that it was about time to start stirring up the puddings for Christmas.”

8) **The “Christ the King” statue in Poland is the largest statue of Jesus in the world.** At 33 meters tall (one meter for each year of Jesus’ earthly life), the Christ the King statue is 3 meters taller than the Christ the Redeemer in Rio de Janeiro, Brazil.

➤ <https://churchpop.com/2014/11/23/8-things-didnt-know-feast-christ-king/>

**Lectionary Year A will begin on**

**Sunday, December 1 with the First Sunday in Advent.**

The featured Gospel is Matthew.  
Will you be ready for the Matthew Challenge?

*Challenge yourself to produce a handwritten copy of the book of Matthew by Christ the King Sunday, November 22, 2020.*