

Seventh Sunday of Easter May 24, 2020

Lectionary Year A – the Gospel of Matthew

Living the Lutheran Lectionary

A weekly study of the Scriptures for the coming Sunday since May 4, 2014.

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

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https://medjugorjemalta.blogspot.com/2014_06_02_archive.html

Hymn of the Day

Lutheran Service Book (LSB) 539 The Lutheran Hymnal (TLH) Not Listed
“Christ is the world’s Redeemer”

“St. Columba (521–97), the author of this ancient hymn, is known in history as a man born of Irish royalty who later became a monk with a great passion for mission work. He established several monasteries throughout Ireland and Scotland as well as a school for missionary training on the Isle of Iona, Scotland. He is remembered for truly practicing what he preached by evangelizing within each of the Druid communities with which he came into contact. The hymn itself, in tune and text, bears witness to the confidence and eagerness St. Columba had for spreading the good news of the Redeemer to the people around him. He was not fearful of rejection, but certain of the Lord’s once-and-for-all Gospel work to save the world. St. Columba uses colorful language to thoroughly describe the very real battleground of sin and death and the mighty dominion of Christ by His life, death and resurrection for sinful man...

It may be surmised that this hymn is a lyrical summary of the redemption earned by Christ and articulated clearly by the three ecumenical creeds. (See the Second Article of the Creed and its meaning [LSB, p. 322]). Therefore, like the creeds, which are confessions of and in the name of the Triune God, this hymn rightly concludes with “Amen.” ■ See the Conclusion to the Lord’s Prayer in Luther’s Small Catechism (LSB, p. 325). Why is it good to end the hymn with the word “Amen”?...” study by Christopher I. Thoma

- <https://www.lcms.org/worship/hymn-of-the-day-studies>
- <https://www.youtube.com/watch?v=szOt5Eow4OI>
TLH page, piano by [Andrew Remillard](#)
- <https://www.youtube.com/watch?v=EVolurCS50A> From the organ book Enter His Gates with Praise: Eight Organ Preludes for the Church Year Concordia Publishing House
- <http://kpshaw.blogspot.com/2013/11/p389.html> Soloist sings hymn while page provides background information.

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.

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During the season of Easter the Old Testament reading is replaced with a reading from The Book of Acts. The Old Testament/Epistle titles are changed to 1st and 2nd reading.

1st Reading– “Let another take his office.”

Psalm – “God shall arise”

2nd Reading – “if anyone suffers as a Christian, let him not be ashamed”

Gospel – “***Father, the hour has come***”

Acts 1:12-26; Revised Common Lectionary (RCL), Acts 1:6-14 (Next week: The Day of Pentecost, Numbers 11:24-30; RCL, Acts 2:1-21 or the same reading)

“Our lection today is the first recorded faith crisis of the Early Church: What to do with the betrayer, Judas.

We are not given access to the debates and deliberations that precede Peter's explication, but the first thing I notice in this text is that the time was ripe for a faith crisis.

An Ecclesial Crisis (or, After the Honeymoon Period)

The earliest followers of "the Way," for they were not yet called "Christians," met at an upper room in Jerusalem in fidelity to Jesus' instructions (1:4). What was it like in that upper room, perhaps the very room in which the apostles had gathered for the Last Supper? Luke gives us a few indications; however, through a close reading of the text, I believe we can tease out several noteworthy elements.

- 1. They were frustrated...*
- 2. They were forced to wait...*
- 3. There is a transition of leadership...*
- 4. There only recourse was prayer... “*

➤ https://www.workingpreacher.org/preaching.aspx?commentary_id=1295 **Jacob Myers**

Assistant Professor of Homiletics, Columbia Theological Seminary, Atlanta, Ga.

The Promise of the Holy Spirit Verses 1-5

The Ascension Verses 6-11

Matthias Chosen to Replace Judas Verses 12-26

¹² Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away. ¹³ And when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. ¹⁴ All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers. ¹⁵

¹⁵ In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, ¹⁶ “Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. ¹⁷ For he was numbered among us and was allotted his share in this ministry.” ¹⁸ (Now this man acquired a field with the reward of his wickedness, and falling headlong ¹⁹ he burst open in the middle and all his bowels gushed out. ¹⁹ And it became known to all the inhabitants of Jerusalem, so

that the field was called in their own language Akeldama, that is, Field of Blood.) ²⁰ “For it is written in the Book of Psalms,

“May his camp become desolate,
and let there be no one to dwell in it’; [Cited from Ps. 69:25](#)

and

“Let another take his office.’ [Cited from Ps. 109:8](#)

²¹ So one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us, ²² beginning from the baptism of John until the day when he was taken up from us— one of these men must become with us a witness to his resurrection.” ²³ And they put forward two, Joseph called Barsabbas, who was also called Justus, and Matthias. ²⁴ And they prayed and said, “You, Lord, who know the hearts of all, show which one of these two you have chosen ²⁵ to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.” ²⁶ And they cast lots for them, and the lot fell on Matthias, and he was numbered with the eleven apostles.

- a. [Acts 1:14](#) Or *brothers and sisters*. In New Testament usage, depending on the context, the plural Greek word *adelphoi* (translated “brothers”) may refer either to *brothers* or to *brothers and sisters*; also verse [15](#)
- b. [Acts 1:18](#) Or *swelling up*

“When trusted leaders betray

It seems clear that Judas’ betrayal of Jesus left a deep wound in early Christian communities. One act indelibly marks his name, his history, and the Church’s memory -- Judas, the one who betrayed him. The four gospels make that connection twelve times (Matthew 10:4, 26:25, 27:3; Mark 3:19, 14:10; Luke 6:16, 24:48; John 6:71, 12:4, 13:2, 18:2, 18:5). The wound seems especially deep within the Johannine community. All four gospels convey a version of a woman anointing Jesus with expensive perfume (Matthew 26:6-13, Mark 14:3-9, Luke 7:36-50, John 12:1-8). All four report an objection being raised that the perfume was not sold for the poor -- raised by “some of those present” in Mark, by the disciples in Matthew, by Simon the Pharisee in Luke, and in John, by “Judas Iscariot, one of his disciples (the one who was about to betray him).” Only John adds further commentary, “He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it” (verse 6).

The reason Judas’ betrayal cuts so deep lies in the other way that all four gospels identify him -- as “one of the Twelve” (Matthew 10:2-5, 26:47; Mark 3:14-9, 14:10, 20, 43; Luke 6:13-6, 22:3, 47; John 6:70-1). Powerful opponents might have called for Jesus’ execution, Pilate might have sentenced him to death, Roman soldiers might have nailed him to the cross, but they were outsiders. Judas was one of the most inside of the insiders. Our pericope relates a story of

Peter, another of the Twelve, helping the community regroup, naming the pain of betrayal: “Judas, who served as guide for those who arrested Jesus ... was one of our number and shared in our ministry” (Acts 1:16-7). When Jesus sent out disciples to preach, teach, and heal, Judas was among them. Except for John’s allegation that Judas was both betrayer and embezzler, the gospels offer no mention that, prior to Gethsemane, Judas was any less gifted or effective than any other of the twelve...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2456 [Frank L. Crouch](#)
Dean and Vice President, Moravian Theological Seminary, Bethlehem, Pennsylvania

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The election of Matthias

Throughout Luke’s Gospel God has shown the divine power to make a way through oppression, betrayal, rejection, and death. Now in the selection of a twelfth apostle, God shows that God can make a way even through politics!

With eleven apostles intact, it would have been legitimate for the community of believers to question Peter’s insistence that a replacement for Judas be chosen at all. But then the connection with Israel would not have been complete. Symbolically, this could have called into question the early Church’s claim to follow in the tradition of Israel. By maintaining this connection, Acts makes clear that God’s Kingdom is for both the nascent community of Jew and Gentile believers in the Way and the Jews as the original covenant people of Israel.

Alternately, in a power vacuum for the twelfth throne, one could expect significant dispute and conflict between those gathered. Although the casting of lots was an accepted practice in first-century Jewish and Christian communities, Peter seems to be making the rules up as he goes. There had never been twelve apostles before and so there were no ready rules or processes for succession. And yet, in a room of likely more than 120 people (Acts 1:15, this number just representing adult men, and likely symbolic along with the Twelve), there is not a single dissent to be heard.

Matthias is chosen as Judas’ successor (Acts 1:26). And then, just as quickly, he disappears from the story -- only implicitly present in mentions of the apostles or the Twelve. There is no contention, no usurpation. In no less of a miracle than the spontaneous unison prayer of all those gathered (Acts 1:24-25), Matthias and the other Twelve simply fade into the background of the real story -- the continued in-breaking of God’s kingdom on earth...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3659
[Amy Lindeman Allen](#) Lutheran Church of the Good Shepherd, Reno, Nev.

Psalm 68:1-10; RCL, Psalm 68:1-10, 32-35 (Psalm 25:1-15; RCL, Psalm 104:24-34, 35b)

God of Power, God of the People

Some of the psalms are among the easiest parts of the Bible to understand. The comforting message of Psalm 23, the expression of wonder at the night sky in Psalm 8, or the confession of sin in Psalm 51 are examples. These psalms speak directly and need no commentary. Psalm 68, however, is not a part of this group. In fact almost every commentator comments on how difficult this psalm is to understand. For example, the notes in the Jewish

Study Bible (New York: Oxford, 2004) say simply, "many consider it to be the most difficult psalm in the Psalter."

In reading through the psalm, however, it seems to me that these difficulties have been exaggerated. Parts of the psalm are quite clear and can in fact aid in understanding and bolstering one's Christian faith. In what follows, we shall concentrate on the two sections listed in the lectionary. But for an introductory access to the psalm note verse 19: This short verse could be at the start of one's daily prayer:

*Blessed be the Lord,
Who daily bears us up;
God is our salvation!"*

- https://www.workingpreacher.org/preaching.aspx?commentary_id=876
[James Limburg](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

His Enemies Verses 1-35

To the choirmaster. A Psalm of David. A Song.

- 68 God shall arise, his enemies shall be scattered;
and those who hate him shall flee before him!
- ² As smoke is driven away, so you shall drive them away;
as wax melts before fire,
so the wicked shall perish before God!
- ³ But the righteous shall be glad;
they shall exult before God;
they shall be jubilant with joy!
- ⁴ Sing to God, sing praises to his name;
lift up a song to him who rides through the deserts;
his name is the LORD;
exult before him!
- ⁵ Father of the fatherless and protector of widows
is God in his holy habitation.
- ⁶ God settles the solitary in a home;
he leads out the prisoners to prosperity,
but the rebellious dwell in a parched land.
- ⁷ O God, when you went out before your people,
when you marched through the wilderness, **Selah**
- ⁸ the earth quaked, the heavens poured down rain,
before God, the One of Sinai,
before God,^[a] the God of Israel.
- ⁹ Rain in abundance, O God, you shed abroad;
you restored your inheritance as it languished;
- ¹⁰ your flock^[b] found a dwelling in it;
in your goodness, O God, you provided for the needy...

- a. [Psalm 68:8](#) Or *before God, even Sinai before God*
- b. [Psalm 68:10](#) Or *your congregation*

“When God shows up, everything changes.

Psalm 68 celebrates the appearance of God as divine king and catalogues the implications of God’s rule throughout the entire world.

This highly complex Psalm contains some of the Old Testament’s most challenging grammar, vocabulary, and syntax. It also presents uniquely explicit depictions of God’s violence against the enemies (verses 21-31). For better or worse, these verses do not appear in the lectionary reading for this Sunday, or any Sunday.

To put it mildly, Psalm 68 is a difficult text. Preaching from it requires a great deal of sensitivity to its original historic context and especially an understanding of the royal ideologies of the ancient Near East. Despite these interpretive challenges, we can discern a basic theological message that underpins the psalm: God’s presence brings about vindication for those who are suffering. God comes to deliver the oppressed...

This text provides many challenges for translators. One of the most famous occurs in verse 4, where God is described as either “the one who rides of the clouds” or “the one who rides through the wilderness.” The titles have very different implications for how one understand the profile of God vis-à-vis other ancient Near Eastern deities. Yet the most important issue for the psalmist is establishing the particular name -- and thus the reputation of God. The revelation of the divine name *Yah*, the short form of Yahweh, appears only in this verse. However, the entire psalm is dedicated to exploring the identity of Yahweh as the unchallenged king of heaven...

God’s fundamental orientation is toward the helpless: widows, orphans, the desolate one (or “abandoned one”), and prisoners (verses 5-6). In a patriarchal culture such as ancient Israel, widows and orphans struggle to survive without a husband or father to provide protection, economic viability, and honor. So God fills the gap left by the absent man (verse 5). Likewise, Yahweh provides for those who are abandoned, giving them a home (verse 6)...

This ancient psalm is rife with challenges for the modern interpreter. We must navigate a profoundly difficult text that describes cultural and political institutions that are far removed from our modern democracies, at least in their ideal forms. The psalmist uses analogies from his own historical context to describe the power of God. Those analogies seem strange to our ears. Yet, at the heart of the psalm is a conviction that God’s power is ultimately oriented toward the deliverance of those who are suffering. God’s power is expressed not for some sadistic delight in violent spectacle, but to provide protection for those who are oppressed and have no one to defend them.”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3283 Joel LeMon

Associate Professor of Old Testament, Candler School of Theology, Emory University, Atlanta, Ga.

1 Peter 4:12-19; 5:6-11; RCL, 1 Peter 4:12-14; 5:6-11 (Acts 2:1-21; RCL, 1 Corinthians 12:3b-13 or the same reading)

Recipients of this letter are experiencing trials, harsh treatment, and suffering (1:6-7; 2:18-20; 3:13-17; 4:1-4, 12-19; 5:10). Peter encourages them with a vision of “an incorruptible and undefiled inheritance that doesn’t fade away, reserved in Heaven for you” (1:4), and calls

them to live holy lives (1:15; 2:9). He holds up the prospect of the rewards that they will experience in the future (1:8)—and encourages them to stand fast in their faith in the midst of adversity.

In 2:18-25, he spoke at length about the example of Christ's suffering, "leaving you an example" (2:21).

In 3:8-22, he addressed the issue of suffering for doing what is right. In chapter 4, he said, "Forasmuch then as Christ suffered for us in the flesh, arm yourselves also with the same mind; for he who has suffered in the flesh has ceased from sin" (4:1). He talked at length about people who "walked in lewdness, lusts," etc. (4:3). Such people would see Christian behavior as peculiar (4:4). "But the end of all things is near. Therefore be of sound mind, self-controlled, and sober in prayer. And above all things be earnest in your love among yourselves, for love covers a multitude of sins" (4:7-8).

Verse 11 ends with a benediction, which is probably the reason that our lectionary reading begins with verse 12. However, as you will see from this "Context" segment, there is much continuity between what went before (1:1 – 4:11) with what follows (4:12 – 5:11) in the emphasis on handling persecution (4:12-14) and holy living (5:6-11)..."

- <https://sermonwriter.com/biblical-commentary/1-peter-412-14-56-11/>
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Stewards of God's Grace Verses 1-11

Suffering as a Christian Verses 12-19

¹² Beloved, do not be surprised at the fiery trial when it comes upon you to test you*, as though something strange were happening to you. ¹³ But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. ¹⁴ If you are insulted for the name of Christ, you are blessed, because the Spirit of glory^[a] and of God rests upon you. ¹⁵ But let none of you suffer as a murderer or a thief or an evildoer or as a meddler. ¹⁶ Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in that name. ¹⁷ For it is time for judgment to begin at the household of God; and if it begins with us, what will be the outcome for those who do not obey the gospel of God? ¹⁸ And

"If the righteous is scarcely saved,
what will become of the ungodly and the sinner?"^[b] [Prov. 11:31](#)

¹⁹ Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.

- a. [1 Peter 4:14](#) Some manuscripts insert *and of power*
- b. [1 Peter 4:18](#) Greek *where will the ungodly and sinner appear?*

5 Shepherd the Flock of God Verses 1-11

⁶Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, ⁷casting all your anxieties on him, because he cares for you. ⁸Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour. ⁹Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world. ¹⁰And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. ¹¹To him be the dominion forever and ever. Amen.

Final Greetings Verses 12-14

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“These verses repeat and recast the pattern that 1 Peter has been emphasizing through the past weeks' lessons. Believers should expect to share the defamation that the world directed at Christ.

They should interpret this as a positive sign that they are replicating his way in the world successfully enough to offend their neighbors. In a series of verses that the lectionary framers omitted, the letter emphasizes that this does not constitute a call simply to annoy authorities: "If you are reviled for the name of Christ, you are blessed, because the spirit of glory, which is the Spirit of God, is resting on you. But let none of you suffer as a murderer, a thief, a criminal, or even as a mischief maker" (or "meddler" in many translations) (4:12-14). The familiar pattern of heavenly relief following temporal discomfort serves to relocate the context of the recipients' suffering from their immediate circumstances to their eventual vindication--a gesture that risks platitudinous promises of "pie in the sky," but which nonetheless stands true, and makes a powerful theological point if is expounded sensitively...

1 Peter packs the letter, and this passage, with very firm counsel on how to live out the vocation of God's new people who know they stand under judgment. We should refrain from obvious transgressions such as murder, theft, or miscellaneous wrong-doing, but also from sticking our noses into others' business. Vest our hopes in God alone, but not to the exclusion of serving others; rather, we should humbly, eagerly, seek opportunities to do good. Our determination to order our lives in accordance with the good, the generous, the humble, the trusting, prepares us to inherit and rejoice in the kind of world for which God is preparing us....

Without the orientation toward Christ, the morning star who knows no setting, we falter and stray into futile ways. We lose our sense of a transformed belonging to a different people, and instead conform ourselves to the cultures among whom we pass our days. All the more vigorously, and all the more joyously, then, 1 Peter redirects our attention to the God of glory

who will at the end establish us in the ways of patience, humility, and mutual service for which we're preparing now. Learning to find joy in service among sisters and brothers whose burdens we can share attunes us to far greater joys when we emerge into the resplendent light of Christ's eternity."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=85 [A.K.M. Adam](#)
Tutor in New Testament, St. Stephen's House, Oxford University, Oxford, England, U. K.

John 17:1-11; RCL, the same reading (John 7:37-39; RCL, John 20:19-23 or the same reading)

During the last half of the Easter Season, we have been listening to Jesus in the Upper Room just a few hours before Judas betrayed Him. This morning, we had an opportunity to listen to the prayer Jesus prayed at the close of His teaching. Soon they will leave the Upper Room and make their way to Gethsemane where Judas would betray Him into the hands of the temple guard.

This is one of the few accounts of the actual words of Jesus in prayer. The Gospel accounts tell us that prayer was a regular part of Jesus' life, but most of the time, they do not tell us the actual words that He prayed. At this time, just before Jesus took the disciples to Gethsemane, Jesus wanted the disciples to hear the words of His prayer, and the Holy Spirit inspired John to record them for us.

In this prayer, we hear Jesus in His state of humiliation. Although He is both God and man in one person, He did not use His Divine power for His own benefit. As you listen to this prayer, you hear the prayer of a man who endures great stress. He knows what is coming. He knows that the next 24 hours will hold shame, torture, and death. In His state of humiliation, He will not use His divine power to reduce the anguish of the suffering and death that is coming. At the same time, His words tell us that He is fully aware of His divine nature. He will speak of the divine results of His suffering. He will also speak of His eternal existence in the presence of God the Father.

The Gospel that we just heard is only the first half of the prayer. Never the less, it is useful to look at the overall organization of the entire prayer..."

- <http://lcmssermons.com/index.php?sn=4885> [James T. Batchelor](#) Saint Paul Lutheran, Manito, IL

“The Holy Gospel according to the 17th Chapter of St. John”

The High Priestly Prayer Verses 1-26

17 When Jesus had spoken these words, he lifted up his eyes to heaven, and said, **“Father, the hour has come; glorify your Son that the Son may glorify you, ² since you have given him authority over all flesh, to give eternal life to all whom you have given him. ³ And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent. ⁴ I glorified you on earth, having accomplished the work that you gave me to do. ⁵ And now, Father, glorify me in your own**

presence with the glory that I had with you before the world existed.

⁶ “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word. ⁷ Now they know that everything that you have given me is from you. ⁸ For I have given them the words that you gave me, and they have received them and have come to know in truth that I came from you; and they have believed that you sent me. ⁹ I am praying for them. I am not praying for the world but for those whom you have given me, for they are yours. ¹⁰ All mine are yours, and yours are mine, and I am glorified in them. ¹¹ And I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.

- a. [John 17:15](#) Or from evil
- b. [John 17:17](#) Greek Set them apart (for holy service to God)
- c. [John 17:19](#) Or I sanctify myself; or I set myself apart (for holy service to God)
- d. [John 17:19](#) Greek may be set apart (for holy service to God)

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

“John 17 gives us the chance to “overhear” an intimate conversation between Jesus and his Father.

Talk about the ultimate eavesdrop!!!

When you think about it, it’s rather stunning to realize that we are privy here to a conversation between two members of the divine Trinity. That alone is a signal that the things Jesus is praying about are already true: namely, that through the glory of Jesus’ ministry, we have gained access to the God of the universe. Jesus prays for the Father to be mindful of us, to protect us, and the mere fact that we get to hear Jesus ask for this is proof right there that this is going to come to pass. Indeed, it’s true already!

That’s why we get to hear all this.

Jesus here distinguishes between “the world” and his own followers. For the moment, he has only the followers in mind. He’s praying for believers, not for the rest of the world. But the fact is that there is a distinction to be observed between the church and the rest of the world and, further, we know from earlier in John and in Jesus’ discourses that we can anticipate the world no more recognizing us than it recognized Jesus. And since we know what that clueless world ended up doing to Jesus . . . well, we can assume more of the same will come to us latter-day folks who bear Jesus’ name.

So we do face a hostile world. But the good news of this prayer is that we don’t face it alone. We’ve got no less than the Sovereign God of the universe on our side!

But there is one line in John 17:11 that is worth pondering. Jesus asks the Father to protect us “by the power of your name,” which is intriguing all by itself, but then Jesus goes on to say that the name in question is “the name you gave me.” Just what name is this? Raymond Brown believes that the name in question is essentially “Yahweh” or the great “I AM” of the Jewish tradition. If so, and in the context of John’s gospel, this corresponds to the “EGO EIMI” formula that Jesus used again and again in the fourth gospel’s famous series of “I Am” statements (“I am the bread of life . . . I am the light of the world . . .etc.).

God is the great I AM of Israel, the God who told Moses “I am what I am and I will be what I will be.” The fullness of this God came to us in Jesus. He gave glory to God through all that he said and did here on earth. We share in that glory! What’s more, we benefit from and live off the riches of God’s glorious power as he guards and nurtures and protects the church at all times. There is glory all around, even if we too often lack the eyes to see it.

There is a lot going on in this oft-called “High Priestly Prayer” of Jesus in John 17. But on the Sunday between the Ascension and Pentecost when the Lectionary assigns this particular text, we are reminded that although Jesus has gone away physically and is now in session at the right hand of God the Father Almighty, the power of God the Father Almighty is right here with us by the Holy Spirit...”

- https://cep.calvinseminary.edu/sermon-starters/easter-7a/?type=the_lectionary_gospel Scott Hoezee



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*“John the Evangelist has convinced me that Jesus was glorified in his own suffering and death. I'm not ready to say that my own suffering is necessary or efficacious in the same way that Jesus' suffering was. But I am ready to admit that in the crucible of the fiery ordeal, the God of all grace will restore, support, strengthen and establish God's people. I just wish it didn't burn so much.”

- <https://www.christiancentury.org/article/2011-05/sunday-june-5-2011> [Jim Honig](#), pastor of Shepherd of the Bay Lutheran Church in Ellison Bay, Wisconsin.

The Matthew Challenge?