

Second Sunday of Easter April 3, 2016

LUTHERAN

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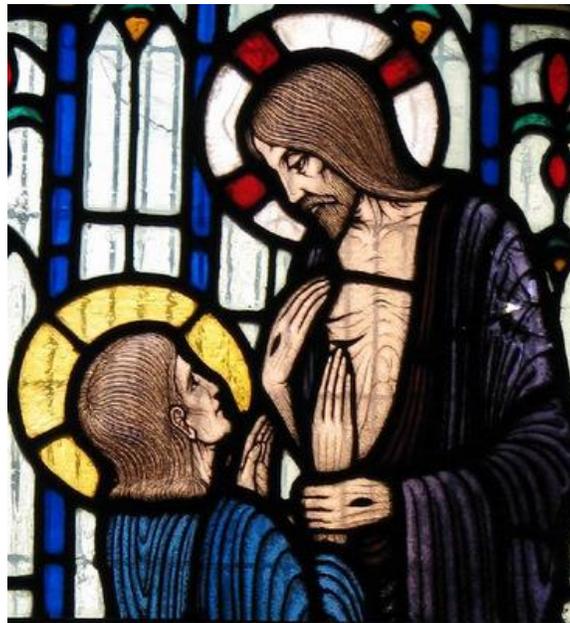
through Facebook

At either “Bethlehem Lutheran Church, Parma” or “Harold Weseloh”

March 31, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

(Also presented as a part of the bible study/worship midweek service, 5:30pm, at the home of Robert Russo, a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)



<http://www.beyondtheyalladog.com/2012/07/page/2/> This web site is a travel related one from Florence, Italy. It has several related works of art with comments worth visiting.

Hymn of the Day

Lutheran Service Book (LSB) 470/471 The Lutheran Hymnal (TLH) 208

“O sons and daughters of the King”

The text for this hymn was written by a Franciscan monk, Jean Tisserand, who founded an order for penitent women. He is also said to have written a worship service commemorating Franciscans martyred in Morocco in 1220. http://www.hymnary.org/person/Tisserand_J It has two different melodies in the LSB. The more familiar is LSB 470 which matches TLH 208. The following links give you an opportunity to hear both melodies.

<https://www.youtube.com/watch?v=7Co8w404Z3I> An organ piece base on LSB 470/TLH 208

<https://www.youtube.com/watch?v=mKShuKx7Wag> Melody for LSB 471

<https://www.youtube.com/watch?v=FYoMEMWUxEY> Melody for LSB 471 – New from Concordia Publishing House [Hymns for all Saints](#) – CD format

Acts 5:12-20, RCL; Acts 5:27-32 (next week, Acts 9:1-22, RCL; Acts 9:1-6, (7-20))

Ananias and Sapphira

5 But a man named Ananias, with his wife Sapphira, sold a piece of property,² and with his wife's knowledge he kept back for himself some of the proceeds and brought only a part of it and laid it at the apostles' feet.³ But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back for yourself part of the proceeds of the land?⁴ While it remained unsold, did it not remain your own? And after it was sold, was it not at your disposal? Why is it that you have contrived this deed in your heart? You have not lied to man but to God."⁵ When Ananias heard these words, he fell down and breathed his last. And great fear came upon all who heard of it.⁶ The young men rose and wrapped him up and carried him out and buried him.

⁷ After an interval of about three hours his wife came in, not knowing what had happened.⁸ And Peter said to her, "Tell me whether you^[a] sold the land for so much." And she said, "Yes, for so much."⁹ But Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out."¹⁰ Immediately she fell down at his feet and breathed her last. When the young men came in they found her dead, and they carried her out and buried her beside her husband.¹¹ And great fear came upon the whole church and upon all who heard of these things.

i. The ancient Greek word for **kept back** is *nosphizomai*, which means "to misappropriate." The same word was used of Achan's theft in the Greek translation of the Old Testament (Joshua 7:21). The only other time *nosphizomai* is used in the New Testament, it means to steal (Titus 2:10).

ii. "The story of Ananias is to the Book of Acts what the story of Achan is to the book of Joshua. In both narratives an act of deceit interrupts the victorious progress of the people of God." (Bruce)"

<http://enduringword.com/commentaries/4405.htm>

Many Signs and Wonders Done

¹² Now many signs and wonders were regularly done among the people by the hands of the apostles. And they were all together in Solomon's Portico. ¹³ None of the rest dared join them, but the people held them in high esteem. ¹⁴ And more than ever believers were added to the Lord, multitudes of both men and women, ¹⁵ so that they even carried out the sick into the streets and laid them on cots and mats, that as Peter came by at least his shadow might fall on some of them. ¹⁶ The people also gathered from the towns around Jerusalem, bringing the sick and those afflicted with unclean spirits, and they were all healed.

The Apostles Arrested and Freed

¹⁷ But the high priest rose up, and all who were with him (that is, the party of the Sadducees), and filled with jealousy ¹⁸ they arrested the apostles and put them in the public prison. ¹⁹ But during the night an angel of the Lord opened the prison doors and brought them out, and said, ²⁰ "Go and stand in the temple and speak to the people all the words of this Life." ²¹ And when they heard this, they entered the temple at daybreak and began to teach.

Now when the high priest came, and those who were with him, they called together the council, all the senate of the people of Israel, and sent to the prison to have them brought. ²² But when the officers came, they did not find them in the prison, so they returned and reported, ²³ "We found the prison securely locked and the guards standing at the doors, but when we opened them we found no one inside." ²⁴ Now when the captain of the temple and the chief priests heard these words, they were greatly perplexed about them, wondering what this would come to. ²⁵ And someone came and told them, "Look! The men whom you put in prison are standing in the temple and teaching the people." ²⁶ Then the captain with the officers went and brought them, but not by force, for they were afraid of being stoned by the people.

²⁷ And when they had brought them, they set them before the council. And the high priest questioned them, ²⁸ saying, "We strictly charged you not to teach in this name, yet here you have filled Jerusalem with your teaching, and you intend to bring this man's blood upon us." ²⁹ But Peter and the apostles answered, "We must obey God rather than men. ³⁰ The God of our fathers raised Jesus, whom you killed by hanging him on a tree. ³¹ God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins. ³² And we are witnesses to these things, and so is the Holy Spirit, whom God has given to those who obey him."

1. [Acts 5:8](#) The Greek for *you* is plural here

Psalm 148, RCL; Psalm 118:14-29 or Psalm 150 (Psalm 30)

“The song is one and indivisible. It seems almost impossible to expound it in detail, for a living poem is not to be dissected verse by verse. It is a song of nature and of grace. As a flash of lightning flames through space, and enwraps both heaven and earth in one vestment of glory, so doth the adoration of the Lord in this Psalm light up all the universe, and cause it to glow with a radiance of praise. The song begins in the heavens, sweeps downward to dragons and all deeps, and then ascends again, till the people near unto Jehovah take up the strain. For its exposition the chief requisite is a heart on fire with reverent love to the Lord over all, who is to be blessed forever.” Charles H Spurgeon

<http://www.biblestudytools.com/commentaries/treasury-of-david/psalms-148-1.html>

Praise the Name of the LORD

148 Praise the LORD!

Praise the LORD from the heavens;

 praise him in the heights!

² Praise him, all his angels;

 praise him, all his hosts!

³ Praise him, sun and moon,

 praise him, all you shining stars!

⁴ Praise him, you highest heavens,

 and you waters above the heavens!

⁵ Let them praise the name of the LORD!

 For he commanded and they were created.

⁶ And he established them forever and ever;

 he gave a decree, and it shall not pass away.^[a]

⁷ Praise the LORD from the earth,

 you great sea creatures and all deeps,

⁸ fire and hail, snow and mist,

 stormy wind fulfilling his word!

⁹ Mountains and all hills,

 fruit trees and all cedars!

¹⁰ Beasts and all livestock,

 creeping things and flying birds!

¹¹ Kings of the earth and all peoples,

 princes and all rulers of the earth!

¹² Young men and maidens together,

 old men and children!

¹³ Let them praise the name of the LORD,
for his name alone is exalted;
his majesty is above earth and heaven.
¹⁴ 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!

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

Revelation 1:4-18, RCL; Revelation 1:4-8 (*Revelation 5:(1-7), 8-14, RCL;
Revelation 5:11-14*)

Greeting to the Seven Churches

⁴ John to the seven churches that are in Asia:

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵ and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷ Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail^[a] on account of him. Even so. Amen.

⁸ “I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.”

Vision of the Son of Man

⁹ I, John, your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus, was on the island called Patmos on account of the word of God and the testimony of Jesus. ¹⁰ I was in the Spirit on the Lord's day, and I heard behind me a loud voice like a trumpet ¹¹ saying, “Write what you see in a book and send it to the seven churches, to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

¹² Then I turned to see the voice that was speaking to me, and on turning I saw seven golden lampstands, ¹³ and in the midst of the lampstands one like a son of man, clothed with a long robe and with a golden sash around his chest. ¹⁴ The hairs of his head were white, like white wool, like snow. His eyes were like a flame of fire, ¹⁵ his feet were like burnished bronze, refined in a furnace, and his voice was like the roar of many waters. ¹⁶ In his right hand he held seven stars, from his mouth came a sharp two-edged sword, and his face was like the sun shining in full strength.

¹⁷ When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, “Fear not, I am the first and the last, ¹⁸ and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades.

1. [Revelation 1:7](#) Or *mourn*

“On “Doubting Thomas” Sunday, it is hard to entertain the possibility of preaching on another text. Revelation 1:4-8, however, gives us three good options.

1. The Second through the Seventh Sundays of Easter (Year C) provide the preacher with the longest string of consecutive lessons from Revelation anywhere in the Revised Common Lectionary. Okay, there is *no* other string of lessons from Revelation, but this Easter cycle gives us an opportunity to lift up the wonderful witness of John the Seer. Our pericope includes the address to the recipients as well as a ringing statement of the two themes of the entire book...

2. The Revelation lesson gives us an opening to talk about Christology in ways we may not have had on Easter. All or any one of the many titles of verse 5 could be explored. Taken together they outline a full Christology that includes life, death, resurrection, and present lordship. The Christological emphasis continues with the love of Christ and his freeing action by means of his death (verses 5b-6), and in verse 7 we look forward to the coming of Jesus as the final judge.

3. Finally, Revelation and the Acts passage for this day work well together. Peter and the apostles had been ordered to stop teaching in the name of Jesus, but they have refused. When hauled before the high priest, they answer, “We must obey God rather than any human authority” (Acts 5:29). Once again, the question is--who is God? Who is the God who is to be worshipped and obeyed? But--alas?--that returns us to the Doubting Thomas story, where Thomas calls Jesus, “My Lord and my God!” That exclamation raises, in turn, the question: Who is the Lord of this world? And that returns us to the Revelation text.

So we avoided Thomas in two out of three cases! A .667 batting average is not too bad at the beginning of the baseball season, but all joking aside, the three lessons together raise each person's most fundamental question: Who is God?

https://www.workingpreacher.org/preaching.aspx?commentary_id=561 Walter F. Taylor, Jr., is the Ernest W. and Edith S. Ogram Professor of New Testament Studies and Director of Graduate Studies at Trinity Lutheran Seminary, Columbus, Ohio.

“The Holy Gospel according to St. John, the 20th Chapter”

“Glory to You, O Lord”

John 20:19-31 (*John 21:1-14, (15-19), RCL; John 21:19-31*)

Jesus Appears to the Disciples

¹⁹ On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews,^[a] Jesus came and stood among them and said to them, “Peace be with you.” ²⁰ When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. ²¹ Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.” ²² And when he had said this, he breathed on them and said to them, “Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.”

Jesus and Thomas

²⁴ Now Thomas, one of the Twelve, called the Twin,^[b] was not with them when Jesus came. ²⁵ So the other disciples told him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I will never believe.”

²⁶ Eight days later, his disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, “Peace be with you.” ²⁷ Then he said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe.” ²⁸ Thomas answered him, “My Lord and my God!” ²⁹ Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have believed.”

The Purpose of This Book

³⁰ Now Jesus did many other signs in the presence of the disciples, which are not written in this book; ³¹ but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.

1. [John 20:19](#) Greek *loudaioi* probably refers here to Jewish religious leaders, and others under their influence, in that time
2. [John 20:24](#) Greek *Didymus*

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

“JESUS' TWO APPEARANCES TO THE ELEVEN

This passage is paralleled at Luke 24:36-49 and Mark 16:14-18 which ought be read. It was late in the evening. The group was composed of the disciples, those with them and the two Emmaus disciples. They were eating...

Mark has only "later." Luke agrees remarkably with the first genitive absolute which gives time of day (late) and day of the week...

We know not exactly where they were. Likely in the place where the women originally found them...

The disciples knew that Jesus was alive but this sudden appearance filled them with wonder and awe. "Peace be with you!" This is not just an empty greeting. This is full Gospel. It is an

absolution. The greeting is in keeping with the Greeter. The first thing He does is to forgive their sins and declare that all is well...

These items prove His suffering and resurrection. They are "visible" Gospel if we may call them that. The God-man shows them all His wounds. In verse 19 we have narrative. But here, in 20, we have inference. Because He *spoke* and *showed*, the disciples were glad...

John 20:24 Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came.

"Now" is clearly "but." Why he was absent is not known. But to absent oneself from Christian brethren in a time of crisis leads to trouble. Christians assemble for mutual comfort in Christ. Hebrews 10:25...

In a future more vivid condition, Thomas lays down three conditions. If not met, he will not believe, a firm or categorical denial. "Nail marks." NEB and Hendriksen translate "mark-place." "Mark caused by the nails--place where the nails were." Thomas was not just doubting. Thomas would not believe. And in this state he speaks in a superior, demanding fashion. He was not so "gullible" as were the rest, and he wishes to maintain his position...

In any case, their waiting in Jerusalem was providential, for it afforded opportunity to retrieve unbelieving Thomas. Jesus cared much for Peter who had denied Him, Mary Magdalene, from whom He had driven seven evil spirits, and Thomas who would not believe...

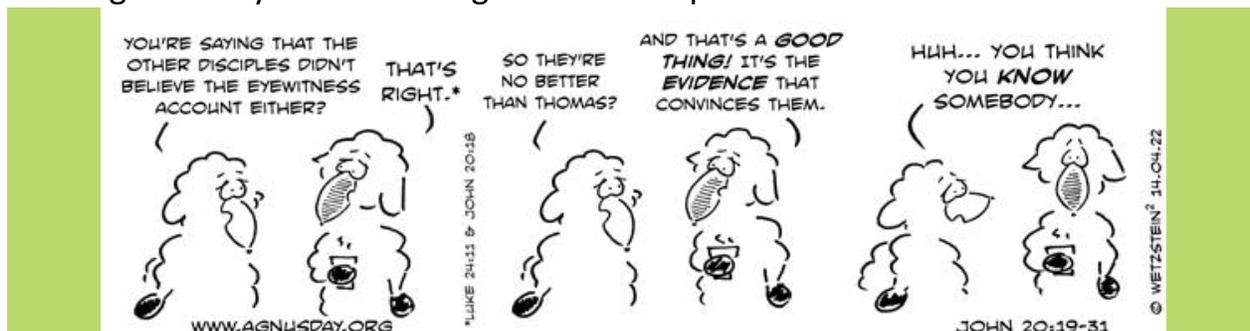
Jesus condescendingly meets all demands made by Thomas in verse 25. The commands are almost word for word the same as Thomas' demands. Thomas ended with a categorical denial. Jesus ends with a prohibition. This display of omniscience in the human nature of Jesus must have impressed Thomas deeply, plus the fact that Jesus' human nature now fully used the omnipresence of the divine nature.

Did Thomas actually feel Jesus' wounds? We know not...

The many signs which Jesus actually performed are contrasted with those which have been recorded. This verse introduces what has been called the conclusion, stating the purpose of the Gospel of John."

Adapted from *Exegetical Notes, Series A, Festival Season Sundays Gospel Texts*, by Harold H. Buls, Concordia Theological Seminary Press: Ft Wayne IN, 1980, pp. 86-89. Used with permission. http://pericope.org/buls-notes/john/john_20_19_31.htm

This is a greatly reduced excerpt from an extensive article into a grammatical and theological study of the reading. It includes quotes from the commentator Lenski.



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