

Third Sunday of Easter April 30, 2017

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.

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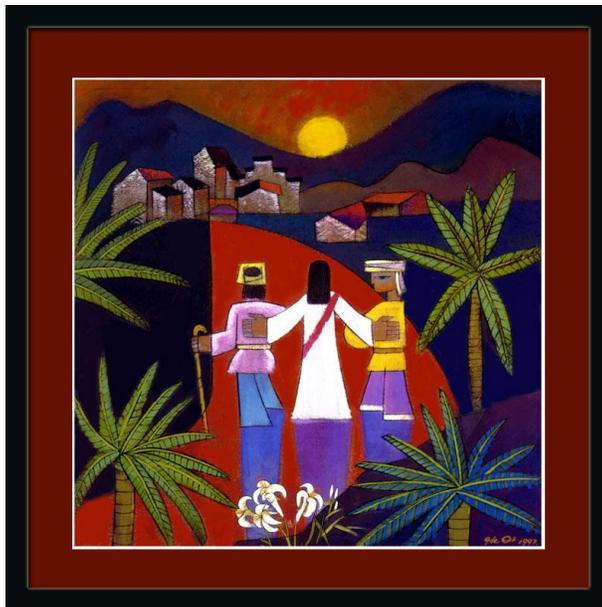
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

April 27, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44130

(Presented as a part of the bible study/worship weekday service (currently on Fridays at 7:00pm) in a house church setting, a newly formed assisted living site and used by Lutherans in Africa.

E-mail puritaspastor@hotmail.com for details.



<https://dwellingintheword.wordpress.com/2017/03/16/2054-luke-2413-35/>

Hymn of the Day

Lutheran Service Book (LSB) 709 The Lutheran Hymnal (TLH) 431

“The King of love my shepherd is”

Listed in 567 hymnals this time. **Sir Henry Williams Baker**, (author) "...The last audible words which lingered on his dying lips were the third stanza of his exquisite rendering of the 23rd Psalm, "The King of Love, my Shepherd is:"—

Perverse and foolish, oft I strayed,
But yet in love He sought me,
And on His Shoulder gently laid,
And home, rejoicing, brought me."

This tender sadness, brightened by a soft calm peace, was an epitome of his poetical life..."
--John Julian, *Dictionary of Hymnology* (1907) http://www.hymnary.org/person/Baker_HenryW

<https://www.youtube.com/watch?v=4DyS46N1KXo> BYU Singers ... (arr. Wilberg)

<https://www.youtube.com/watch?v=Hj8ljvye0Ms> "This is the performance of Alfred Reed's "The King of Love My Shepherd Is" by The Concordia College Band ... on the Concordia College campus in Moorhead, MN.

<https://www.youtube.com/watch?v=b3GFVW6m9Qo> Maranatha Celtic. "[Vanda Espinosa 1 year ago \(edited\)](#) He is and always will be. Sung this in school (Infants) Overmeade Green, Blackbird Leys, Oxford England. It was true for me at 5 yrs. old and is true today at 55."

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by
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Acts 2:14a, 36-41; Revised Common Lectionary (RCL), the same reading (Next Week: Acts 2:42-47; RCL, the same reading)

"This week's passage includes the brief introduction to Peter's Pentecost sermon (2:14a), the concluding statement of the sermon (2:36), and the subsequent response of his audience (2:37-41).

It both provides us with the story of the early church's first moment of growth and models for us the way to respond to the proclamation of the gospel of Christ's resurrection..."

https://www.workingpreacher.org/preaching.aspx?commentary_id=2042 [Scott Shauf](#)
Associate Professor of Religious Studies, Gardner-Webb University, Boiling Springs, North Carolina

Peter's Sermon at Pentecost

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them...

³⁶ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

³⁷ Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, "Brothers, what shall we do?" ³⁸ And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit. ³⁹ For the promise is for you and for your children and for all who are far off, everyone whom the Lord our God calls to himself." ⁴⁰ And with many other words he bore

witness and continued to exhort them, saying, “Save yourselves from this crooked generation.”⁴¹ So those who received his word were baptized, and there were added that day about three thousand souls.

“Luke has kept us waiting so long for the fulfillment of this plot point that we may have forgotten we were waiting for it at all...

Then twenty-one more chapters of Luke’s Gospel ensue, with a lot of exciting and distracting things like miracles, exorcisms, a crucifixion and a resurrection, so we may easily lose track of baptism and the Spirit along the way.

Fortunately, Peter, filled with the long-promised Holy Spirit, is here to make amends. All righteousness has been fulfilled: the Holy One of Israel was killed, but his faithful Father raised him up again to new life and through him grants the Holy Spirit. So, all those who are still carrying burdens of repentance can come to the promised deliverance. Come and be baptized, and two extraordinary promises will be fulfilled: in the name of Jesus Christ your sins will be forgiven, and you will receive the Holy Spirit. This is baptism 2.0, new and improved and better than ever!

The long list of the gathered nations on the day of Pentecost often obscures the fact that the people gathered to hear Peter’s sermon are all Jews -- diaspora Jews, in the main. They’re back in Jerusalem for the festival, but they’ve so acclimated themselves to their new homelands (after the example of Esther or the instructions of Jeremiah) that they’ve forgotten the mother tongue, which is why the Spirit has to effect a linguistic miracle before Peter can be heard. But repatriation is not a problem. This gift of baptism with forgiveness and the Spirit is for them, for their children, and for all those however faraway they may be. In fact, the gift is for anyone the Lord calls to Himself: that’s the only prerequisite.

The rest of Acts is the Lord’s calling more and more people to receive His gift: first Samaritans, then a Jewish proselyte in the form of the Ethiopian eunuch, next Gentiles starting with Cornelius, and finally John’s disciples still stuck at baptism 1.0. But in the end the Lord claims them all, every community if not yet every individual member thereof. Sins will be forgiven and the Spirit will be poured out on all flesh.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=3233 [Sarah Hinlicky Wilson](#) *Editor Lutheran Forum, Saint Paul, Minn*

Psalm 116:1-14; RCL, Psalm 116:1-4, 12-19 (Psalm 23; RCL, the same reading)

“Psalm 116 is sung or read each year at Passover celebrations in Jewish homes to this day.

Don't Give Up On Prayer!

The psalm is a part of the collection of psalms running from 113 to 118, called the "Egyptian Hallel" (Egyptian praise), centering on the story of the deliverance from Egypt. Psalm 113 is a hymn. Psalm 114 is the centerpiece of this collection, reporting the event of the exodus. As the central act of God's saving activity, the exodus is to the Old Testament what the cross-resurrection is to the New Testament. Psalm 115 then celebrates this event with a call to praise. Psalm 114 thus tells the story of the nation's deliverance from bondage and is followed

by words of praise (Psalm 115:1, 18). Psalm 116 now tells the story of an individual's deliverance from death, and again is followed by words of praise, in Psalm 117.

Psalm 116 also plays a part in the yearly biblical readings of Christian churches, appearing in the ABC lectionary readings and also a text for Maundy Thursday. Luke 22:14-23 and the parallels tell of Jesus celebrating a meal with his disciples at Passover time. Psalm 116 would have been sung as part of their Passover celebration..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=877 James Limburg
Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

- 116 I love the LORD, because he has heard
my voice and my pleas for mercy.
² Because he inclined his ear to me,
therefore I will call on him as long as I live.
³ The snares of death encompassed me;
the pangs of Sheol laid hold on me;
I suffered distress and anguish.
⁴ Then I called on the name of the LORD:
"O LORD, I pray, deliver my soul!"
- ⁵ Gracious is the LORD, and righteous;
our God is merciful.
⁶ The LORD preserves the simple;
when I was brought low, he saved me.
⁷ Return, O my soul, to your rest;
for the LORD has dealt bountifully with you.
- ⁸ For you have delivered my soul from death,
my eyes from tears,
my feet from stumbling;
⁹ I will walk before the LORD
in the land of the living.
- ¹⁰ I believed, even when^[a] I spoke:
"I am greatly afflicted";
¹¹ I said in my alarm,
"All mankind are liars."
- ¹² What shall I render to the LORD
for all his benefits to me?
¹³ I will lift up the cup of salvation
and call on the name of the LORD,
¹⁴ I will pay my vows to the LORD
in the presence of all his people.

¹⁵ *Precious in the sight of the LORD
is the death of his saints.*
¹⁶ *O LORD, I am your servant;
I am your servant, the son of your maidservant.
You have loosed my bonds.*
¹⁷ *I will offer to you the sacrifice of thanksgiving
and call on the name of the LORD.*
¹⁸ *I will pay my vows to the LORD
in the presence of all his people,*
¹⁹ *in the courts of the house of the LORD,
in your midst, O Jerusalem.
Praise the LORD!*

a. [Psalm 116:10](#) Or *believed, indeed*; Septuagint *believed, therefore*

Very few commentaries are written for verses 1-14 only. The RCL reading is most common. [Link to the following for further thoughts on this Psalm.](#)

Related Commentary	April 02, 2015	Psalm 116:1-2, 12-19
April 13, 2017	Psalm 116:1-2, 12-19	Robert L. Hubbard, Jr.
Psalm 116:1-2, 12-19	James Limburg	
Mark Throntveit		April 01, 2010
	March 28, 2013	Psalm 116:1-2, 12-19
March 24, 2016	Psalm 116:1-2, 12-19	Robert L. Hubbard, Jr.
Psalm 116:1-2, 12-19	Mark Throntveit	
Amanda Benckhuysen		April 09, 2009
	April 05, 2012	Psalm 116:1-2, 12-19
	Psalm 116:1-2, 12-19	Robert L. Hubbard, Jr.
	Jerome Creach	
	April 21, 2011	

1 Peter 1:17-25; RCL, 1 Peter 1:17-23 (1 Peter 2:19-25; RCL, the same reading)

"Old habits die hard, especially when they have had a lifetime to reach their roots deep into the human psyche.

We can understand, then, why Peter chooses the imagery of the exodus to impress upon his readers the overwhelming implications of the new life that has been bestowed on them through their baptism. Drawing on the symbolism of the Hebrews' urgent flight from bondage he implores them to "gird up their minds" (1:13) and to rely fully on the grace of God as they hasten toward the land prepared for them. Peter knows how difficult this journey must be for these recent converts and how likely it is that many in their persecution will fall back on the lament of their predecessors at Sinai: "...you have brought us out into the wilderness to kill this whole assembly..." (Exodus 16:3b)..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=908 **Daniel G. Deffenbaugh** Professor of Religion, Hastings College, Hastings, NE

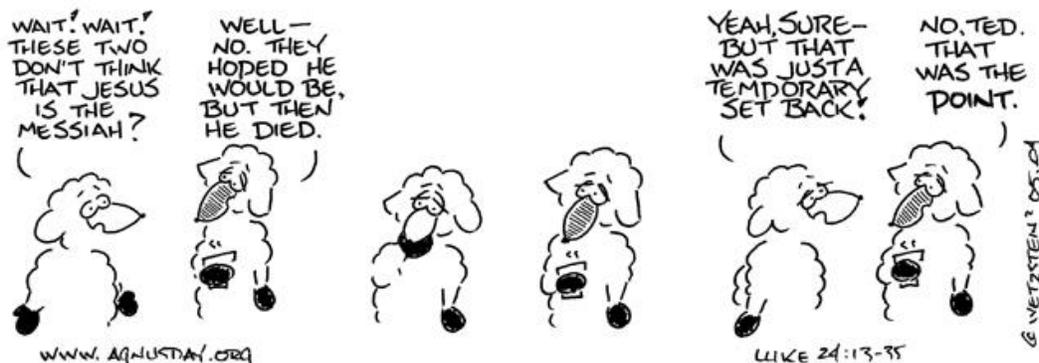
¹⁷ And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, ¹⁸ knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, ¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot. ²⁰ He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you ²¹ who through him are believers in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

²² Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart, ²³ since you have been born again, not of perishable seed but of imperishable, through the living and abiding word of God; ²⁴ for

“All flesh is like grass
and all its glory like the flower of grass.
The grass withers,
and the flower falls,

²⁵ but the word of the Lord remains forever.” *Isaiah 40:6-8 (see Septuagint)*

And this word is the good news that was preached to you.



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

“Glory to You, O Lord”

Luke 24:13-35; RCL, the same reading (*John 10:1-10; RCL, the same reading*)

“Our reading is the story called “The Walk to Emmaus.” It occurs right after the Easter narrative in the Gospel of Luke (24:1-12), and it takes place later in the day on Easter Sunday. The story is found only in Luke’s Gospel. The location of Emmaus has never been identified with certainty, but it was near

the city of first-century Jerusalem, which was smaller than the city is today..." (continued after the reading)

On the Road to Emmaus

¹³ That very day two of them were going to a village named Emmaus, about seven miles^[a] from Jerusalem, ¹⁴ and they were talking with each other about all these things that had happened. ¹⁵ While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶ But their eyes were kept from recognizing him. ¹⁷ And he said to them, **“What is this conversation that you are holding with each other as you walk?”** And they stood still, looking sad. ¹⁸ Then one of them, named Cleopas, answered him, “Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?” ¹⁹ And he said to them, **“What things?”** And they said to him, “Concerning Jesus of Nazareth, a man who was a prophet mighty in deed and word before God and all the people, ²⁰ and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹ But we had hoped that he was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things happened. ²² Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³ and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive. ²⁴ Some of those who were with us went to the tomb and found it just as the women had said, but him they did not see.” ²⁵ And he said to them, **“O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?”** ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. ²⁸ So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹ but they urged him strongly, saying, “Stay with us, for it is toward evening and the day is now far spent.” So he went in to stay with them. ³⁰ When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹ And their eyes were opened, and they recognized him. And he vanished from their sight. ³² They said to each other, “Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?” ³³ And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together, ³⁴ saying, “The Lord has risen indeed, and has appeared to Simon!” ³⁵ Then they told what had happened on the road, and how he was known to them in the breaking of the bread.

a. [Luke 24:13](#) Greek *sixty stadia*; a *stadion* was about 607 feet or 185 meters

“The story begins abruptly with the words “two of them” who are on the road to Emmaus. But who are those persons? There is no clear antecedent to “them” in 24:1-12. They are clearly not part of the eleven within the original circle of the Twelve, since the story ends with them going to report to “the eleven” what had happened (24:33). Yet they are part of a “group” of disciples (24:9) to which the women also belong who had gone to the tomb, and three of whose names are provided at 24:10 (“Mary Magdalene, Joanna, Mary the mother of James, and the other women”). In addition to the women, some of this “group” also visited the

tomb on Easter morning (24:24) subsequently "and found it just as the women had said; but they did not see him," the risen Christ. We are given the name of one of the two on the road to Emmaus. His name is Cleopas (24:18), but he shows up nowhere else in the New Testament...

The story ends with the two men going to Jerusalem to report what had happened. But before they can do that, they hear the testimony of the eleven who say that Jesus had been raised and had appeared to Simon (Peter, 24:34). The statement functions to place Peter as the first believer in the risen Christ, the first apostle.

The story has theological and homiletical significance on **three levels**. **First**, like the lesson from last Sunday, it demonstrates that belief in Jesus as risen Lord was not self-evident to his earliest followers, even after his crucifixion and resurrection. The reason why people back then came to believe in him was that he appeared to them. In other words, it took divine revelation for them to believe. That was true for Peter (24:34), and it was true for the men who traveled on the road to Emmaus.

Why is it that some believe, and others do not? Martin Luther explained it all so well in his explanation to the third article of the Apostles' Creed in his Small Catechism. There, he says, we cannot believe by our own reason or strength; it is by the Holy Spirit that one comes to believe.

Second, the setting for most persons to come to faith is Christian worship, which includes Scripture, proclamation, and sacrament. That is also where the faith of all is sustained. It is the place where Jesus continues to reveal himself. The Christian faith is born and nurtured where people share in worship through word, gesture, and earthly means, such as water, bread, wine, and tactile expressions of mutual care--the smile, the clasp of another's hand, perhaps even an embrace.

And, **finally**, the story for today is one of movement. It contains at least nine verbs describing movement. The two men "are going" (24:13), Jesus "came near and went with them" (24:15), they "came near" Emmaus (24:28), Jesus "walked ahead of them" (24:28), "he went in to stay with them" (24:29), "he vanished from their sight" (24:31), and "they got up and returned to Jerusalem" (24:33). Some of the verbs tell of movements made by Jesus; others tell of the two men. Either way, both Jesus and his followers are on the move. But it is not movement for its own sake. The moves being made have a purpose, and that is to tell the story of Jesus, to interpret it, to have fellowship (communion) with Jesus and others, and to share it all with others. That is what it means to be the church.

http://www.workingpreacher.org/preaching.aspx?commentary_id=54 **Arland J. Hultgren**
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