

First Sunday after Christmas (Day) December 27, 2015

LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
become a part of the rhythms of your life.

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

December 24, 2015 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

Also presented as a part of the bible study/worship service on Wednesdays, 5:00pm, at the home of Robert Russo, a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)



http://roble.pntic.mec.es/jfeg0041/arte/test/ima/pres_07.jpg

This painting is called a triptych, for its 3 panels. It serves as our transition from Advent through Christmas to today's lesson on the presentation of Jesus at the Temple.

http://roble.pntic.mec.es/jfeg0041/arte/test/eng_global_text_1_20q_15m.html is a site that will give you a quiz on “Jesus in Art”. Give it a try and I might tell you my score.

Hymn of the Day

Lutheran Service Book (LSB) 389 The Lutheran Hymnal (TLH) 105

“Let all together praise our God”

The hymn is the same for years A, B, C and the one year lectionary.

The translator for verses 1 and 3-7 is F. Samuel Janzow. Although this interview was about a new carol written by him, it will give you some insight to one of the more modern contributors to the hymnal. “New carols are still being written and the chance to interview the author of a carol is a wonderful opportunity not to be missed. Such an author is Dr. F. Samuel Janzow, born in 1913 in Calgary, Alberta. After becoming a minister, he served as a pastor in London, England and in Trimont, Minnesota. In 1962, while teaching English and Theology at Concordia University, River Forest, Illinois, he was inspired to write a Christmas carol. The carol was to be a thank offering to the Lord for a special blessing Dr. Janzow had received. He remembers spending his Christmas vacation of that year writing and refining the new carol “From Shepherding of Stars.”

<http://www.lhm.org/projectconnect/downloadfile.asp?ID=3096> This article will also give you background on several Christmas Carols and an interesting acrostic for the word “Christmas”.

<https://www.youtube.com/watch?v=oxjrJ2cdP5o> – a Paul Manz arrangement.

The masterful Minnesota organist and composer **Paul Manz** has died, joining his beloved wife Ruth where good spirits congregate. His son John reported that, with the family gathered round the bedside, they had put on a recording of the marvelous choral piece that Paul and Ruth had created, and when the text came round again to “E’en so, Lord Jesus, quickly come”, Paul breathed his last.

<https://www.youtube.com/watch?v=jEJO63cZrzU> - little lighter version. A Karaoke website called [rechtstreekseinspir](#) .

[English Standard Version \(ESV\)](#)

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The readings for Advent show numerous differences with the Revised Common Lectionary, (RCL). The only reading this week that will match is the one from Colossians.

Exodus 13:1-3a, 11-15, (RCL) 1 Samuel 2:18-20, 26 (*next week: 1 Kings 3:4-15, (RCL) Jeremiah 31:7-14 or Sirach 24:1-12*)

Consecration of the Firstborn (*Are you a firstborn?*)

13 The LORD said to Moses,² “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.”

The Feast of Unleavened Bread

³ Then Moses said to the people, “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out

from this place. *No leavened bread shall be eaten.* ⁴ *Today, in the month of Abib, you are going out.* ⁵ *And when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month.* ⁶ *Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD.* ⁷ *Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.* ⁸ *You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'* ⁹ *And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt.* ¹⁰ *You shall therefore keep this statute at its appointed time from year to year.*

¹¹ “When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, ¹² you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's. ¹³ Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. ¹⁴ And when in time to come your son asks you, ‘What does this mean?’ you shall say to him, ‘By a strong hand the LORD brought us out of Egypt, from the house of slavery. ¹⁵ For when Pharaoh stubbornly refused to let us go, the LORD killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the LORD all the males that first open the womb, but all the firstborn of my sons I redeem.’ ¹⁶ *It shall be as a mark on your hand or frontlets* between your eyes, for by a strong hand the LORD brought us out of Egypt.*”

*”This word occurs only in [Ex. 13:16](#); [Deut. 6:8](#), and [11:18](#). The meaning of the injunction to the Israelites, with regard to the statutes and precepts given them, that they should “bind them for a sign upon their hand, and have them as frontlets between their eyes,” was that they should keep them distinctly in view and carefully attend to them. But soon after their return from Babylon they began to interpret this injunction literally, and had accordingly portions of the law written out and worn about their person. These they called tephillin, i.e., “prayers.” The passages so written out on strips of parchment were these, [Exodus 12:2-10](#); [13:11-21](#); [Deut. 6:4-9](#); [11:18-21](#). They were then “rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad and one cubit and a half long. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case, which had on it the Hebrew letter called shin, the three points of which were regarded as an emblem of God.” This case tied around the forehead in a particular way was called “the tephillah on the head.”

The RCL reading from Samuel is the beginning of the story of Samuel becoming Eli’s student and helper. ²⁶ Now the boy Samuel continued to grow both in stature and in favor with the LORD and also with man.”

Psalm 111, (RCL) Psalm 148 (Psalm 119:97-104, (RCL) Psalm 147:12-20 or Wisdom of Solomon 10:15-21)

Great Are the LORD's Works

111 ^[a] Praise the LORD! (*also translated "Hallelujah"*)
 I will give thanks to the LORD with my whole heart,
 in the company of the upright, in the congregation.
² Great are the works of the LORD,
 studied by all who delight in them.
³ Full of splendor and majesty is his work,
 and his righteousness endures forever.
⁴ **He has caused** his wondrous works to be remembered;
 the LORD is gracious and merciful.
⁵ **He provides** food for those who fear him;
 he remembers his covenant forever.
⁶ **He has shown** his people the power of his works,
 in giving them the inheritance of the nations.
⁷ The works of his hands are faithful and just;
 all his precepts are trustworthy;
⁸ they are established forever and ever,
 to be performed with faithfulness and uprightness.
⁹ **He sent redemption** to his people;
 he has commanded his covenant forever.
 Holy and awesome is his name!
¹⁰ The fear of the LORD is the beginning of wisdom;
 all those who practice it have a good understanding.
 His praise endures forever!

- a. [Psalm 111:1](#) This psalm is an acrostic poem, each line beginning with the successive letters of the Hebrew alphabet

What Psalm 111 means

In verse 1, "*Hallelujah" is a Hebrew word. It means "say that the *LORD is very great". Many people do not translate it, but use the Hebrew word. The *LORD is the *covenant name of God. When two people (or groups of people) agree we call it a *covenant (or an agreement). In this *covenant:

- God agrees to love his people and give them help; if
- God's people are his servants and love and obey him.

The *psalmist writes about the *covenant in verses 5 and 9.

There are 6 other interesting words in this psalm:

- "with all my *heart" in verse 1. This is a special way that the *Jews (and many English people) say "as well as I can". Note that the *psalmist says he will do it "where his people meet together".

For him, that was the *temple (or God's house) in Jerusalem. For Christians it is in Church, or where they meet other Christians.

- "understand that he is a king" in verse 3. When we understand that God is the greatest king in *heaven or earth, we honour him. This means that we are very polite to him. We are even a bit afraid of him. This is a special "being afraid" that Christians call "awe". It means that we know that God is much more powerful than we are.
- "miracles" in verse 4. These are things that only God can do. As part of the *covenant, the *psalmist writes about three miracles. One is in verse 5. God gave the people food when they travelled from Egypt to their new home in Canaan. Today we call Canaan "Israel" and "Palestine". You can read about this miracle in Exodus 16. God sent his people bread from *heaven. *Heaven is either the sky or the home of God. The Bible calls this bread "manna". The other miracle is in verse 6, "he gave them lands". These lands were where the people of Canaan lived. God sent these people away and put the *Jews there instead. You can read about this miracle in the Book of Joshua. The third miracle is in verse 9. God made his people free. They were slaves in Egypt, but God made them free. The story of this is in Exodus chapters 1-15.
- "*trust" in verse 7. Here it means "We believe that God's rules are the best things that we can do". He will not tell us to do anything that is bad for us. Sometimes it may seem silly. But we must still *trust that God is right! We often hear God speaking to us when we read the Bible.
- "*holy" in verse 9. This is a word like "*righteous". God is *holy and *righteous. "*Holy" means that he never does anything wrong. "*Righteous" means that he always does what is right.
- "*wise" in verse 10. A *wise choice is when we decide to do the right thing. We think about a problem. Then we choose (make a choice) what to do. If we are afraid of God (better, "in awe of God") then we will usually make the best choice. "Awe" is a special "being afraid" ... not because we think that God will hurt us. Rather, because we love God, we do not want to hurt him! We can hurt God by making the wrong choice! *Wise people have "wisdom". An old translation of this verse says "The fear of the *LORD is the beginning of wisdom". This kind of fear (or being afraid) is the same as "awe". You will also find this verse in Proverbs 1:7 and 9:10. <http://www.easyenglish.info/psalms/psalm111-taw.htm>

Take a look at Psalm 148 from the RCL. It to begins, "Praise the Lord" This link, <https://www.biblegateway.com/passage/?search=Psalm+148&version=ESV> will take our on-line readers directly there.

Colossians 3:12-17 (Ephesians 1:3-14)

¹²Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, ¹³bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. ¹⁴And above all these put on love, which binds everything together in perfect harmony. ¹⁵And let the peace of Christ rule in your hearts, to which indeed you were called in one body. And be thankful. ¹⁶Let the word of Christ dwell in you richly, teaching and admonishing one

another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.¹⁷ And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

The Letter to the Colossians combines large segments of theological/doctrinal and practical/ethical materials.

At times, however, it is nearly impossible to determine which kind of issue one is dealing with. The passage for this first Sunday after Christmas has the flavor of both theological and ethical concerns. Interpreters in general, however, regard these verses as belonging to the more doctrinal portion of the epistle -- though they still admit that there are prominent ethical features to the text. Perhaps a final decision is not necessary, though anyone working with commentaries on this

The list of five virtues in verse 12 ("compassion, kindness, humility, gentleness, and patience") are found elsewhere in the Pauline epistles to designate actions/characteristics of God or Christ. These "virtues" describe the character of active Christian living as God's chosen people who are called out of the ordinary realm of human existence to be especially dedicated to God as/because God loves them. The Christian community lives as it embodies the very gospel by which it was called and that it now proclaims...

The virtues of verse 12 and the forbearance and forgiveness of verse 13 come about because of what the Lord has done. As the community lives in Christ (putting on the godly virtues delineated in the text), the work of the Lord is manifest in the community in love. Love itself is neither a mere feeling nor an abstraction. (One curmudgeon put it that "the only place that you can really know what love means is on a tennis court.") Rather, love is that power of God that has the capacity to bind all godliness together into a divine perfection...

Other than to put on (and live out) the five virtues that are given in verse 12, the passage states a variety of directions: Verse 13 tells the recipients of the letter that they must forgive exactly as the Lord has forgiven -- a very high standard indeed. Verse 14 itself is the admonition to put on love, which seems to supersede and epitomize the other virtues and directions given in this passage. Verse 15 seems to speak of the results of following the directives to love and to forgive -- that is, the Colossians are both to let the peace of Christ reign in their hearts and to be thankful to God for the peace and forgiveness that they experience. Verse 16 focuses on the life of the community in quite concrete terms: The Colossians are to "let the word of Christ dwell in [them] richly, which means teaching and admonishing, and singing. Thus we see education, exhortation, and worshipful expression.

Finally, in verse 17, the author tells the Colossians to do whatever they do -- be it in word or in deed -- in the name of the Lord, all the while giving thanks to God through him. Thus, all of life is to be devoted to the Lord and lived in accordance with the gospel of God's grace and love at work in Jesus Christ.

https://www.workingpreacher.org/preaching.aspx?commentary_id=482 Dr. Marion L. Soards, an ordained minister in the Presbyterian Church (U.S.A.), is Professor of New Testament Studies at Louisville Presbyterian Theological Seminary.

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

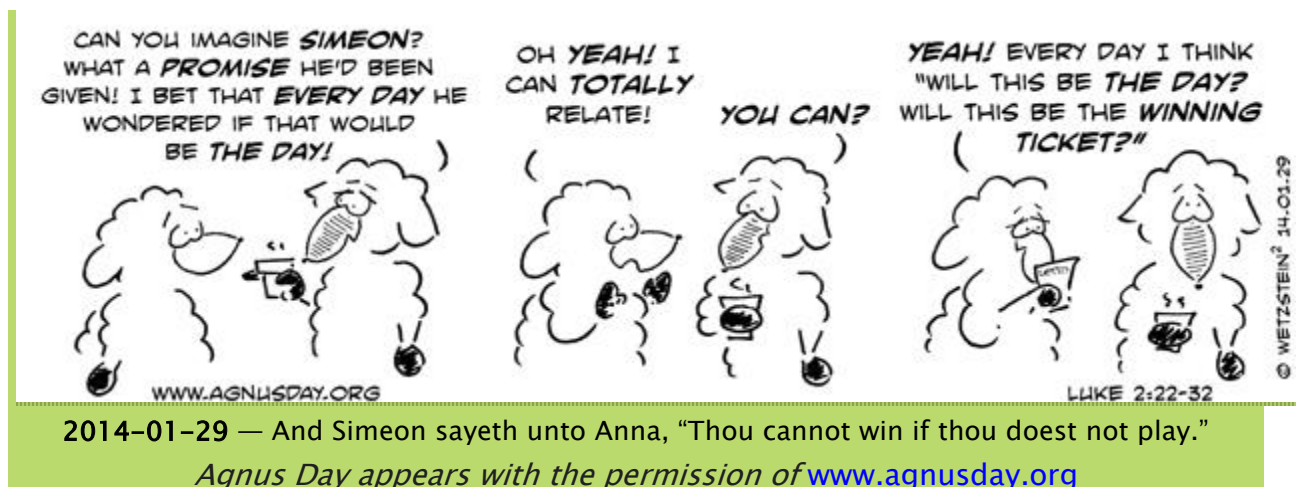
The RCL reading continues where this week’s lesson ends with the telling of Jesus at age 12 in the temple – the first place we would encounter the **red letter edition** in Luke. On line link is

<https://www.biblegateway.com/passage/?search=Luke%20%3A41-52>

Just as the Magnificat is used in the liturgy, this lesson provides the basis for the Nunc Dimittis . “In the Church of England, the *Book of Common Prayer* combined the offices of [Vespers](#) and [Compline](#), stipulating that both the Magnificat and the Nunc dimittis be sung at Evening Prayer. For this reason, the Nunc dimittis is often found set to music in a pair with the Magnificat (see [Category:Evening Canticles](#)). In the traditional Roman rite, the Nunc dimittis also forms the Tract for Mass of the Presentation in the season after Septuagesima.”

http://www3.cpld.org/wiki/index.php/Nunc_dimittis

See if you can find it in either The Lutheran Service Book or the Lutheran Hymnal. It may be in your memory!



2014-01-29 — And Simeon sayeth unto Anna, “Thou cannot win if thou doest not play.”
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THE LUKE CHALLENGE – LECTIONARY YEAR C 2015-16

Challenge yourself to produce a handwritten copy of the book of Luke
by Christ the King Sunday, November 20, 2016.

You should be up to about verse 71 of Chapter One – ⁷¹that we should be saved from our enemies
and from the hand of all who hate us;”
Only 9 verses to go in Chapter 1.