

**Third Sunday of Easter, April 10, 2016**

**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.**

Available on line at:

[www.bethlehemlutheranchurchparma.com/biblestudies](http://www.bethlehemlutheranchurchparma.com/biblestudies)

or

**through Facebook**

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

April 7, 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](mailto:puritaspastor@hotmail.com) for details.)*



<http://www.slideshare.net/peqbaker/gospel-of-john-21>

## **Hymn of the Day**

**Lutheran Service Book (LSB) 483 The Lutheran Hymnal (TLH) Not Listed**

**“With high delight let us unite”**

“Splendid music for a great text, this rounded bar form tune (AABA) is one of the great hymn tunes of the Reformation. Sing the outer stanzas in unison and the middle ones in harmony, although the final phrase, “to God all praise and glory,” could be sung consistently in unison.”

Psalter Hymnal Handbook [http://www.hymnary.org/tune/mit\\_freuden\\_zart](http://www.hymnary.org/tune/mit_freuden_zart)

<https://www.youtube.com/watch?v=hNuQa1Js5xA> “Chorale prelude on Mit Freuden Zart by Chris Loemker. Hymn of the day for the Third Sunday of Easter. Mark Peters playing the Buck organ, Trinity Lutheran Church, Traverse City, MI. Enjoy the scrolling subtitles!” One LSB Hymn a Week

<https://www.youtube.com/watch?v=KkVReg5wFYU> Concordia Theological Seminary Kantorei, From a 1989 taping session for “Worship for Shut-ins” at Holy Cross Lutheran Church, Fort Wayne, Indiana. Male choir in parts with brass accompaniment.

**Acts 9:1-22, RCL: Acts 9:1-6, (7-20) (Acts 20:17-35, RCL; Acts 9:36-43)**

## The Conversion of Saul

9 But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest <sup>2</sup> and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem. <sup>3</sup> Now as he went on his way, he approached Damascus, and suddenly a light from heaven shone around him. <sup>4</sup> And falling to the ground he heard a voice saying to him, “Saul, Saul, why are you persecuting me?” <sup>5</sup> And he said, “Who are you, Lord?” And he said, “I am Jesus, whom you are persecuting. <sup>6</sup> But rise and enter the city, and you will be told what you are to do.” <sup>7</sup> The men who were traveling with him stood speechless, hearing the voice but seeing no one. <sup>8</sup> Saul rose from the ground, and although his eyes were opened, he saw nothing. So they led him by the hand and brought him into Damascus. <sup>9</sup> And for three days he was without sight, and neither ate nor drank.

<sup>10</sup> Now there was a disciple at Damascus named Ananias. The Lord said to him in a vision, “Ananias.” And he said, “Here I am, Lord.” <sup>11</sup> And the Lord said to him, “Rise and go to the street called Straight, and at the house of Judas look for a man of Tarsus named Saul, for behold, he is praying, <sup>12</sup> and he has seen in a vision a man named Ananias come in and lay his hands on him so that he might regain his sight.” <sup>13</sup> But Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to your saints at Jerusalem. <sup>14</sup> And here he has authority from the chief priests to bind all who call on your name.” <sup>15</sup> But the Lord said to him, “Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. <sup>16</sup> For I will show him how much he must suffer for the sake of my name.” <sup>17</sup> So Ananias departed and entered the house. And laying his hands on him he said, “Brother Saul, the Lord Jesus who appeared to you on the road by which you came has sent me so that you may regain your sight and be filled with the Holy Spirit.” <sup>18</sup> And immediately something like scales fell from his eyes, and he regained his sight. Then he rose and was baptized; <sup>19</sup> and taking food, he was strengthened.

## Saul Proclaims Jesus in Synagogues

For some days he was with the disciples at Damascus.<sup>20</sup> And immediately he proclaimed Jesus in the synagogues, saying, “He is the Son of God.”<sup>21</sup> And all who heard him were amazed and said, “Is not this the man who made havoc in Jerusalem of those who called upon this name? And has he not come here for this purpose, to bring them bound before the chief priests?”<sup>22</sup> But Saul increased all the more in strength, and confounded the Jews who lived in Damascus by proving that Jesus was the Christ.

### “Problems in the Passage

If this passage is profoundly important, it also poses its problems. There are differences between the three accounts given to us in Acts. All of these should be expected and can be rather easily explained. But there is a greater discrepancy between the accounts of Saul’s conversion in Acts and that which Paul gave in [Galatians 1](#). I. Howard Marshall summarizes the problem in these words:

“Nevertheless, we obtain a different impression of things from [Galatians 1:16-24](#), according to which (1) Paul did not confer with men after his conversion nor go to the apostles in Jerusalem, but (2) departed to Arabia and then returned to Damascus; then (3) three years later he went to Jerusalem for a visit lasting a fortnight during which he saw only Peter and James, and at this time he was unknown by sight to the churches of Judea; thereafter (4) he went to Syria and Cilicia. This account is accompanied by an asseveration of its truth which suggests that some people were contradicting it.”<sup>133</sup>

As I look at the problem, I believe several conclusions must be drawn. First, there are problems which appear to be serious. Second, we are not given enough information in the biblical text to solve them dogmatically. Third, these discrepancies may well have been evident to the writers, who did not see fit to remove or explain every problem. Fourth, if we had all the facts, there would be no problem. Fifth, ***faith must take the text on face value, as it is written, and believe it as God’s inspired, inerrant, authoritative word.***”

<https://bible.org/seriespage/conversion-saul-acts-91-31> “Robert L. (Bob) Deffinbaugh graduated from Dallas Theological Seminary with his Th.M. in 1971...Bob recently retired from his preaching role at Community Bible Chapel, where he continues to attend and to serve as an elder. Bob now serves full-time at bible.org where he seeks to produce and acquire top quality biblical materials for the Website, and to encourage others in their study, application, and proclamation of God’s Word.”

The ***bold italics*** were added to show a good approach to “scriptural problems”

## Psalm 30 (Psalm 23)

### Joy Comes with the Morning

*A Psalm of David. A song at the dedication of the temple.*

30 I will extol you, O LORD, for you have drawn me up  
and have not let my foes rejoice over me.

<sup>2</sup> O LORD my God, I cried to you for help,  
and you have healed me.

<sup>3</sup> O LORD, you have brought up my soul from Sheol;  
you restored me to life from among those who go down to the pit.<sup>[a]</sup>

<sup>4</sup> Sing praises to the LORD, O you his saints,  
and give thanks to his holy name.<sup>[b]</sup>

<sup>5</sup> For his anger is but for a moment,  
and his favor is for a lifetime.<sup>[c]</sup>

Weeping may tarry for the night,  
but joy comes with the morning.

<sup>6</sup> As for me, I said in my prosperity,  
“I shall never be moved.”

<sup>7</sup> By your favor, O LORD,  
you made my mountain stand strong;  
you hid your face;  
I was dismayed.

<sup>8</sup> To you, O LORD, I cry,  
and to the Lord I plead for mercy:

<sup>9</sup> “What profit is there in my death,<sup>[d]</sup>  
if I go down to the pit?<sup>[e]</sup>

Will the dust praise you?  
Will it tell of your faithfulness?

<sup>10</sup> Hear, O LORD, and be merciful to me!  
O LORD, be my helper!”

<sup>11</sup> You have turned for me my mourning into dancing;  
you have loosed my sackcloth  
and clothed me with gladness,

<sup>12</sup> that my glory may sing your praise and not be silent.  
O LORD my God, I will give thanks to you forever!

1. [Psalm 30:3](#) *Or to life, that I should not go down to the pit*
2. [Psalm 30:4](#) *Hebrew to the memorial of his holiness (see [Exodus 3:15](#))*
3. [Psalm 30:5](#) *Or and in his favor is life*
4. [Psalm 30:9](#) *Hebrew in my blood*
5. [Psalm 30:9](#) *Or to corruption*

“For centuries, Christians have found the book of Psalms to be a powerful resource for all dimensions of life -- the highs, the lows, and all the places in between.

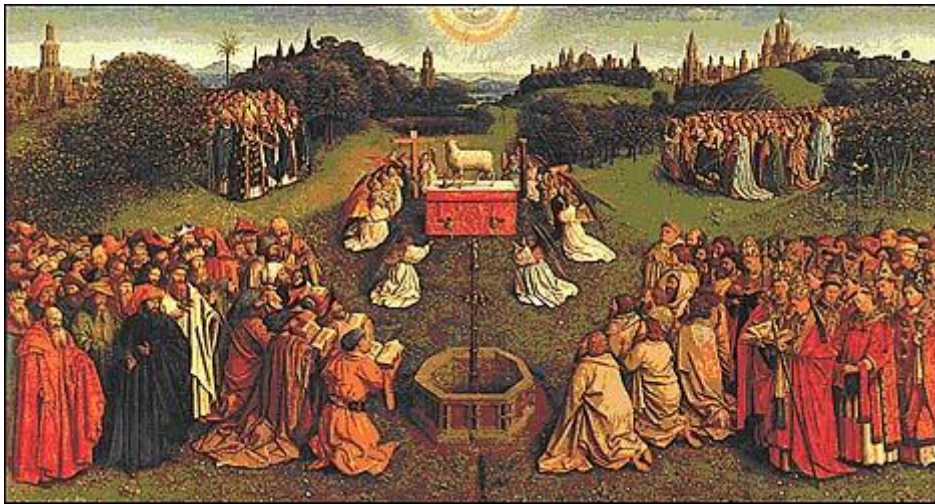
The two dominant kinds of psalms are laments and psalms of praise, reflecting the lows and highs of life. Most of the psalms in the first part of the book are laments, but these prayers usually end on a hopeful note. That hope is sometimes expressed as a promise or vow of praise.

Psalm 30 is a fine example of a text that fulfills such a vow. It is a classic psalm of thanksgiving where the speaker declares or narrates to the congregation what God has done to deliver him/her from crisis....

Some contemporary preachers proclaim a health and wealth gospel that claims God showers prosperity upon all who are faithful. These preachers have found many followers in churches and in our society. However, Psalm 30 questions such a view of life and such a view of God.

Psalm 30 narrates a story that envisions God as present in joy *and* in trouble, that is, in all of life. The psalm proclaims a gospel of divine involvement in the world in all of life. It is a daring act of faith to see God in all the parts of life, and our psalm with powerful poetry helps us to imagine such a reality. The psalmist strongly holds to God's providence in the midst of a crisis of life and death, and God did not leave the psalmist alone but came to deliver her/him from the crisis..."

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=336](https://www.workingpreacher.org/preaching.aspx?commentary_id=336) W. H. Bellinger, Jr. is Chair of the Department of Religion at Baylor University. A number of his publications are on the Psalms.



[http://www.jesuswalk.com/lamb/lamb\\_5worship.htm](http://www.jesuswalk.com/lamb/lamb_5worship.htm)

**Revelation 5:(1-7), 8-14, RCL; Revelation 5:11-14 (Revelation 7:9-17)**

### **The Scroll and the Lamb**

5 Then I saw in the right hand of him who was seated on the throne a scroll written within and on the back, sealed with seven seals. <sup>2</sup> And I saw a mighty angel proclaiming with a loud voice,

“Who is worthy to open the scroll and break its seals?”

<sup>3</sup> And no one in heaven or on earth or under the earth was able to open the scroll or to look into it, <sup>4</sup> and I began to weep loudly because no one was found worthy to open the scroll or to look into it. <sup>5</sup> And one of the elders said to me,

“Weep no more; behold, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.”

<sup>6</sup> And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth. <sup>7</sup> And he went and took the scroll from the right hand of him who was seated on the throne. <sup>8</sup> And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and golden bowls full of incense, which are the prayers of the saints. <sup>9</sup> And they sang a new song, saying,

“Worthy are you to take the scroll  
and to open its seals,  
for you were slain, and by your blood you ransomed people for God  
from every tribe and language and people and nation,  
<sup>10</sup> and you have made them a kingdom and priests to our God,  
and they shall reign on the earth.”

<sup>11</sup> Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, <sup>12</sup> saying with a loud voice,

“Worthy is the Lamb who was slain,  
to receive power and wealth and wisdom and might  
and honor and glory and blessing!”

<sup>13</sup> And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying,

“To him who sits on the throne and to the Lamb  
be blessing and honor and glory and might forever and ever!”

<sup>14</sup> And the four living creatures said, “Amen!” and the elders fell down and worshiped.

“Revelation 5 introduces the Jesus as the slain and risen Lamb whose praise is joined by “every creature in heaven and on earth and under the earth and in the sea” (Revelation 5:13). All heaven breaks loose in singing when the lamb is found worthy to open the scroll. Revelation is rich in such worship scenes. The hymns of Revelation are familiar from Handel’s “Messiah” (“Worthy Is the Lamb Who Was Slain”), from Charles Wesley’s hymns (“Salvation to God Who Sits on the Throne”), and from the liturgy (“This is the Feast of Victory for Our God”; “Holy, Holy,

Holy”). More than fifteen hymns are sung in Revelation, all giving encouragement to Gods people on earth from the perspective of heaven. No book of the Bible has had more influence on Western music and art than Revelation.”

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1693](https://www.workingpreacher.org/preaching.aspx?commentary_id=1693) Barbara R. Rossing is professor of New Testament at the Lutheran School of Theology at Chicago.

<https://www.youtube.com/watch?v=3x2fSxOeij4> Sing along with Handel – the best way to appreciate verses 12 -14.

### “By the Charcoal Fire”

“It’s been a couple of weeks now since Jesus rose from the dead and appeared to his disciples. Last Sunday, Jesus came and appeared to them a second time, on that occasion especially to bring Thomas to repent of his unbelief and confess his faith. Now today Jesus appears to the disciples—seven of them, at least—he appears to them a third time, this time not in Jerusalem, as on the previous two occasions, but now back up in Galilee, the home base for many of the disciples.

Jesus appears to them, unexpectedly, while they’re out on the lake in a boat, fishing, and he’s standing on the shore, standing by a charcoal fire he had made. They don’t know that it’s Jesus there on the shore, but he calls to them, and that’s when the fun begins. So now let’s find out what happens when we hear Jesus call us to come to him “By the Charcoal Fire.”

Enjoy the complete sermon by Pr. Charles Henrickson at

<http://steadfastlutherans.org/2013/04/by-the-charcoal-fire-sermon-on-john-21-19-by-pr-charles-henrickson/>

## “The Holy Gospel according to St. John, the 21st Chapter”

### “Glory to You, O Lord”

**John 21:1-14 (15-19); RCL, John 12:1-8 (*John 10:22-30*)**

### Jesus Appears to Seven Disciples

21 After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. <sup>2</sup> Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. <sup>3</sup> Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.

<sup>4</sup> Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. <sup>5</sup> Jesus said to them, “**Children, do you have any fish?**” They answered him, “No.” <sup>6</sup> He said to them, “**Cast the net on the right side of the boat, and you will find some.**” So they cast it, and now they were not able to haul it in, because of the quantity of fish. <sup>7</sup> That disciple whom Jesus loved therefore said to Peter, “It is the Lord!” When Simon Peter heard that it was the

Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea.  
<sup>8</sup>The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards<sup>[a]</sup> off.

<sup>9</sup>When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread.  
<sup>10</sup>Jesus said to them, “Bring some of the fish that you have just caught.” <sup>11</sup>So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. <sup>12</sup>Jesus said to them, “Come and have breakfast.” Now none of the disciples dared ask him, “Who are you?” They knew it was the Lord. <sup>13</sup>Jesus came and took the bread and gave it to them, and so with the fish. <sup>14</sup>This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

## Jesus and Peter

<sup>15</sup>When they had finished breakfast, Jesus said to Simon Peter, “Simon, son of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Feed my lambs.”

<sup>16</sup>He said to him a second time, “Simon, son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” He said to him, “Tend my sheep.”

<sup>17</sup>He said to him the third time, “Simon, son of John, do you love me?” Peter was grieved because he said to him the third time, “Do you love me?” and he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.”

<sup>18</sup>Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” <sup>19</sup>(This he said to show by what kind of death he was to glorify God.) And after saying this he said to him, “Follow me.”

1. [John 21:8](#) Greek two hundred cubits; a cubit was about 18 inches or 45 centimeters

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



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