

**Last Sunday of the Church Year, Proper 29
Reign of Christ or Christ the King Sunday November 20, 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

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

November 17, 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 (currently on Fridays at 7:00pm) in a house church setting. E-mail puritaspastor@hotmail.com for details of this week's location.



<http://anglicanpastor.com/christ-the-king-or-game-of-thrones/>

Hymn of the Day

Lutheran Service Book (LSB) 534 The Lutheran Hymnal (TLH) Not listed

“Lord, enthroned in heav’nly splendor ”

Introduced in “Lutheran Worship” (LW), but not found in the “Lutheran Book of Worship”(LBW).

Owen, William (‘William Owen of Pryscol,’ 1813-1893), musician; b. 12? Dec. 1813 [in Lônpopty], Bangor, the son of William and Ellen Owen. The father was a quarryman at Cae Braich-y-cafn quarry, Bethesda, and the son began to work in the same quarry when he was ten years old. He learnt music at classes held by Robert Williams... He wrote his first hymn-tune when he was 18 — it was published in *Y Drysorfa* for June 1841... He composed several temperance pieces, some of which were sung in the Eryri temperance festivals held at Caernarvon castle. His anthem, ‘Ffynnon Ddisglair,’ and the hymn-tunes ALMA and DEEMSTER became popular, but it was the hymn-tune called BRYN CALFARIA which made the composer famous; this continues to have a considerable vogue in Wales and in England...

--wbo.llgc.org.uk/en/

<https://www.youtube.com/watch?v=yCIAvA9Jm6Y> [LutheranWarbler](#)

<https://www.youtube.com/watch?v=v0CNQnBs-Rs> “Lyrics with Orchestral Music For Worship Hymn” [Rod Smith](#)

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Malachi 3:13-18; RCL, Jeremiah 23:1-6 or Luke 1:68-79 (*Next Week: Isaiah 2:1-5; RCL (Revised Common Lectionary), Jeremiah 33:14-16*)

¹³“Your words have been hard against me, says the LORD. But you say, ‘How have we spoken against you?’ ¹⁴You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the LORD of hosts? ¹⁵And now we call the arrogant blessed. Evildoers not only prosper but they put God to the test and they escape.’”

The Book of Remembrance

¹⁶Then those who feared the LORD spoke with one another. The LORD paid attention and heard them, and a book of remembrance was written before him of those who feared the LORD and esteemed his name. ¹⁷“They shall be mine, says the LORD of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. ¹⁸Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

A story rather than a commentary – “Years ago, an elderly missionary couple who had served for years in Africa, was returning to New York City to retire. They were feeling discouraged,

defeated, and afraid. Their health was broken and they had no retirement pension. When they got to the wharf to board the ship, they discovered that they were booked on the same boat as President Theodore Roosevelt, who was returning from a big game hunt. No one paid any attention to this old couple, but they watched the fanfare as the President arrived. A band was playing and the crowd was waving and straining for a glimpse of the great man.

As the ship crossed the Atlantic, the old man grew more and more depressed. He said to his wife, "Something is wrong. Why should we have given our lives in faithful service for God in Africa all these years, and yet no one cares for us? This man comes back from a hunting expedition, and everyone throngs to see him. It doesn't seem fair!" His wife tried to comfort him, but he couldn't shake his depression.

As the boat docked in America, more bands were playing and more crowds had turned out to greet the President. Many dignitaries were there, and the papers carried the story on the front page. But no one noticed the missionaries. They slipped off the boat and went to hunt for a cheap apartment and for jobs.

That night, the man's spirit broke. He felt that God had abandoned them. He complained to his wife, "We don't have anyone to help us and nowhere to go. Why hasn't God met our needs?" His wife wisely replied, "Why don't you go in the bedroom and talk to the Lord about the whole thing?"

Sometime later, he came out of the bedroom, but his face was different. He was happy now. His wife asked what happened. He said, "I went in and told the Lord the whole thing. I told Him that it's not fair. I told Him how I was bitter because the President received this tremendous homecoming, but no one met us as we returned home. And you know, as I finished, it seemed as though the Lord put His hand on my shoulder and said simply, 'My child, you're not home yet.'" Why serve God? Because He notices and cares for all who serve Him!"

Read the full commentary at <https://bible.org/seriespage/lesson-10-why-serve-god-malachi-313-18> Steve (J. Cole) ... graduated from Dallas Theological Seminary (Th.M., 1976 in Bible exposition) and California State University, Long Beach (B.A., philosophy, 1968 [back in the middle ages!]). The older writers who have most impacted his life have been John Calvin, Charles Spurgeon, John Bunyan, J. C. Ryle, Martyn Lloyd-Jones, and Jonathan Edwards. Among more recent writers, he has profited from James Boice, J. I. Packer, R. C. Sproul, John Piper, John MacArthur, and others...

Psalm 46 [again]; RCL, Jeremiah 23:1-6 or Psalm 46 (Psalm 122; RCL, Psalm 25:1-10 (Since Psalm 46 is a repeat of last week, the RCL reading is listed)

The Righteous Branch

23 "Woe to the shepherds who destroy and scatter the sheep of my pasture!" declares the LORD. ²Therefore thus says the LORD, the God of Israel, concerning the shepherds who care for my people: "You have scattered my flock and have driven them away, and you have not attended to them. Behold, I will attend to you for your evil deeds, declares the LORD. ³Then I will gather the remnant of my flock out of all the countries where I have driven them, and I will bring them back

to their fold, and they shall be fruitful and multiply. ⁴ I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the LORD.

⁵ “Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶ In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’”

“...The shepherd metaphor for leadership that Jeremiah uses here has a long history in the biblical and ancient Near Eastern tradition. The prologue to Hammurabi's law code lauds him as "the shepherd, selected by the god Enlil, he who heaps high and plenty."¹ The Hebrew Bible applies the shepherd metaphor to both God (e.g., Psalm 23) and humans (e.g., Ezekiel 34). In the Christian tradition, Jesus uses the shepherd metaphor to refer to the masses who were "like sheep without a shepherd" (Mark 6:34), and the metaphor inspired our standard designation of clergy as pastors who tend their congregational flocks...

...What then might we learn from this passage as we prepare to teach or preach? First, I think it could tell us something about our own leadership potential promises and pitfalls. It could call the Christian community to its prophetic ministry to urge our current leadership to reevaluate our policy decisions in both religious and secular community settings. Do these decisions threaten to divide and disperse people, sending them into exile? Or do these policy decisions offer the hope of bringing people together and engendering productivity?

The message, however, is not only or primarily for religious or political leaders. It is a message of optimistic realism to those of us just making our way through life. It would be tempting, especially in a political season, to fixate on verses 1-2, to completely remain in a critical mode that fosters apathy and cynicism. Verses 3-6 however, temper the judgment on current leadership with a hope and optimism that there is a possibility of good, pure, and productive leadership that can lead to communal wholeness, holiness, and creativity.”

https://www.workingpreacher.org/preaching.aspx?commentary_id=1391 **David G. Garber Jr.** Associate Professor of Old Testament and Hebrew, McAfee School of Theology, Mercer University, Atlanta, Ga.

Colossians 1:13-20; RCL, verses 11-20 (*Romans 13:8-10*) *11-14; RCL, 1 Thessalonians 3:9-13*)

“In Col. 1:12 Paul completed his [prayer for the Colossians](#)—that they would have strength, patient endurance, and joyful gratitude. Now, in verse 13 Paul switches from prayer to a general description of what God has done in Christ. In other words, in verse 13 Paul begins an extended statement of the gospel that will conclude in verse 23 (“I, Paul, became a servant of this gospel”). However, Paul casts the gospel in a way that will speak specifically to the situation of

the Colossian church. Paul's gospel seems aimed at helping the Colossians toward the [growing knowledge of God](#) that he wants for them (Col. 1:10)..." (Continued after reading)

¹³ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴ in whom we have redemption, the forgiveness of sins.

The Preeminence of Christ

¹⁵ He is the image of the invisible God, the firstborn of all creation. ¹⁶ For by^[a] him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. ¹⁷ And he is before all things, and in him all things hold together. ¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. ¹⁹ For in him all the fullness of God was pleased to dwell, ²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

- a. [Colossians 1:16](#) That is, by means of; or *in*

"...Verses 1:13 and 1:14 are a revealing summary statement of the gospel he will explain further in Col. 1:15-23. The backdrop of the first part of this summary (v. 13) is a conflict of spiritual powers—between the “power of darkness” and God’s “beloved Son,” Christ. The gospel for the Colossians, then, is that they (and Paul) have been rescued from the dark powers and transferred to the “kingdom” of Christ. Importantly, the word translated ‘kingdom’ here does not refer to a location in space, as for kingdoms with castles, princes, and princesses. Rather, it refers to the *rule, reign, or power* of a king. Thus, the Colossians have been transferred from the rule of dark spiritual forces to the rule of Christ. Christ’s power has won out over the powers of darkness...

Having summarized his gospel in verses 1:13-14, Paul launches into one of the loftiest portraits of Christ in all of scripture. Perhaps its only parallel is John 1:1-14 where Christ is portrayed as the Logos of creation, equal to God. The structure of Col. 1:15-20 has led some scholars to view the passage as something like a formal statement of doctrine (perhaps formulated by others) that both Paul and the Colossians would recognize as authoritative. The passage, thus, may play a role similar to that of the Hymn of Christ in Philippians 2:6-11....

...The lessons of this passage are too numerous to try to recount in any summary conclusion. However, at a minimum, it seems helpful to reflect on why Paul thought the Colossians needed to hear *this* version of the gospel, with its emphasis on the preeminent authority and power of Christ, liberation from the powers of darkness, and return to the governance of God. The answer, here, seems to be that the Colossians continued to attribute too much power and authority to the earthly elemental spirits from which Christ had liberated them..." <http://www.theologian-theology.com/colossians-1-13-20-commentary>



“The Holy Gospel according to St. Luke, the 23rd Chapter”

Luke 23:27-43: RCL, verses 33-43 (Matthew 21:1-11 or Matthew 24:36-44; RCL, Luke 21:25-36)

“Glory to You, O Lord”

²⁷ And there followed him a great multitude of the people and of women who were mourning and lamenting for him. ²⁸ But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. ²⁹ For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ ³⁰ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ ³¹ For if they do these things when the wood is green, what will happen when it is dry?”

³² Two others, who were criminals, were led away to be put to death with him. ³³ And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. ³⁴ And Jesus said, “Father, forgive them, for they know not what they do.”^[a] And they cast lots to divide his garments. ³⁵ And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” ³⁶ The soldiers also mocked him, coming up and offering him sour wine ³⁷ and saying, “If you are the King of the Jews, save yourself!” ³⁸ There was also an inscription over him,^[b] “This is the King of the Jews.”

³⁹ One of the criminals who were hanged railed at him,^[c] saying, “Are you not the Christ? Save yourself and us!” ⁴⁰ But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? ⁴¹ And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” ⁴² And he said, “Jesus, remember me when you come into

your kingdom.”⁴³ And he said to him, “**Truly, I say to you, today you will be with me in paradise.**”

- [Luke 23:34](#) Some manuscripts omit the sentence *And Jesus... what they do*
- [Luke 23:38](#) Some manuscripts add *in letters of Greek and Latin and Hebrew*
- [Luke 23:39](#) Or *blasphemed him*

"Christ the King" Sunday concludes the year of Luke with a final luminous testimony to how Jesus is God's way of ruling in this world and in the world to come.

The Biblical titles of Jesus Son of God, Messiah, and King have been so thoroughly absorbed as words for church and worship that their simple, earthly force is largely lost. Jesus' crucifixion, however, did not occur on an altar between two candles, but outside the city between two convicts on a dismal executioner's hill, called "The Skull." The Gospel is the story of how Jesus the Messiah of God brought God's reign of justice and mercy to earth, and Luke's account presents the crucified Messiah enacting God's reign, surrounded by mocking, brutal violence...

...How complicit are God's people in this evil? What will God do next?

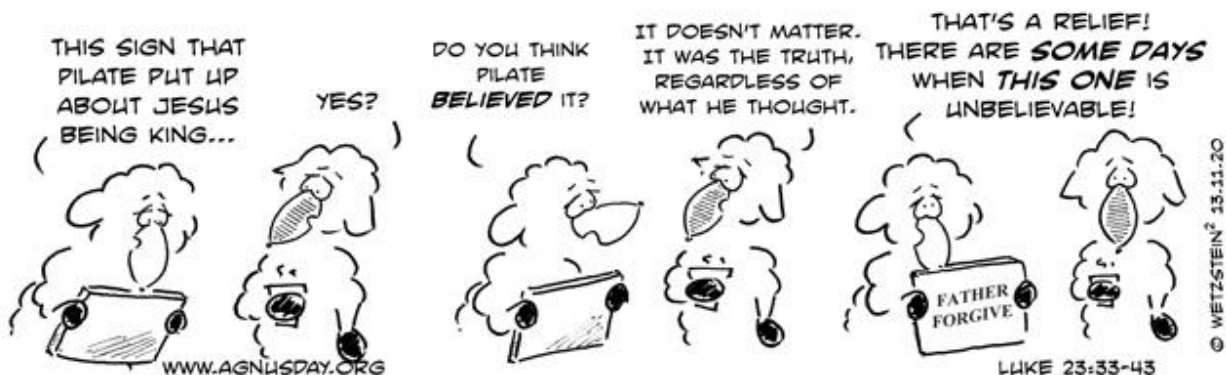
These questions are more than literary and historical. The dirty secret of our condition is out. Our hope, however, lies not in the denial of our reality, but in trusting the mercy of the Messiah of God....

...What God will do next is, of course, the heart of the Gospel. In raising Jesus from the dead, God will vindicate him as Messiah and Lord, not to condemn, but to reign in mercy. This is the gift of a new opportunity to return to God and the gift of the Holy Spirit, renewing the promise "for you and for your children, and for all who are far away, everyone whom the Lord our God calls to him" (Acts 2:37-39).

The season ahead in Advent is a time of renewed hope."

https://www.workingpreacher.org/preaching.aspx?commentary_id=817 **David Tiede**

Emeritus Professor-New Testament, Luther Seminary, Saint Paul, MN



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Readings for Thanksgiving Day:

Deuteronomy 8:1-10, Psalm 67, Philemon 4:6-20 or 1 Timothy 2:1-4, Luke 17:11-19.

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This lesson brings an end to the church year, Lectionary Year C and its readings from Luke. Next week begins the new church year and Advent. Year A's readings will be from Matthew.

ARE YOU READY FOR THE CHALLENGE?

THE MATTHEW CHALLENGE – LECTIONARY YEAR A 2016-17



Challenge yourself to produce a handwritten copy of the book of Matthew by

Christ the King Sunday, November 26, 2017.