

Third Sunday of Easter April 26, 2020

Lectionary Year A – the Gospel of Matthew

Living the Lutheran Lectionary

A weekly study of the Scriptures for the coming Sunday since May 4, 2014.

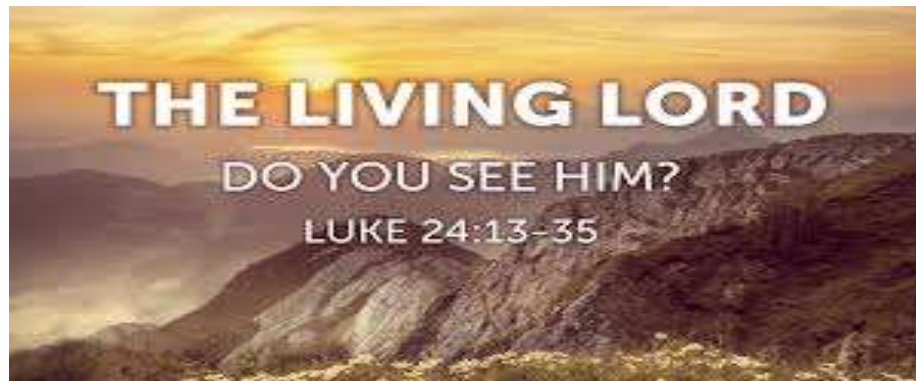
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

Available on line at:

- ✦ www.bethlehemlutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM(5pm Kenya/Uganda):** At Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134 and on line through <https://zoom.us/j/815200301>
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **Tuesdays at 1:00 PM (8pm Kenya time)** via Zoom to the Lutheran School of Theology - Nyamira , Kenya
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://sermons.faithlife.com/sermons/254950-luke-24:13-35-%22the-living-lord...do-you-see-him%22-resurrection-sunday-2018>

Hymn of the Day

Lutheran Service Book (LSB) 483 The Lutheran Hymnal (TLH) Not listed
“With high delight let us unite”

Georg Vetter (1536–99) was a priest of the Unity of Brethren who composed this hymn sometime in the mid-1500s. It first appeared in a hymnal of the Bohemian Brethren in 1566. It was forgotten until Martin Franzmann (1907–76) translated it and it appeared in Worship Supplement 1969. Originally 13 stanzas, we have the first two and the final stanza. This is an exuberant example of a well-written hymn translated to preserve the vitality and richness of its original text. Even without the missing 10 stanzas, the hymn compels God’s people to witness in song the Christ who set us free, subduing all our enemies and bestowing upon us His victory over death and the grave...

Notice how in stanza 1 the hymn not only says what we should sing, but how: “With high delight.”... The second stanza reads like the Creed... The third stanza exhorts, “Let praises ring; / Give thanks, and bring / To Christ our Lord adoration.” This is then our duty as well as our privilege and our delight...”

- <https://www.lcms.org/worship/hymn-of-the-day-studies>
- https://www.youtube.com/watch?v=LPV2WXvj_uM [Jacob Mikkelson](#) “Played on an old, possibly antique, piano at my house.”
- <https://www.youtube.com/watch?v=RB-ixnivC2g> A children’s choir sings “this setting of MIT FREUDEN ZART by Philip Gehring (as an)Easter mini-cantata for unison or two-part voices and keyboard. The first stanza is an aria, the voices singing the unadorned melody with imitative counterpoint in the accompaniment; the second stanza is set as a recitative; and the third is the chorale with a descant. Optional instrumental parts for oboe, violin, violoncello, and continuo keyboard ...”

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

During the season of Easter the Old Testament reading is replaced with a reading from The Book of Acts. The Old Testament/Epistle titles are changed to 1st and 2nd reading.

1st Reading – “know for certain that God has made him both Lord and Christ”

Psalm – “I love the LORD, because he has heard my voice”

2nd Reading – “And this word is the good news that was preached to you.”

Gospel – “*O foolish ones, and slow of heart to believe...*”

Acts 2:14a, 36-41; Revised Common Lectionary (RCL), the same reading (Next week: Acts 2:42-47; RCL, the same reading)

“Peter tells an audience in Jerusalem that the resurrected Jesus reigns at God's right hand, and that Jesus' ministry continues through his followers, in the power of the Holy Spirit.

He delivers the sermon on the day of Pentecost, immediately after the Holy Spirit arrives. Why, then, does the lectionary assign this passage during Easter? It is because here Peter speaks the first public proclamation of the gospel offered in Acts, and he announces (among other things) Jesus' resurrection. Also, in a theological sense, the resurrection of Jesus and the giving of the Holy Spirit are integrally related (thus Christians celebrate Pentecost as the final day of the Easter season, not yet a new season). The close connection between Jesus and Spirit seen in John 20:19-23, where Jesus bestows the Spirit during his first post-resurrection appearance to a group of his followers, is presented differently but no less significantly in Acts, where almost fifty days separate Easter from Jesus' giving of the Spirit.

The lectionary carves Acts 2 into pieces. For today's reading it designates the second part of Peter's sermon (in several weeks, when Christians celebrate Pentecost, the lectionary will return to this scene and assign the verses that relate the sermon's occasion and first part [2:1-21]..”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=50
[Matt Skinner](#) Professor of New Testament, Luther Seminary, St. Paul, Minn.

The Coming of the Holy Spirit Verses 1-13

Peter's Sermon at Pentecost Verses 14-41

¹⁴ But Peter, standing with the eleven, lifted up his voice and addressed them: “Men of Judea and all who dwell in Jerusalem, let this be known to you, and give ear to my words...

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.

The Fellowship of the Believers Verses 42-47

“...Luke has both Peter and Paul repeat certain actions of Jesus – here preaching. It might be interesting for you to go back and look at Jesus preaching in Luke 4:16-30 or Paul in Acts 13:16-41 to see the similarities. What is paramount here for Luke is the representation of the apostolic kerygma (proclamation), and in this series of Peter sermons we see what it is that Luke saw as the salient content of the apostles’ message. In this pericope, we have both the assertion and the results. Peter announces in the initial verses of the pericope what it is that he believes about Jesus, “God has made him both Lord and Messiah.” What follows next in the reading, is not the further development of that assertion, but rather a question on the part of the hearers, “what should we do?” And now the message takes on some signs of life after the resurrection: repentance, baptism, and the gift of the Spirit. These are actions that have some direction about them, a movement toward God, acceptance, and the anointing of the Spirit. Even in this message Luke (and Peter) signal the mission to the gentiles, that the importance of the resurrection is not limited to a certain sort, “For the promise is for...all.” Peter is an effective preacher – three thousand – what an Easter Vigil!”

➤ <http://breakopenword.blogspot.com/2014/04/the-third-sunday-of-easter-4-may-2014.html>

Michael T. Hiller, Episcopal priest, San Francisco, CA

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

“The 17th Sunday after Pentecost is the only instance of Psalm 116:1-9 as a Sunday reading in the lectionary that provides opportunities to use most of its second half (verses 10-17) which are read on Maundy Thursday and Eastertide for Year A.¹

If you make this selection the basis of your message, it will be tempting to dip into verses 10-19 for homiletical insight. Indeed, a strong case can be made for the structural coherence of Psalm 116 as a literary unit,² but there are also reasons for treating verses 1-9 independently, as the Septuagint did by dividing the poem into two psalms. As one of about a dozen Thanksgiving psalms, this passage is spoken from a post-crisis perspective, but the psalm offers no real clue as to the nature of the problem(s) that prompted the poet’s “supplications” (verse 1). It will probably be helpful, if not necessary, to call attention to the second half of the psalm simply because in the key features we can emphasize for the first half carry over into the second half. Nevertheless, even on its own terms, these nine verses are by no means lacking in theological and spiritual resources for the life of faith, the church’s worship, and the mission of God’s people...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=3773

[James K. Mead](#) Associate Professor of Religion, Northwestern College, Orange City, IA

I Love the LORD

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*

“Psalm 116 is a song of thanksgiving of an individual, a poem written after a difficult time of life has been endured, survived, or overcome.

It may seem strange, at times, to recite an individual's song as a community in worship, but the individuals' song was most likely written just for this purpose: that the whole congregation could hear what God has done for an individual. The individual bears witness to the group that God has been active in her life, and so encourages all who hear.

It is typical of the psalms of thanksgiving for the specifics of the psalmist's trials to be largely ignored, leaving room for often effusive praise of God. This is precisely how Psalm 116 begins, with the psalmist saying that he loves God *because...*

- verse 1 I love the Lord because (Hebrew Kî) he has heard my voice and my supplications.

The psalmist then continues to list reasons why she loves God:

- verse 2 ... because (Hebrew Kî) God has inclined the ear to me...
- verse 7 ... for (Hebrew Kî) the Lord has dealt bountifully...
- verse 8 ... for (Hebrew Kî) God has delivered my soul...

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1458 [Karl Jacobson](#) Senior Pastor, Lutheran Church of the Good Shepherd, Minneapolis, Minn.

+++++

The reasons for giving thanks, one of the primary elements of the song-of-thanksgiving-psalm, are reiterated throughout the psalm. The pattern of "I 'x' because God has 'y,'" that is so central to the psalm might be an important and fruitful avenue of proclamation based on the psalm...

In the lectionary portion of Psalm 116, we do not get to the question of verse 12, "What shall I return to the Lord for all his bounty to me?"

That question introduces the psalmist's pledge to offer sacrifice to God and pay the vows made in the midst of distress (verses 13-19); but in a certain sense we do not need that section (though there is no reason to omit it), for the psalmist has already fulfilled the vow.

The ritual thanks offered in the final section is paralleled by the verbal thanks offered in verses 1-9. If the missing latter part of the psalm is about offering, the first part is about witness. Stewardship and evangelism are up-front issues in the church these days. The psalm reminds us of their close connection: our giving, our service, our stewardship (verses 13-19) are empty (or at least silent) without our witness, our evangelism, our testimony to the grace and goodness of God (verses 1-9)."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=387 [Fred Gaiser](#) Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

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).

Such is the plight of the resident alien. The Greek term, *paroikos* (1:17), emphasizes all the more the poignancy of the experience: the newly baptized Christians are now a people "beside or outside the house," strangers on the margins whose temptation to return to the "passions of their former ignorance" (1:14), futile though they may be (1:18), will at times be overwhelming. They have been called to be holy, set apart, to live a new commandment of love toward one another, a love founded on the blood of an unblemished lamb. Their experience of exile is therefore twofold: they are at once reliving the estrangement of God's people in the wilderness and enduring the persecution of God's son at the hands of the domination system...

In a society where new movements so frequently invite us to seek out novel paths and experiment with new identities, we have little sense of how difficult it must have been for these Gentile converts to turn their backs on everything they had held dear from the day of their birth... The further into the past one could trace the origin of a tradition the more legitimate it became...

Knowing this, Peter emphasizes all the more that the truth he is proclaiming precedes the establishment of any human institution. In the epistolary prescript he addresses his readers as "the exiles of the Diaspora... chosen and destined by God the Father and sanctified by the Spirit" (1:1-2). And in case anyone missed it in the preface, he repeats as much in the pericope we are now considering: Christ, in whose blood they were ransomed, was "destined before the foundation of the world... (1:20). Further, their new life can be attributed to the imperishable seed of God's Word. This is the inheritance that was spoken through "Moses and all the prophets" (Luke 24:27) and will soon come to its final fruition in the revelation of Christ. Surely every human institution must pale by comparison. Old habits must therefore be set aside for the seemingly irrational wisdom of God that purifies the soul..."

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=908

Daniel G. Deffenbaugh Professor of Religion, Hastings College, Hastings, NE

Greeting Verses 1-2

Born Again to a Living Hope Verses 3-12

Called to Be Holy Verses 13-25

...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.” (Cited from Isa. 40:6, 8)

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

“Peter directs us to ponder our own core or center. In the verses just prior to where this lection begins in verse 17, Peter lifts out of the Book of Leviticus what had long been a central verse for the Jews: “Be holy, as I am holy, says the Lord your God.” Even as holiness was a defining feature to God’s people before Jesus arrived, so it must remain now for those who follow Jesus as Lord. Holiness matters. But what is it? If we were pressed to define holiness, the odds are that most of us would quite quickly begin talking about outward behavior...

And so in certain eras we were told that holy people are the ones who do not smoke, do not drink, do not dance, do not attend movies, do not play games of chance. Holy people follow the Ten Commandments, especially the laws about stealing, adultery, and lying...

Of course, there is more than a little something to all that. The same Book of Leviticus that tells the people to be holy as God is holy is chock-full of rules governing outward behavior. For ancient Israel, holiness was defined by following a rigorous set of laws that would create lifestyles very distinct from the surrounding nations of that time...

The holiness code covered everything. No segment of daily life was exempt... The distinctiveness of the holy life before God ran the gamut from how to treat a skin rash to dealing with mildew, from the treatment of strangers to the length of the hem on a priest’s ceremonial robe.

Given all of that, how easy it is to fall into the trap of thinking that holiness is all about the following of a bunch of external rules...

But as it turns out, that’s not what holiness means after all. This is something Peter learned, and it is reflected in verse 13 (again, just ahead of this lection but vital to understand what follows). Peter tells his readers to get ready for action, which all by itself sounds like the focus is going to be on outward, visible behavior. But a closer look at that verse shows that Peter locates this “action” within people’s *minds*... in the original Greek, Peter wrote, “Gird up the loins of your minds.” In the ancient world, if you were told to “gird up your loins,” what

that meant was you would hoist up your robe and tuck it into your belt so that you could run without getting tripped up by your own clothing...

Peter is telling the people to roll up the sleeves *of their minds*. Holiness begins not with what we do on the outside, not in a set of actions that anyone who is looking can observe and evaluate. Holiness begins on the inside. In fact, if being holy does not begin there—if what we do on the outside is not rooted within our minds—then no matter how moral any given action might appear to be, it is finally just a shadow of the real thing...

That's why there is that tight linkage in both the Old and New Testaments between the nature of *God's* holiness and *our* holiness...

So if our holiness is to mirror God's holiness—if we are holy *as* God is holy—then we must begin on the inside by rolling up the sleeves of our minds because that is precisely where any God-like holiness is going to start... That is why in verse 14 Peter goes on to say that his readers must not revert to behaving the way they used to before being transformed into new people by God's Spirit...

But if we aim at thinking God's thoughts after him, of leading lives in which our behavior reflects first of all our thinking, then although we should still be conducting our behavior along certain lines, we will sense also the joy that comes only when you do what you do not because you have to, but because you *want* to... As Peter says so poignantly in verses 18-21, the joy of it all stems from the knowledge of just how we became God's people to begin with. We were bought with the precious blood of the Lamb..."

- https://cep.calvinseminary.edu/sermon-starters/easter-3a/?type=lectionary_epistle
Scott Hoezee

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

"This is an odd scene.

Only Luke reports it, and only Luke needs it: Luke's whole story is built around going to Jerusalem and coming back home ("every year ... as usual" Luke 2:41f). This time people try to leave the Holy City, the center of the Jewish universe, only to be pulled back in.

The vocabulary in this scene is also odd, though that is normal for Luke, who frequently uses words found in no other gospel. For instance, the women who report the resurrection are dismissed when they speak to the male disciples. The NRSV says that the men dismissed it as an "idle tale" (Luke 24:11). The word in Greek implies that they dismissed the story as being no more important than "women's trinkets." Odd, and a little offensive.

And now, Luke tells us that the travelers (previously unmet and otherwise unknown) were "talking and discussing" about the things that had happened. The Greek implies that they were not only talking; they were "examining evidence together." This picks up a theme that has been prominent in Luke's story ever since we met Mary talking with Gabriel: she was confused to have encountered an angel, but not so confused that she couldn't debate the issue back and forth. And when Jesus stays behind in the Temple, talking with the teachers, he (just like his mother) asks and answers analytical questions. This is a story loaded with rational discourse. The disciples walking to Emmaus fit right in..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1992 [Richard Swanson](#)
Professor of Religion/ Philosophy/ Classics, Augustana College, Sioux Falls, S.D.

“The Holy Gospel according to the 24th Chapter of St. Luke”

The Resurrection Verses 1-12

On the Road to Emmaus Verses 13-35

¹³That very day two of them were going to a village named Emmaus, about seven miles^[a] from Jerusalem, ¹⁴and they were talking with each other about all these things that had happened. ¹⁵While they were talking and discussing together, Jesus himself drew near and went with them. ¹⁶But their eyes were kept from recognizing him. ¹⁷And he said to them, **“What is this conversation that you are holding with each other as you walk?”** And they stood still, looking sad. ¹⁸Then 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?” ¹⁹And 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, ²⁰and how our chief priests and rulers delivered him up to be condemned to death, and crucified him. ²¹But 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. ²²Moreover, some women of our company amazed us. They were at the tomb early in the morning, ²³and 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. ²⁴Some 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.” ²⁵And he said to them, **“O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶Was it not necessary that the Christ should suffer these things and enter into his glory?”** ²⁷And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

²⁸So they drew near to the village to which they were going. He acted as if he were going farther, ²⁹but 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. ³⁰When he was at table with them, he took the bread and blessed and broke it and gave it to them. ³¹And their eyes were opened, and they recognized him. And he vanished from their sight. ³²They 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?” ³³And 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.

Jesus Appears to His Disciples Verses 36-49

The Ascension Verses 50-53

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

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

“...Luke’s narratives take us on the road frequently.¹

A journey brings Mary and Joseph to Bethlehem. A road is the narrative setting for the parable of the Good Samaritan. A road leads the prodigal back home to his father. Jesus sets his eyes toward Jerusalem in Luke 9:51 and travels there until 19:28; this is known among scholars as the travel narrative wherein we find some of the most distinctively Lukan contributions to the story of Jesus.

The roads continue in the Book of Acts where, for instance, Paul encounters the risen Jesus on his way to Damascus. There is something about travel that evokes Luke’s literary and theological imagination. There is something about roads, the way roads bring us together, the way roads can pose a danger to us all, the way roads become a symbol of a faith on the move. It is poignant then that the narrative of these two disciples on the road to Emmaus draws us to the conclusion of the Third Gospel. The story is a narrative wonder. Irony, misunderstanding, drama, a reveal: these are components of powerful story. Moreover, a number of Lukan themes are woven together in this narrative: table fellowship, hospitality, faithfulness, discipleship. The scene on this road augurs the future of Christ’s church in the Lukan imagery. This will be a church on the move, sent out by a Jesus who walks alongside us even when we don’t recognize him...

One of the most characteristic activities of Jesus’ ministry in Luke is eating. He is accused early in the Gospel of being a glutton and a drunkard (7:34); worse, he eats with all the wrong people! So, it’s instructive that it’s not his teaching that open their eyes. It’s not his presence. It’s his sharing of bread with his friends. It’s his blessing of food. In this sharing of bread at an ordinary table, we catch a glimpse of Jesus’ transformative kingdom.

In Luke, eating is a radical act because it breaks down cultural boundaries. In Luke, the resurrected Jesus shares that bread once again with his followers. And in feeding them, Jesus opens their eyes, helping them see that Jesus was with them the whole time.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=4442 [Eric Barreto](#)
Weyerhaeuser Associate Professor of New Testament, Princeton Theological Seminary,
Princeton, N.J.

+++++

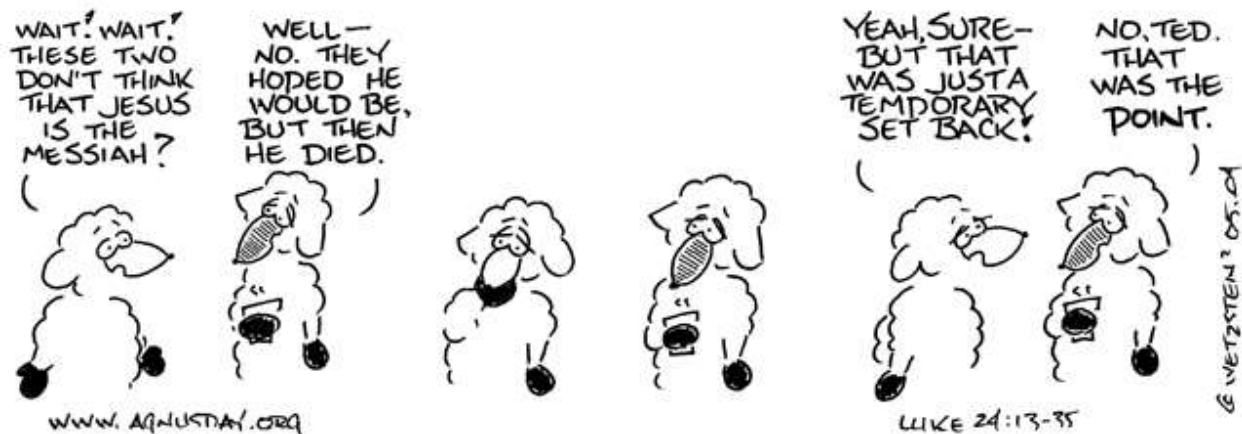
“Textual Points

If you compare Luke 9:16 with Luke 24:30, you will discover that the verbs are basically identical in the Greek as Jesus *takes* the bread, *eulogizes* (or gives thanks) for the bread, *breaks* the bread, and *gives* the bread to his disciples.

Takes – Thanks – Breaks - Gives.

Even as the words are nearly identical in the Feeding of the 5,000 and the room at the Emmaus Motel, so the actions would have been unmistakable to the disciples. And there can be little doubt that the whole thing is also semaphore for the Lord’s Supper. In fact, if you zoom all the way forward to Acts 27:35, Luke repeats this set of taking, thanking, breaking, and giving as Paul feeds his shipmates just before their boat is wrecked by a storm. Again, there can be no mistaking the sacramental presence of Jesus, the bread of life...”

- https://cep.calvinseminary.edu/sermon-starters/easter-3a/?type=lectionary_epistle
Scott Hoezee



- *Agnus Day appears with the permission of* <https://www.agnusday.org/>

Acts 2:14a, 36-41

“Verse 39 is one of the Bible’s beautiful promises: “For the promise is for you, for your children, and for all who are far away, everyone whom the Lord our God calls to him.”

Repentance, baptism, forgiveness of sins, the presence of the Holy Spirit — these are each and every one gifts of the promise that we receive from God in Christ.”

- <https://lectionarylab.com/2011/04/>
The Rev'ds Dr. John Fairless and Dr. Delmer Chilton (aka "Two Bubbas and a Bible")

Home from the Covid - 19 orders? Try taking the

THE MATTHEW CHALLENGE,

a handwritten copy of the book of Matthew by the Last Sunday of the Church Year (Christ the King Sunday), November 22, 2020.