

LIVING THE LECTIONARY

A weekly study of the Scriptures assigned 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.bethlehemplutheranchurchparma.com/biblestudies

Nov 13/15, 2014 Bethlehem Lutheran Church 7500 State Road, Parma
Thursdays at 10:00 AM, Saturdays at 7:00 pm
(Also presented as a part of the worship service at Puritas Lutheran Church,
13812 Bellaire Road, Cleveland Sundays at 11:30am and 6:00pm.)

23rd Sunday after Pentecost November 16, 2014



23rd Sunday after Pentecost November 16, 2014 Green
(22nd Sunday after Pentecost, Proper 28 [33])

Hymn of the Day LSB 532 TLH 219
“The Head that once was crowned with thorns”

Kelly, Thomas, B.A., son of Thomas Kelly, a Judge of the Irish Court of Common Pleas, was born in Dublin, July 13, 1769, and educated at Trinity College, Dublin. He was designed for the Bar, and entered the Temple, London, with that intention; but having undergone a very marked spiritual change he took Holy Orders in 1792. His earnest evangelical preaching in Dublin led Archbishop Fowler to inhibit him and his companion preacher, Rowland Hill, from preaching in the city. For some time he preached in two unconsecrated buildings in Dublin, Plunket Street, and the Bethesda, and then, having seceded from the Established Church, he erected places of worship at Athy, Portarlington, Wexford, &c, in which he conducted divine worship and preached. He died May 14, 1854. Miller, in his *Singers & Songs of the Church*, 1869, p. 338 (from which some of the foregoing details are taken), says:— "Mr. Kelly was a man of great and varied learning, skilled in the Oriental tongues, and an excellent Bible critic. He was possessed also of musical talent, and composed and published a work that was received with favour, consisting of music adapted to every form of metre in his hymn-book. Naturally of an amiable disposition and thorough in his Christian piety, Mr. Kelly became the friend of good men, and the advocate of every worthy, benevolent, and religious cause. He was admired alike for his zeal and his humility; and his liberality found ample scope in Ireland, especially during the year of famine."

ST. MAGNUS first appeared in Henry Playford's *Divine Companion* (1707 ed.) as an anonymous tune with soprano and bass parts. The tune was later credited to **Jeremiah Clark** (b. London, England, c. 1670; d. London, 1707), who was a chorister in the Chapel Royal and sang at the coronation of James II in 1685.....He shot himself to death in a fit of depression, apparently because of an unhappy romance.

ST. MAGNUS consists of two long lines, each of which has its own sense of climax. The octave leap in the final phrase has a stunning effect, like a vault in a Gothic cathedral. Assign stanzas for antiphonal singing in unison and/ or in harmony. Organ accompaniment should be lively, with full, bright registration.

--*Psalter Hymnal Handbook* www.hymnary.org

The superscription of the **Book of Zephaniah** attributes its authorship to “Zephaniah son of Cushi son of Gedaliah son of Amariah son of Hezekiah, in the days of King Josiah son of Amon of Judah” (1:1, NRSV). All that is known of Zephaniah comes from the text. The superscription of the book is lengthier than most and contains two features. The name Cushi, Zephaniah’s father, means ‘Ethiopian’. In a society where genealogy was considered extremely important because of God’s covenant with Abraham and his descendants, the author may have felt compelled to establish his Hebrew lineage. www.wikipedia.org

Zephaniah 1:7-16 New International Version (NIV) (*next week – Ezekiel 34:11-16, 20-24*)

⁷ Be silent before the Sovereign LORD,
for the day of the LORD is near.
The LORD has prepared a sacrifice;
he has consecrated those he has invited.

⁸ “On the day of the LORD’s sacrifice
I will punish the officials
and the king’s sons
and all those clad
in foreign clothes.

⁹ On that day **I will** punish
all who avoid stepping on the threshold,^[a]
who fill the temple of their gods
with violence and deceit.

¹⁰ “On that day,”
declares the LORD,
“a cry will go up from the Fish Gate,
wailing from the New Quarter,

and a loud crash from the hills.

¹¹ Wail, you who live in the market district^[b];
 all your merchants will be wiped out,
 all who trade with^[c] silver will be destroyed.

¹² At that time **I will** search Jerusalem with lamps
 and punish those who are complacent,
 who are like wine left on its dregs,
 who think, ‘The LORD will do nothing,
 either good or bad.’

¹³ Their wealth will be plundered,
 their houses demolished.

Though they build houses,
 they will not live in them;
 though they plant vineyards,
 they will not drink the wine.”

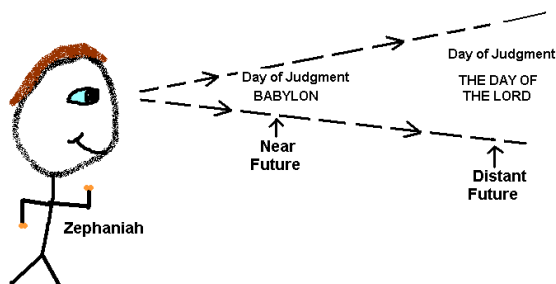
¹⁴ The great day of the LORD is near—
 near and coming quickly.

The cry on the day of the LORD is bitter;
 the Mighty Warrior shouts his battle cry.

¹⁵ That day will be a day of wrath—
a day of distress and anguish,
a day of trouble and ruin,
a day of darkness and gloom,
a day of clouds and blackness—

¹⁶ **a day of trumpet and battle cry**
 against the fortified cities
 and against the corner towers.

- a. [Zephaniah 1:9](#) See 1 Samuel 5:5.
- b. [Zephaniah 1:11](#) Or *the Mortar*
- c. [Zephaniah 1:11](#) Or *in*



Psalm 90:1-12 (*Psalm 95:1-7a*)

BOOK IV Psalms 90–106

The Book of Psalms is divided into five sections, each closing with a doxology (i.e., a [benediction](#)) – these divisions were probably introduced by the final editors to imitate the five-fold division of the [Torah](#):

- Book 1 (Psalms 1–41)
- Book 2 (Psalms 42–72)
- Book 3 (Psalms 73–89)
- Book 4 (Psalms 90–106)
- Book 5 (Psalms 107–150)
- www.wikipedia.org

A prayer of Moses the man of God.

¹ Lord, you have been our dwelling place
throughout all generations.

² Before the mountains were born
or you brought forth the whole world,
from everlasting to everlasting you are God.

³ You turn people back to dust,
saying, “Return to dust, you mortals.”

⁴ A thousand years in your sight
are like a day that has just gone by,
or like a watch in the night.

⁵ Yet you sweep people away in the sleep of death—
they are like the new grass of the morning:

⁶ In the morning it springs up new,
but by evening it is dry and withered.

⁷ We are consumed by your anger
and terrified by your indignation.

⁸ You have set our iniquities before you,
our secret sins in the light of your presence.

⁹ All our days pass away under your wrath;
we finish our years with a moan.

¹⁰ Our days may come to seventy years,

or eighty, if our strength endures;
 yet the best of them are but trouble and sorrow,
 for they quickly pass, and we fly away.

¹¹ If only we knew the power of your anger!
 Your wrath is as great as the fear that is your due.

¹² Teach us to number our days,
 that we may gain a heart of wisdom.

“ A Prayer of Moses the man of God. Many attempts have been made to prove that Moses did not write this Psalm, but we remain unmoved in the conviction that he did so. The condition of Israel in the wilderness is so preeminently illustrative of each verse, and the turns, expressions, and words are so similar to many in the Pentateuch, that the difficulties suggested are, to our mind, light as air in comparison with the internal evidence in favour of its Mosaic origin. Moses was mighty in word as well as deed, and this Psalm we believe to be one of his weighty utterances, worthy to stand side by side with his glorious oration recorded in Deuteronomy. Moses was peculiarly a man of God and God's man; chosen of God, inspired of God, honoured of God, and faithful to God in all his house, he well deserved the name which is here given him. **The Psalm is called a prayer, for the closing petitions enter into its essence, and the preceding verses are a meditation preparatory to the supplication.** Men of God are sure to be men of prayer. This was not the only prayer of Moses, indeed it is but a specimen of the manner in which the seer of Horeb was leant to commune with heaven, and intercede for the good of Israel. **This is the oldest of the Psalms, and stands between two books of Psalms as a composition unique in its grandeur, and alone in its sublime antiquity.** Many generations of mourners have listened to this Psalm when standing around the open grave, and have been consoled thereby, even when they have not perceived its special application to Israel in the wilderness and have failed to remember the far higher ground upon which believers now stand.”

The Treasury of David

Charles H. Spurgeon This work was first published in weekly installments over a twenty-year span in the London Metropolitan Tabernacle's periodical, *The Sword and the Trowel*.

I Thessalonians: 5:1-11 (*Ephesians 1:15-23*)

The Day of the Lord

5 Now, brothers and sisters, about times and dates we do not need to write to you, ² for you know very well that the day of the Lord will come like a thief in the night. ³ While people are saying, “Peace and safety,” destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape.

⁴ But you, brothers and sisters, are not in darkness so that this day should surprise you like a thief. ⁵ You are all children of the light and children of the day. We do not belong to the night or to the darkness. ⁶ So then, let us not be like others, who are asleep, but let us be awake and sober. ⁷ For those who sleep, sleep at night, and those who get drunk, get drunk at night. ⁸ But since we belong to the day, let us be sober, putting on faith and love as a breastplate, and the hope of salvation as a helmet. ⁹ For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. ¹⁰ He died for us so that, whether we are awake or asleep, we may live together with him. ¹¹ Therefore encourage one another and build each other up, just as in fact you are doing.



Matthew 25:14-30 (*Matthew 25:31-46*)**The Parable of the Bags of Gold**

¹⁴ “Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. ¹⁵ To one he gave five bags of gold, to another two bags, and to another one bag,^[a] each according to his ability. Then he went on his journey. ¹⁶ The man who had received five bags of gold went at once and put his money to work and gained five bags more. ¹⁷ So also, the one with two bags of gold gained two more. ¹⁸ But the man who had received one bag went off, dug a hole in the ground and hid his master’s money.

¹⁹ “After a long time the master of those servants returned and settled accounts with them. ²⁰ The man who had received five bags of gold brought the other five. ‘Master,’ he said, ‘you entrusted me with five bags of gold. See, I have gained five more.’

²¹ “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

²² “The man with two bags of gold also came. ‘Master,’ he said, ‘you entrusted me with two bags of gold; see, I have gained two more.’

²³ “His master replied, ‘Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!’

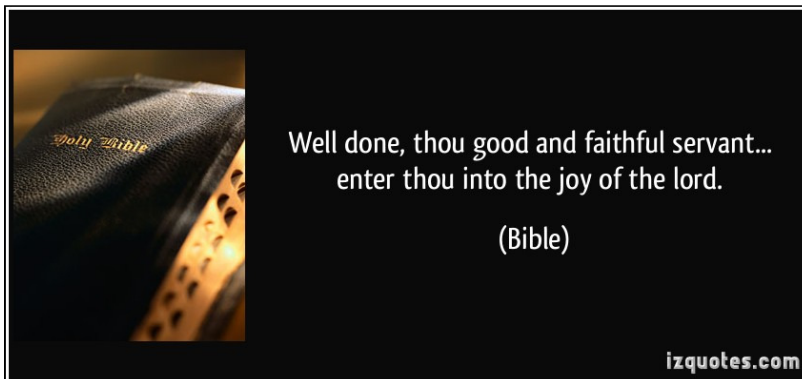
²⁴ “Then the man who had received one bag of gold came. ‘Master,’ he said, ‘I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. ²⁵ So I was afraid and went out and hid your gold in the ground. See, here is what belongs to you.’

²⁶ “His master replied, ‘You wicked, lazy servant! So you knew that I harvest where I have not sown

and gather where I have not scattered seed? ²⁷ Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest.

²⁸ “So take the bag of gold from him and give it to the one who has ten bags. ²⁹ For whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. ³⁰ And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.’

- a. [Matthew 25:15](#) Greek *five talents ... two talents ... one talent*; also throughout this parable; a talent was worth about 20 years of a day laborer’s wage.



THE MARK CHALLENGE – LECTIONARY YEAR B 2014-15

Here is another way to make the Scriptures a part of your life. Challenge yourself to produce a handwritten copy of the book of Mark by Christ the King Sunday, November 22, 2015. It's only 16 chapters long (678 verses or 11,304 words, subject to the translation and how you treat the 'extra verses' in the last chapter). Break that down to a schedule that works for you; a specific time or day each week, 3.25 weeks per chapter, or about two verses a day. Use a spiral notebook or a journal. Decide if you want a "Red Letter" edition for the words of Christ. Invent your own illustrated manuscript style. How you do it is your choice, actually doing it is also your choice.

MARK 1 NEW INTERNATIONAL VERSION (NIV)

JOHN THE BAPTIST PREPARES THE WAY

1 The beginning of the good news about Jesus the Messiah, the Son of God,² as it is written in Isaiah the prophet:

*"I will send my messenger ahead of you,
who will prepare your way"—
³ "a voice of one calling in the wilderness,
"Prepare the way for the Lord,
make straight paths for him."*

⁴ And so John the Baptist appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins. ⁵ The whole Judean countryside and all the people of Jerusalem went out to him. Confessing their sins, they were baptized by him in the Jordan River.

⁶ John wore clothing made of camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. ⁷ And this was his message: "After me comes the one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie. ⁸ I baptize you with water, but he will baptize you with the Holy Spirit."