

First Sunday after the Epiphany January 8, 2017
Baptism of our Lord

LUTHERAN

LIVING THE ^ 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.*

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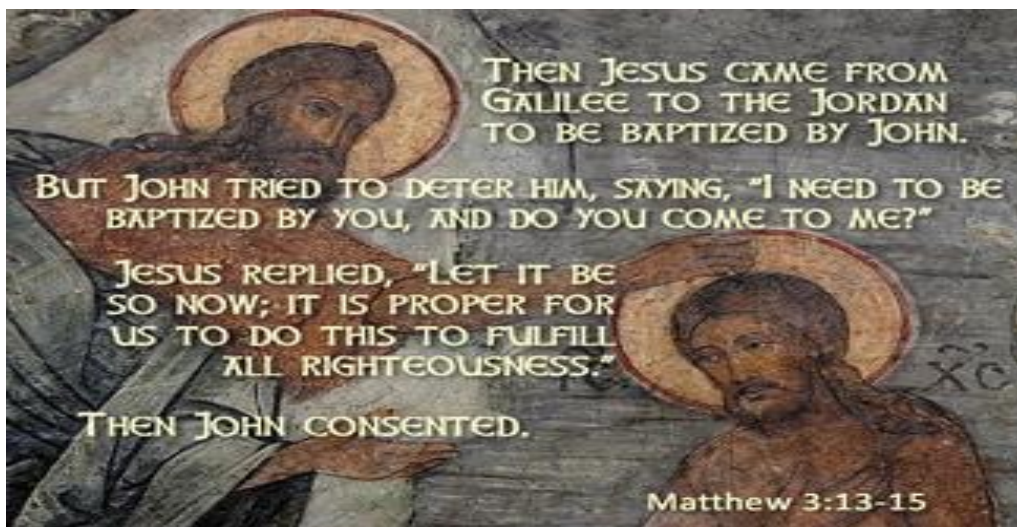
**through Facebook at either “Living the Lutheran Lectionary”,
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

January 5, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Presented as a part of the bible study/worship midweek service (currently on Fridays at 7:00pm) in a house church
setting, a newly formed assisted living site and used by Lutherans in Africa.*

E-mail puritaspastor@hotmail.com for details.



<http://steadfastlutherans.org/2014/01/to-fulfill-all-righteousness-sermon-on-matthew-313-17-by-pr-charles-henrickson/>

Hymn of the Day

Lutheran Service Book (LSB) 406/7 The Lutheran Hymnal (TLH) Not listed

“To Jordan came the Christ, our Lord”

Tunes for 406 "CHRIST, UNSER HERR" and 407 "ELVET BANKS"

"The melody, in the [Dorian mode](#),^{[1][2]} is older than the text and appeared already in 1524 in [Johann Walter](#)'s choral hymnal [Eyn geystlich Gesangk Buchleyn](#) with the hymn "Es wolle Gott uns gnädig sein" (a paraphrase of [Psalm 67](#)), likely created by Walter.^{[3][4][5]} When Luther looked for a melody for the new baptism hymn, "Es wolle Gott uns gnädig sein" was already assigned a different melody. It made sense to use a tune for a hymn about God's grace for a specific expression of that grace in baptism.^[3] Walter revised the four-part setting from 1524 with the melody in the tenor, adapting it to the different text. It was published in 1550.^[6]

Luther wrote the hymn focused on baptism as part of his teaching about Lutheran concepts, possibly as the last hymn he wrote.^[3] Luther held sermons about baptism in the Easter week of 1540; it seems likely that he wrote the hymn in that context. It is closely connected to Luther's teaching about baptism in his [Small Catechism](#), reflecting the structure of his questions and answers.^{[3][4]}

Several later publications refer to the year 1541 as a first publication as a [broadsheet](#), which did not survive.^[3] The hymn appeared in 1543, summarized "A Spiritual Song of our Holy Baptism, which is a fine summary of What it is? Who established it? What are its benefits?"^[3] ("Ein Geistlich Lied von unser heiligen Tauffe, darin fein kurtz gefasset, was sie sey? Wer sie gestiftet habe? Was sie nütze?"). In the Lutheran liturgy, the hymn was related to the feast day of [John the Baptist](#).^[7] In the current Protestant hymnal, [Evangelisches Gesangbuch](#), it is No. 202." https://en.wikipedia.org/wiki/Christ_unser_Herr_zum_Jordan_kam

https://www.youtube.com/watch?v=sLLTi_1G0tg "The Children's Choir of Holy Cross sang a few verses of the hymn "To Jordan Came the Christ Our Lord" (Lutheran Service Book #406) with handchime accompaniment at a concert presented by Holy Cross Lutheran Church in Rocklin, California. Written by Martin Luther, this hymn first appeared way back "

<https://www.youtube.com/watch?v=Jtfm7DntZV0> "Sing Along Lyrics with Orchestral Music for: Christmas Carol / Hymn: - To Jordan Came Our Lord, The Christ. This video is part of the Karaoke Carols & Hymns Collection from Traditional Music Library."

January 6 The Epiphany of Our Lord
Hymn of the Day LSB, 395 O Morning Star, how fair and bright
Isaiah 60:1-6, Psalm 72:1-11 (12-15), Ephesians 3:1-12, Matthew 2:1-12

"When I was a child the word 'Epiphany' struck me as strange. It seemed to communicate little about the visit of the Magi — the three Wise Men — bearing gifts. Yet, that is the name the Church gives to the Twelfth Day of Christmas, January 6, when our seasonal celebration ends...Now **the religious use of the word "epiphany" does share the idea of a discovery, a realization, but it is a realization that comes by means of revelation, God's revelation. God reveals himself to us, makes himself known to us, and that is an epiphany. We could not have arrived at it by our own reason or observation.** We need God to shine the light for us. **This is the "epiphany" we're talking about today, and it is the connecting link running through this whole Epiphany season...**"

<https://churchmousec.wordpress.com/2011/01/05/a-lutheran-pastor-reflects-on-the-epiphany/> The [Revd Charles Henrickson](#) is pastor of St Matthew Lutheran Church (Missouri Synod) in Bonne Terre, Missouri.

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

Isaiah 42:1-9; RCL, (Revised Common Lectionary), the same verses (Next Week: Isaiah 49:1-7; RCL, the same verses) The first reading will be from Isaiah through January 22.

“Today’s passage, and that for next Sunday ([Isa 49:1-7](#)), belong to Deutero-Isaiah, Isaiah 40-55. These chapters contain oracles of hope for a return of the Judeans who have been in exile in Babylon for almost half a century. They date from about 560-540 BCE...” (continued after reading)

The LORD's Chosen Servant (NIV, New International Version, title is “The Servant of the LORD”)

42 Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
² He will not cry aloud or lift up his voice,
or make it heard in the street;
³ a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.
⁴ He will not grow faint or be discouraged^[a]
till he has established justice in the earth;
and the coastlands wait for his law.

⁵ Thus says God, the LORD,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
⁶ “I am the LORD; I have called you^[b] in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
⁷ to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
⁸ I am the LORD; that is my name;

my glory I give to no other,
 nor my praise to carved idols.
⁹ Behold, the former things have come to pass,
 and new things I now declare;
 before they spring forth
 I tell you of them.”

- a. [Isaiah 42:4](#) Or *bruised*
- b. [Isaiah 42:6](#) The Hebrew for *you* is singular; four times in this verse

“...Early Christian writers identified Jesus as this servant in whom God found delight (Isa 42:1; cf. Matt 3:17 and 17:5), and as the gentle bearer of justice (Isa 42:1-4; cf. Matt 12:18-21), and the light to the nations (Isa 42:6; cf. Luke 2:32; Acts 13:47). The story of the baptism of Jesus (Matt 3:13-17) echoes aspects of the installation of the servant in Isaiah. We ought not to think that Jesus was the only one through whom this prophecy was found to be fulfilled. Whoever the suffering servant was in the time of the exile (the prophet himself, some anonymous individual, or even the exilic community as a whole) the experience described in these passages had a profound effect on the Judean community. It challenged their thinking about how God acts in the world and the nature of God’s power and sovereignty. It also made a way available for early Christians and later the Church to recognize in Jesus this very way of God, this ‘new thing’, embodied again in an emphatically new way altogether...”

<http://hwallace.unitingchurch.org.au/WebOTcomments/EpiphanyA/Epiphany1ABaptismJesus.html>

“THE WIDER CONTEXT: THE SERVANT SONGS Chapters 42-53 of the book of Isaiah contain four Servant Songs. The Servant is God’s agent to do God’s work in the world....”

<https://www.sermonwriter.com/biblical-commentary/isaiah-421-9-commentary> **This commentary expands the discussion of this reading.**

Psalm 29; RCL, the same Psalm (Psalm 40:1-11; RCL, the same Psalm)

“A storm scene from our home on Woman Lake in northern Minnesota:

As I write these lines, looking out across the lake, I notice that the wind is coming up in the northwest. Soon there will be rain, and then the storm. The storms always come from that direction and the pattern is the same. First there is an eerie calm. The western sky darkens and then turns black. The storm begins to move closer, with flashes of lightning and the rolling of thunder in the distance. The wind picks up, and quickly there are whitecaps on the lake. That’s my cue to drop the canvas shades over the windows on the screen porch. Last summer there was a flash of lightning, a clap of thunder, and a major branch on a tall white pine near our cabin broke off and crashed to the ground with a tremendous thud.

Each time I watch a storm gathering, the words of a hymn come to mind:

O Lord my God, when I in awesome wonder...

And I often think about the storm described in Psalm 29..."

Read all on [James Limburg's](#) comments at:

http://www.workingpreacher.org/preaching.aspx?commentary_id=2296

Ascribe to the LORD Glory A Psalm of David.

29 Ascribe to **the LORD**, O heavenly beings,^[a]
ascribe to **the LORD** glory and strength.

² Ascribe to **the LORD** the glory due his name;
worship **the LORD** in the splendor of holiness.^[b]

³ *The voice of **the LORD*** is over the waters;
the God of glory thunders,
the LORD, over many waters.

⁴ *The voice of **the LORD*** is powerful;
*the voice of **the LORD*** is full of majesty.

⁵ The voice of **the LORD** breaks the cedars;
the LORD breaks the cedars of Lebanon.

⁶ He makes Lebanon to skip like a calf,
and Sirion like a young wild ox.

⁷ *The voice of **the LORD*** flashes forth flames of fire.

⁸ *The voice of **the LORD*** shakes the wilderness;
the LORD shakes the wilderness of Kadesh.

⁹ *The voice of **the LORD*** makes the deer give birth^[c]
and strips the forests bare,
and in his temple all cry, "Glory!"

¹⁰ **The LORD** sits enthroned over the flood;
the LORD sits enthroned as king forever.

¹¹ May **the LORD** give strength to his people!
May **the LORD** bless^[d] his people with peace!

a. [Psalm 29:1](#) Hebrew *sons of God*, or *sons of might*

b. [Psalm 29:2](#) Or *in holy attire*

c. [Psalm 29:9](#) Revocalization yields *makes the oaks to shake*

[Psalm 29:11](#) Or *The Lord will give... The Lord will bless*

“The voice of the LORD” TO BORROW FROM VERIZON: “CAN YOU HEAR ME NOW?”

“The 29th Psalm is notorious for being an originally Canaanite psalm, adapted by the Israelites.

Who can know such things? Elements of the Psalm’s content, and also its poetic structure and style, are reminiscent of poems we have found from Ugarit and other Canaanite sources. If Israel borrowed solid, admired styles of poetry from their neighbors, then good!

And it is theologically profound to think of the average Israelite in a small farming village, with neighbors who were worshippers of Baal, the god of thunder and rain, singing a Psalm that suggests that the true God of thunder and rain is not Baal at all, but Yahweh, the Lord of the Israelites!

It is not difficult to sympathize with the average Israelite, who was sorely tempted to worship not only Israel’s Yahweh, the unique, only true God, and also Baal, the Canaanite deity of the rain. Your fields are lying parched, desperate for a shower or two. You hear about Baal, the god who brings storms and thus rain and vitality to your crops, but you desist. Then one night, when no one is looking, you slink off, dabble in a simple worship service to Baal, and then the next day, behold, the clouds gather, and it rains! Green peeps up from the ground, and you are hooked.

Israel’s God did provide rain but was more than a machine to do the bidding of farmers. The hard lesson, which proves to be the only hope we have as mortals, is that Yahweh is God even when it doesn’t rain, through drought, war (win or lose), illness, and death...

...We read Psalm 29 on January 13, the calendared “Baptism of our Lord.” Jesus came to the Jordan “to fulfill all righteousness.” Why was he baptized? Karl Barth (in the little slim volume of Church Dogmatics, volume IV, part 4, published not long before Barth died) said Jesus was not being theatrical, but that he was baptized for the forgiveness of sins.

When Jesus was baptized, he needed to be washed of sin -- not his sin, but our sin: “When faced by the sins of all others, he did not let these sins be theirs, but as the Son of His Father, ordained from all eternity to be the Brother of these fatal brethren, caused them to be His own sins. No one who came to the Jordan was as laden and afflicted as He.” ...”

http://www.workingpreacher.org/preaching.aspx?commentary_id=1855 **James Howell**

Pastor Myers, Park United Methodist Church, Charlotte, NC

Romans 6:1-11; RCL, Acts 10:34-43 (I Corinthians 1:1-9; RCL, the same verses)

Dead to Sin, Alive to God

6 What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self^[a] was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. ⁷ For one who has died has been set free^[b] from sin. ⁸ Now if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ For the death he died he died to sin, once for all, but the life he lives he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

- a. [Romans 6:6](#) Greek *man*
- b. [Romans 6:7](#) Greek *has been justified*



<http://diglib.library.vanderbilt.edu/act-imagelink.pl?RC=47779>

“The Holy Gospel according to St. Matthew, the 3rd Chapter”

“Glory to You, O Lord”

Matthew 3:13-17; RCL, the same reading (John 1:29-42a; RCL includes all of verse 42)

“The Baptism of Our Lord Jesus Christ is an event recorded in, or referred to, in all four gospels. In Matthew, Mark, and Luke, the account of the baptism itself is recorded. In John’s gospel, it is referred to. Clearly God wants us to know that this is an important event in the life and career of Christ, an important event for us to know about. And so it is. Thus the church has set aside the First Sunday after the Epiphany every year for us to focus on the Baptism of Our Lord...”

The other gospel writers, Mark, Luke, and John, bring out these points about the Spirit's descent and the Father's voice, as does Matthew in our text today. But it is only in Matthew's account that we find the little dialogue that goes on between John the Baptist and Jesus, before John consents to baptize him..." <http://steadfastlutherans.org/2014/01/to-fulfill-all-righteousness-sermon-on-matthew-313-17-by-pr-charles-henrickson/>

The Baptism of Jesus

¹³ Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴ John would have prevented him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented. ¹⁶ And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him,^[a] and he saw the Spirit of God descending like a dove and coming to rest on him; ¹⁷ and behold, a voice from heaven said, "This is my beloved Son,^[b] with whom I am well pleased."

- a. [Matthew 3:16](#) Some manuscripts omit *to him*
- b. [Matthew 3:17](#) Or *my Son, my (or the) Beloved*

"This is the Gospel of the Lord" "Praise to You, O Christ"

"Luther's Explanatory Notes

...13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. *Then cometh Jesus to be baptized of him.* This is a wonderful humiliation. He does not permit himself to be proclaimed; he does not glorify himself until the Father glorifies him. He waited for the voice to come from heaven:

This is my beloved Son. Christ does not act under these circumstances as we vain fellows do; when we read only a little word, then we take our mouths full, we cannot restrain ourselves, we must proclaim it abroad, so that all the world may hear it.

After the glorification he goes to work; he enters on his office, and now he proceeds grandly; for now, Christ has become a different man, not different as regards his person, but as regards his office..." <http://steadfastlutherans.org/2016/02/luthers-notes-on-the-gospel-baptism-of-our-lord-jesus/>



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