

Second Sunday after the Epiphany January 15, 2017

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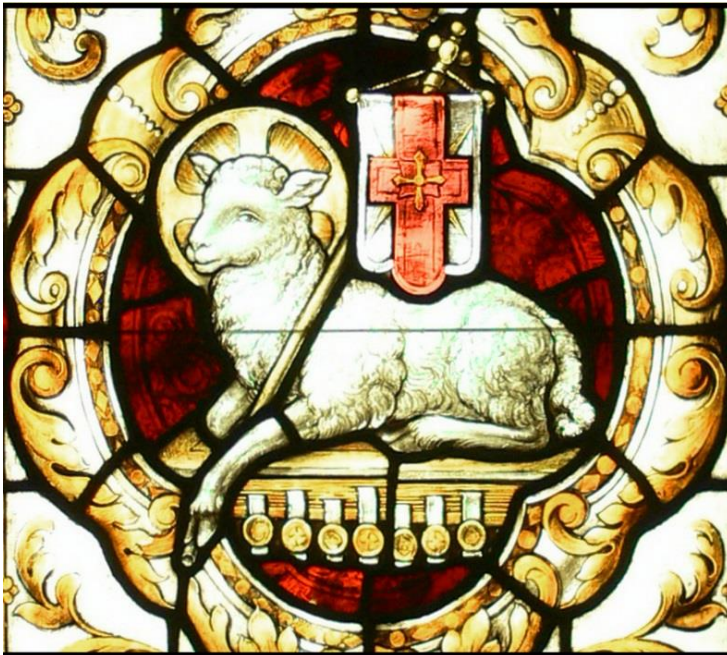
**through Facebook at either “Living the Lutheran Lectionary”,  
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

January 12, 2017 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

*(Presented as a part of the bible study/worship weekday 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](mailto:puritaspastor@hotmail.com) for details.*



**Behold,  
the Lamb  
of God!**

John 1:36

<http://christunitedlutheran.org/wp/page/10/> NALC

### Hymn of the Day

**Lutheran Service Book (LSB) 410 The Lutheran Hymnal (TLH) 133**

*“Within the Father’s house”*

<https://www.youtube.com/watch?v=UiFKVVF8l4k> Prelude by Harold Rohlig. <https://www.youtube.com/watch?v=Tzgn03coZSo> Piano, TLH text. <https://www.youtube.com/watch?v=mBBBM5mfggg> Not your traditional accompaniment. Jeff Tincher

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**Isaiah 49:1-7; RCL, (Revised Common Lectionary), the same verses (Next Week: Isaiah:1-4 RCL, Isaiah 9:1-4) The first reading will be from Isaiah through January 22.**

“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...

...This song, the second song (49:1-6), further defines the Servant’s mission. The Servant is “to raise up the tribes of Jacob, and to restore the preserved of Israel” (49:6a). Furthermore, God says, “I will also give you for a light to the nations, that you may be my salvation to the end of the earth” (49:6b)...

<https://www.sermonwriter.com/biblical-commentary/isaiah-421-9-commentary>

## **The Servant of the LORD**

49 Listen to me, O coastlands,  
and give attention, you peoples from afar.  
The LORD called me from the womb,  
from the body of my mother he named my name.

<sup>2</sup> He made my mouth like a sharp sword;  
in the shadow of his hand he hid me;  
he made me a polished arrow;  
in his quiver he hid me away.

<sup>3</sup> And he said to me, “You are my servant,  
Israel, in whom I will be glorified.”<sup>[a]</sup>

<sup>4</sup> But I said, “I have labored in vain;  
I have spent my strength for nothing and vanity;  
yet surely my right is with the LORD,  
and my recompense with my God.”

<sup>5</sup> And now the LORD says,  
he who formed me from the womb to be his servant,  
to bring Jacob back to him;  
and that Israel might be gathered to him—  
for I am honored in the eyes of the LORD,  
and my God has become my strength—

<sup>6</sup> he says:

“It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to bring back the preserved of Israel;  
I will make you as a light for the nations,  
that my salvation may reach to the end of the earth.”

<sup>7</sup> Thus says the LORD,  
the Redeemer of Israel and his Holy One,  
to one deeply despised, abhorred by the nation,  
the servant of rulers:  
“Kings shall see and arise;  
princes, and they shall prostrate themselves;  
because of the LORD, who is faithful,  
the Holy One of Israel, who has chosen you.”

a. [Isaiah 49:3](#) Or *I will display my beauty*

“One week after the Baptism of Our Lord, the lectionary texts from the Old Testament sit us squarely in the promise and pain of servanthood.

Whether we accompany the psalmist (Psalm 40:1-11) or gather to listen to the servant of Second Isaiah in this second of the so-called "servant songs" (49:1-7; cf. Isaiah 42:1-9 [one of the lectionary readings last Sunday]; 50:4-9; 52:13-53:12), we encounter variously themes of divine calling, proclamation, suffering and failure, and faith amid despair. This text resumes Second Isaiah's depiction of the servant, a complex and debated figure who the prophet often identifies with Israel (e.g., 41:8-9; 44:1-2, 21; 45:4; 48:20) but occasionally, as here, described as an individual with a mission to Israel (esp. 45:1-2, 5-6; cf. 48:16). Many Christian readers may also be captivated by how the poetry is suggestive of the servanthood of Jesus Christ...”  
[http://www.workingpreacher.org/preaching.aspx?commentary\\_id=22](http://www.workingpreacher.org/preaching.aspx?commentary_id=22) **Christine Roy Yoder**  
**Associate Professor of Old Testament, Columbia Theological Seminary, Decatur, GA**

“...This passage moves from the very particular and powerful deliverance of Israel to an even larger mission. In an astonishing phrase God says that this restoration of Israel is “too light a thing” (verse 6) in and of itself. God’s people do not exist for themselves alone, nor is their restoration an end in itself.

God gathers God’s people into God’s life for one purpose: the salvation of the world. God charges Israel, God’s servant, to be “a light to the nations, that my salvation may reach to the end of the earth” (verse 6). God takes seriously the particular historical moment of Israel in exile *and* God doesn’t get stuck in that particular historical moment. Just as exile isn’t the end of the story, neither is restoration....

...Restoration of individuals, or churches, or even of an entire people, is never only about that. God's healing work moves outward, always expanding toward eschatological fulfillment, "that my salvation may reach the end of the earth" (verse 6). God's story is always bigger than ours, holding our stories within God's life and weaving them into the wide-open future." [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=1939](http://www.workingpreacher.org/preaching.aspx?commentary_id=1939)  
**Amy Oden** *Professor of Early Church History and Spirituality, Saint Paul School of Theology, Oklahoma City Univ., Oklahoma City, Okla*

**Psalm 40:1-11; RCL, the same Psalm (Psalm 27:1-9 (10-14); RCL, Psalm 27:1, 4-9)**

*"Most of us can read Psalm 40 and admire its words, the depth of thought and faith conveyed in its phrases.*

*But who among us can with any candor say "I waited patiently for the Lord"? When did I ever wait for anything at all without frustration or anxiety?...*

*...This Psalm isn't a prayer so much as a report on a prayer. In Bible times, if you were under duress, you would pray and ask others to pray -- and then later you would share what that was like, what transpired, and what God had done..." (continued after the reading)*

**My Help and My Deliverer**

**To the choirmaster. A Psalm of David.**

40 I waited patiently for the LORD;

he inclined to me and heard my cry.

<sup>2</sup> He drew me up from the pit of destruction,

out of the miry bog,

and set my feet upon a rock,

making my steps secure.

<sup>3</sup> He put a new song in my mouth,

a song of praise to our God.

Many will see and fear,

and put their trust in the LORD.

<sup>4</sup> Blessed is the man who makes

the LORD his trust,

who does not turn to the proud,

to those who go astray after a lie!

<sup>5</sup> You have multiplied, O LORD my God,

your wondrous deeds and your thoughts toward us;

none can compare with you!

I will proclaim and tell of them,

yet they are more than can be told.

<sup>6</sup> In sacrifice and offering you have not delighted,

but you have given me an open ear.<sup>[a]</sup>

Burnt offering and sin offering

you have not required.

<sup>7</sup> Then I said, “Behold, I have come;  
in the scroll of the book it is written of me:

<sup>8</sup> I delight to do your will, O my God;  
your law is within my heart.”

<sup>9</sup> I have told the glad news of deliverance<sup>[b]</sup>  
in the great congregation;  
behold, I have not restrained my lips,  
as you know, O LORD.

<sup>10</sup> I have not hidden your deliverance within my heart;  
I have spoken of your faithfulness and your salvation;  
I have not concealed your steadfast love and your faithfulness  
from the great congregation.

<sup>11</sup> As for you, O LORD, you will not restrain  
your mercy from me;  
your steadfast love and your faithfulness will  
ever preserve me! *The Psalm continues through verse 17.*

a. [Psalm 40:6](#) Hebrew *ears you have dug for me*

b. [Psalm 40:9](#) Hebrew *righteousness*; also verse [10](#)

“...Psalm 40 sounds notes in its melody that harmonize with so many tunes in Scripture.

- “Here I am” -- the words Isaiah used to reply affirmatively to God’s call (Isaiah 6).

- “Here I am” -- the same words a later follower of Isaiah used to depict the way God is there for us but we don’t go looking for God: “I was ready to be sought by those who did not ask for me; I said ‘Here I am’ to a nation that did not call on my name” (Isaiah 65).

- Psalm 40’s image of God’s law not being something out there we try to absorb and translate into action, but it is actually inscribed directly onto the inner heart: Jeremiah longed for such a day (Jeremiah 31)...

...Verse 4 poses some intriguing translation challenges. The NRSV offers us, “Happy are those who make the Lord their trust” -- an understandable but problematical shift from the RSV, “Blessed is the man who makes the Lord his trust.” The Psalmist would quickly grant us that “man” is embarrassingly restrictive, and that women or children also are blessed when the Lord is trusted. We also see a shift in number: “those” versus “the one.” Again, the Psalmist expected many readers, but yet there is a deeply personal, occasionally lonely burden on the single individual to make this choice of trust -- although doing it together makes it easier, and more sustainable.

But is “Happy” much like “Blessed”? The Hebrew ‘ashre doesn’t mean “happy” the way modern people conceive of it -- feeling good, enjoying things, smiles and fun chums around. The word ‘ashre implies a state of the soul, a gift only God can bestow, something steady, not a fleeting emotion or anything that can be ruined by circumstance. If we call this “happiness,” then we are rather wonderfully redefining happiness...

...This blessedness/happiness is a puzzle to those on the outside, but the calming heartbeat for those who've known this trust...

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1870](https://www.workingpreacher.org/preaching.aspx?commentary_id=1870)

**James Howell** Pastor, Myers Park United Methodist Church, Charlotte, NC

**I Corinthians 1:1-9; RCL, the same verses (I Corinthians 1:10-18; RCL, the same reading)**

*“As he opens his letters, Paul commonly names others alongside himself.*

*Among the undisputed letters of Paul, only Romans does not have a co-author or other senders named. 1 Corinthians begins by naming Paul and Sosthenes as those from whom the letters comes. The only other reference to a Sosthenes in the New Testament is in Acts 18:12-17, where a Jewish leader by that name in Corinth is beaten by a mob in front of the proconsul, Gallio.*

*There is no evidence one way or the other regarding whether the name, when it appears in Acts, refers to the same person Paul mentions in 1 Corinthians. Even though we do not know the precise identity of Paul's co-author, it is nonetheless meaningful that he names one. Paul's letters are community documents, both in their composition and in their reception.*

*Thanksgiving sections in Paul's letters usually introduce themes that will appear later, and this is certainly true of the thanksgiving from 1 Corinthians. Paul thanks God that the Corinthians “have been enriched” in Christ. He mentions specifically speech and knowledge among the Corinthians' spiritual gifts. From the rest of the letter, we know that the so-called riches of speaking in tongues and having knowledge are among the ways that the Corinthians Christians are dividing themselves up, with some claiming superiority over others...”*

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1948](https://www.workingpreacher.org/preaching.aspx?commentary_id=1948)

**Mary Hinkle Shore** Pastor, Lutheran Church of the Good Shepherd, Brevard, N.C

## Greeting

<sup>1</sup> Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes,

<sup>2</sup>To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours:

<sup>3</sup> Grace to you and peace from God our Father and the Lord Jesus Christ.

## Thanksgiving

<sup>4</sup> I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, <sup>5</sup> that in every way you were enriched in him in all speech and all knowledge— <sup>6</sup> even as the testimony about Christ was confirmed among you— <sup>7</sup> so that you are not lacking in any gift, as you wait for the

revealing of our Lord Jesus Christ, <sup>8</sup> who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. <sup>9</sup> God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord.

**“The Holy Gospel according to St. John, the 1st Chapter”**  
**“Glory to You, O Lord”**

**John 1:29-42a; RCL includes all of verse 42 (Matthew 4:12-25, RCL, verses 12-23)**

“The Gospel of John is a dramatic, gripping narrative.

John 1:29-42 divides into two main parts: verses 29-34 and verses 35-42...” (continued after the reading)

### **Jesus Calls the First Disciples**

<sup>35</sup> The next day again John was standing with two of his disciples, <sup>36</sup> and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” <sup>37</sup> The two disciples heard him say this, and they followed Jesus. <sup>38</sup> Jesus turned and saw them following and said to them, “**What are you seeking?**” And they said to him, “Rabbi” (which means Teacher), “where are you staying?” <sup>39</sup> He said to them, “**Come and you will see.**” So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. <sup>[b]</sup> <sup>40</sup> One of the two who heard John speak and followed Jesus <sup>[c]</sup> was Andrew, Simon Peter's brother. <sup>41</sup> He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. *You shall be called Cephas*” (which means *Peter*<sup>[d]</sup>).

- a. [John 1:34](#) Some manuscripts *the Chosen One*
- b. [John 1:39](#) That is, about 4 p.m.
- c. [John 1:40](#) Greek *him*
- d. [John 1:42](#) *Cephas* and *Peter* are from the word for *rock* in Aramaic and Greek, respectively

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

### **“...Act I: Background**

The play has already begun at John 1:1, of course, with the great Prologue (1:1-18) in which John the Baptist first appears (1:6-8; 15). John the Baptist looms large in 1:19-28. The leaders of Jerusalem interrogate John, asking after his identity...

John the Baptist and Jesus have not yet interacted in the narrative but we have been superbly set up for that pregnant imminent moment.

### Act II: Jesus and John the Baptist Interact (verses 29-34)

The day after his run-in with the authorities, John the Baptist (JB) *sees* Jesus and *testifies* about his identity: "See the Lamb of God, who takes away the sin of the world."...

In the rest of this Act, you find John the Baptist again testifying to Jesus, promoting Jesus, and demoting himself (cf. 3:30). Notice the emphatic, repetitive language. He sees (verse 32), he hears (verse 33), he moves from ignorance to knowledge (verses 32-33) by a revelation, and then he *testifies*: "And I myself have seen and have *testified* that this is the Son of God." The whole Gospel of John was written for no other reason than to reveal Jesus to us, to provide a space for us to encounter him in his full identity...

### Act III: Come and See (verses 35-42)

The Final Act of John's inaugural proclamation parallels the previous day. Once again John *sees* Jesus and testifies: "See the Lamb of God." On the basis of *hearing the testimony* of another person, John's disciples follow Jesus. It begins with Jesus directly addressing them: "What do you seek?" (Jesus always asks pointed, direct questions in John). He invites them to "Come and See."...

**What are we waiting for? Let's go testify for the sake of Abundant, Eternal Life!"**

[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=854](https://www.workingpreacher.org/preaching.aspx?commentary_id=854) **Jaime Clark-Soles**  
Professor of New Testament, Altshuler Distinguished Teaching Professor, Perkins School of  
Theology, Southern Methodist University, Dallas, Texas

The details of this outline show the depth of word choice and actions in John.



"2008-01-16 — Proof again that all cartoonists suffer from a [messiah complex](http://www.agnusday.org/)" *Angus Dei* means *Lamb of God*.

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