

Third Sunday after the Epiphany January 22, 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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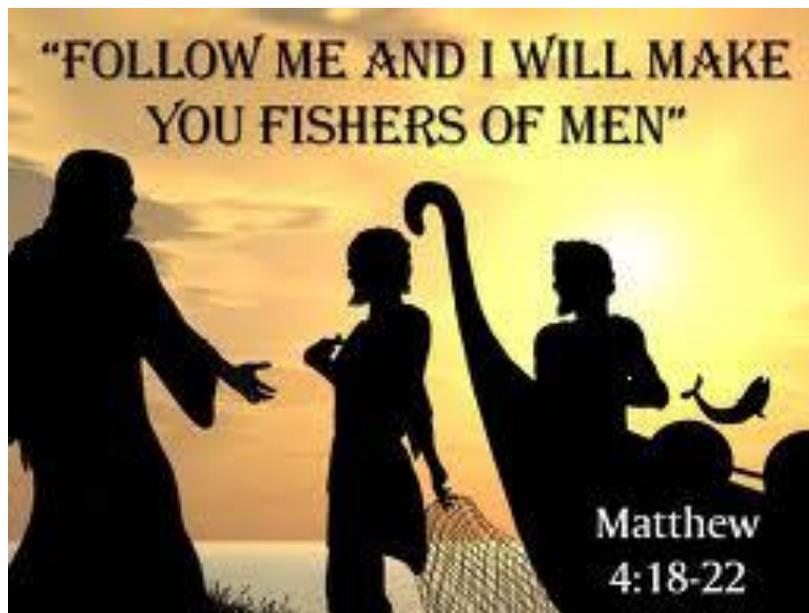
**through Facebook at either “Living the Lutheran Lectionary”,  
“Bethlehem Lutheran Church, Parma” or “Harold Weseloh”**

January 19, 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.*



<http://steadfastlutherans.org/2014/01/on-us-a-light-has-dawned-sermon-on-matthew-412-25-by-pr-charles-henrickson/>

### Hymn of the Day

**Lutheran Service Book (LSB) 839 The Lutheran Hymnal (TLH) 512**

“O Christ, our true and only light”

**“Heermann, Johann, (author),** son of Johannes Heermann, furrier at Baudten, near Wohlau, Silesia, was born at Baudten, Oct. 11, 1585. He was the fifth but only surviving child of his parents, and during a severe illness in his childhood his mother vowed that if he recovered she would educate him for the ministry, even though she had to beg the necessary money... At the recommendation of Baron Wenzel he was appointed diaconus of Koben, a small town on the Oder, not far from Baudten, and entered on his duties on Ascension Day, 1611, and on St. Martin's Day, 1611, was promoted to the pastorate there... Much of Heermann's manhood was spent amid the distressing scenes of the Thirty Years' War; and by his own ill health and his domestic trials he was trained to write his beautiful hymns of “Cross and Consolation.” Between 1629 and 1634, Koben was plundered four times by the Lichtenstein dragoons and the rough hordes under Wallenstein sent into Silesia by the King of Austria in order to bring about the Counter-Reformation and restore the Roman Catholic faith and practice; while in 1616 the town was devastated by fire, and in 1631 by pestilence. In these troublous years Heermann several times lost all his moveables; once he had to keep away from Koben for seventeen weeks; twice he was nearly sabred; and once, while crossing the Oder in a frail boat loaded almost to sinking, he heard the bullets of the pursuing soldiers whistle just over his head. He bore all with courage and patience, and he and his were wonderfully preserved from death and dishonour. He was thus well grounded in the school of affliction...” [http://www.hymnary.org/person/Heermann\\_J](http://www.hymnary.org/person/Heermann_J)

<https://www.youtube.com/watch?v=j17-7SihEYA> “Chorale prelude by Gerard Bunk on the hymn tune O Jesu Christe, wahres Licht. Mark Peters on the Lauck organ at Immanuel Lutheran, Leland MI.” [One LSB Hymn a Week](#)

<https://www.youtube.com/watch?v=bDFOWk3Cwfs> Straight from TLH  
<https://www.youtube.com/watch?v=29Mzpa-ulwc> An updated version.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by  
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**Isaiah 9:1-4; RCL, (Revised Common Lectionary), the same verses (Next Week: Micah 6:1-8; RCL, the same reading) Today is the last reading from Isaiah.**

*“...Epiphany appropriately falls in January, during the winter, before spring has arrived and the days have lengthened, to remind the people of God that we live according to a different clock. Epiphany is a season of light not during the day but a season of light amidst the darkness. It is a season of light that ushers in the daytime and in this regard Epiphany is one step ahead of the world. The First Reading for this Sunday addresses a people who despair because they lack the light...” (continued after the reading)*

For to Us a Child Is Born

9 <sup>[a]</sup> But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter

time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.<sup>[b]</sup>

<sup>2</sup> <sup>[c]</sup> The people who walked in darkness  
 have seen a great light;  
 those who dwelt in a land of deep darkness,  
 on them has light shone.  
<sup>3</sup> You have multiplied the nation;  
 you have increased its joy;  
 they rejoice before you  
 as with joy at the harvest,  
 as they are glad when they divide the spoil.  
<sup>4</sup> For the yoke of his burden,  
 and the staff for his shoulder,  
 the rod of his oppressor,  
 you have broken as on the day of Midian.

- a. [Isaiah 9:1](#) Ch 8:23 in Hebrew
- b. [Isaiah 9:1](#) *Or of the Gentiles*
- c. [Isaiah 9:2](#) Ch 9:1 in Hebrew

“The First Reading for this Sunday addresses a people who despair because they lack the light. Isaiah 9:1 serves as a transition text between the prophecy of impending judgment in Isaiah 8:16-22, and the psalm of thanksgiving in 9:2-7. In 8:16-22 the prophet announces a period of distress, gloom, and thick darkness that will befall the people. Hunger will fill the people and they will be enraged and curse their king and gods. In their despair they will turn to necromancy, consult ghosts and the dead, and forsake the instruction of the Lord. This is not merely a description of darkness, but it is the language of death and the underworld.

Isaiah 9:1-2 acknowledges this “former time” of deep darkness in the land of Zebulun, Naphtali, the way of the sea, the land beyond the Jordan, and Galilee of the nations. These geographical designations all refer to a territory directly west of the Sea of Chinnereth, later to be named the Sea of Galilee. It was this land that the Assyrian king, Tiglath-Pileser III, conquered and deported its citizens to Assyria in 732 BCE according to 2 Kings 15:29 and extra-biblical material...

Later on in Isaiah 60:1-3, a passage read earlier on Epiphany, the prophet equates the glory of the Lord with light; they are one and the same. Psalm 27:1, our Psalm text for today, equates light with salvation. Light and salvation emanates from the LORD; they are gifts of grace.

As one who lived in sunny Southern California for many years, I can see how people can be deluded into thinking that they are entitled to light and that darkness is an inconvenient nuisance. God’s calendar reminds us that dawn is an act of grace and that darkness is always a prelude, and never a finale. When Matthew interprets the early days of Jesus’ ministry in Galilee as the fulfillment of Isaiah 9:1-2 in Matthew 4:12-17, he recalibrates our spiritual clocks.

Darkness continued to oppress Israel far beyond the activity of the king of Assyria. Yet with the preaching of repentance by the Messiah the new day of salvation has dawned and the kingdom is here. So even if the nights are long and the days are short, know that in the

appearance of Christ the day has come. Live according to the timetable of God. Live in the light.”  
[https://www.workingpreacher.org/preaching.aspx?commentary\\_id=1945](https://www.workingpreacher.org/preaching.aspx?commentary_id=1945) **Bo Lim**  
*Associate Professor, Seattle Pacific University, Seattle, WA*

**Psalm 27:1-9 (10-14); RCL, Psalm 27:1, 4-9 (Psalm 15; RCL, the same Psalm)**

*“We do not know when David wrote Psalm 27. Some Christians believe that he wrote it in 2 parts. He wrote verses 1 - 6 when life was good. God was answering all his prayers. Perhaps it was after he had killed Goliath. (See Psalm 27:2 below). He wrote verses 7-12 when life was difficult He thought that God was hiding from him. Perhaps it was when Saul was fighting him. (See Psalm 27:12 below). He wrote verses 13-14 when he put the 2 parts together. Other Christians believe that David wrote it all at the same time. In the past God had been good to him. Why was God not good to him now? He would still believe in God and wait for his help. In Psalm 27 we learn that for David life had its ups and downs. The ups were the good times. The downs were the difficult times. This happens to us also. When life is difficult we must remember the good times. When we think that God has forgotten us, we must remember the times when he did not forget us. We must be like David in Psalm 27:14. We must wait for the Lord. One day he will give us help. If we believe this, it will make us strong...” (continued after reading)*

**The LORD Is My Light and My Salvation Of David.**

27 The LORD is my light and my salvation;  
 whom shall I fear?  
 The LORD is the stronghold<sup>[a]</sup> of my life;  
 of whom shall I be afraid?

<sup>2</sup> When evildoers assail me  
 to eat up my flesh,  
 my adversaries and foes,  
 it is they who stumble and fall.

<sup>3</sup> Though an army encamp against me,  
 my heart shall not fear;  
 though war arise against me,  
 yet<sup>[b]</sup> I will be confident.

<sup>4</sup> One thing have I asked of the LORD,  
 that will I seek after:  
 that I may dwell in the house of the LORD  
 all the days of my life,  
 to gaze upon the beauty of the LORD  
 and to inquire<sup>[c]</sup> in his temple.

<sup>5</sup> For he will hide me in his shelter  
 in the day of trouble;

he will conceal me under the cover of his tent;  
 he will lift me high upon a rock.

<sup>6</sup> And now my head shall be lifted up  
 above my enemies all around me,  
 and I will offer in his tent  
 sacrifices with shouts of joy;  
 I will sing and make melody to the LORD.

<sup>7</sup> Hear, O LORD, when I cry aloud;  
 be gracious to me and answer me!

<sup>8</sup> You have said, “Seek<sup>[d]</sup> my face.”

My heart says to you,  
 “Your face, LORD, do I seek.”<sup>[e]</sup>

<sup>9</sup> Hide not your face from me.  
 Turn not your servant away in anger,  
 O you who have been my help.  
 Cast me not off; forsake me not,  
 O God of my salvation!

<sup>10</sup> *For my father and my mother have forsaken me,  
 but the LORD will take me in.*

<sup>11</sup> *Teach me your way, O LORD,  
 and lead me on a level path  
 because of my enemies.*

<sup>12</sup> *Give me not up to the will of my adversaries;  
 for false witnesses have risen against me,  
 and they breathe out violence.*

<sup>13</sup> *I believe that I shall look<sup>[f]</sup> upon the goodness of the LORD  
 in the land of the living!*

<sup>14</sup> *Wait for the LORD;  
 be strong, and let your heart take courage;  
 wait for the LORD!*

- a. [Psalm 27:1](#) Or *refuge*
- b. [Psalm 27:3](#) Or *in this*
- c. [Psalm 27:4](#) Or *meditate*
- d. [Psalm 27:8](#) The command (*seek*) is addressed to more than one person
- e. [Psalm 27:8](#) The meaning of the Hebrew verse is uncertain
- f. [Psalm 27:13](#) Other Hebrew manuscripts *Oh! Had I not believed that I would look*

### “Something to do

This is how you can show Psalm 27 is one psalm and not two psalms. It is called the "vocabulary test". A vocabulary is a list of words. There are some special words in Psalm

27. Put where they are in the psalm into the list below. Do the special words come in both parts of the psalm?"

Special word	Is it in Psalm 27:1-6?	Is it in Psalm 27:7-12?
Safe		
Enemies		
Heart		
Fight		
Look for		

<http://www.easyenglish.info/psalms/psalm027-taw.htm>

You may have to visit the site's translation to find equivalent "special words".

**I Corinthians 1:10-18; RCL, the same reading (I Corinthians 1:18-31; RCL, the same reading) The Corinthian readings began January 15 and will continue through the rest of Epiphany, February 19.**

*"...St Paul 's first letter to the Corinthians is both descriptive and prescriptive. He explains what is happening in that church and to many others, even here, even now. What is going on in Corinth is simply that there are different factions, divisions, in the congregation. It is reported to Paul by Chloe's people that people are quarreling. When Paul writes to the Corinthians he could be addressing to the letter to so many congregations which are squabbling..." (continued after reading)*

### Divisions in the Church

<sup>10</sup> I appeal to you, brothers, <sup>[a]</sup> by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. <sup>11</sup> For it has been reported to me by Chloe's people that there is quarreling among you, my brothers. <sup>12</sup> What I mean is that each one of you says, "I follow Paul," or "I follow **Apollo**," or "I follow **Cephas**," or "I follow Christ." <sup>13</sup> Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? <sup>14</sup> I thank God that I baptized none of you except **Crispus** and Gaius, <sup>15</sup> so that no one may say that you were baptized in my name. <sup>16</sup> (I did baptize also the household of **Stephanas**. Beyond that, I do not know whether I baptized anyone else.) <sup>17</sup> For Christ did not send me to baptize but to preach the gospel, and not with words of eloquent wisdom, lest the cross of Christ be emptied of its power.

### Christ the Wisdom and Power of God

<sup>18</sup> For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God.

- a. [1 Corinthians 1:10](#) Or *brothers and sisters*. In New Testament usage, depending on the context, the plural Greek word *adelphoi* (translated “brothers”) may refer either to *brothers* or to *brothers and sisters*; also verses [11](#), [26](#)

“Though Paul calls this disciple Cephas, he's probably better known as Peter ([John 1:42](#)). As in Simon Peter. Jesus' right-hand man. Yeah, that guy.

Paul mentions him briefly in the same breath as Apollos. Apparently, some of the people in Corinth have decided to follow his teachings instead of Paul's or Apollos' (1 Corinthians 1:12)...

But, Cephas/Peter also doesn't seem to be in the same class as Apollos. First, it's not clear that he's even spent much time in Corinth. It's possible that his teachings have gotten some leverage because he's such a well-known apostle. And because Peter and Paul didn't always see eye-to-eye, it could be that those who claim allegiance to Cephas are actually just interested in a more Jewish way of worshiping Christ...” <http://www.shmoop.com/corinthians/cephas.html>

[shmoop.com](http://www.shmoop.com) is a bit different – visit the site to better understand it's approach.

“**Apollos** is first mentioned as a Christian preacher who had come to Ephesus (probably in the year 52-3), where he is described as "being fervent in spirit, he spoke and taught accurately the things concerning [Jesus](#), though he knew only the baptism of [John](#)" ([Acts 18:24-25](#)). [Priscilla and Aquila](#), a Jewish Christian couple who had come to Ephesus with the [Apostle Paul](#), instructed Apollos...

The differences between the two understandings probably related to [baptism with the Holy Spirit](#), since Apollos "knew only the baptism of John"...

Paul's Epistle refers to a [schism](#) between four parties in the Corinthian church, of which two attached themselves to Paul and Apollos respectively, using their names (the third and fourth were Peter, identified as Cephas, and Jesus Christ himself).<sup>[1co 1:10-13][2]</sup> There is no indication that Apollos favored or approved an overestimation of his person. Paul urged him to go to Corinth at the time, but Apollos refused, stating that he would come later when he had an opportunity.<sup>[1co 16:12]</sup>

...[Martin Luther](#) and some modern scholars have proposed Apollos as the author of the [Epistle to the Hebrews](#), rather than [Paul](#) or [Barnabas](#). Both Apollos and Barnabas were Jewish Christians with sufficient intellectual authority.<sup>[4]</sup> Other than this, there are no known surviving texts attributed to Apollos...

Apollos is regarded as a saint by several Christian churches, including the [Lutheran Church–Missouri Synod](#), which hold a commemoration for him, together with saints [Aquila and Priscilla](#), on 13 February.” <https://en.wikipedia.org/wiki/Apollos>

“Martyrs baptized by **St. Paul** at Corinth, Greece. **Crispin** headed the local Jewish synagogue. **Gaius** served as St. Paul's **host** and was also praised by St. John. Before being martyred, Crispin served as the **bishop** of the Aegean Islands, and Gaius served as **bishop** of Thessalonica, Greece...” [http://www.catholic.org/saints/saint.php?saint\\_id=2769](http://www.catholic.org/saints/saint.php?saint_id=2769)

“**Stephanas** ([Greek](#): Στεφανᾶς, *Stephanas*, [Greek word #4734](#) in [Strong's](#), "crown"<sup>[1]</sup> or "crowned"<sup>[2]</sup>) a member of the church at Corinth, whose family were among those the apostle had baptized (1 Cor. 1:16; 16:15, 17) as the “first-fruits of Achaia”.<sup>[3]</sup>

He is mentioned by St. [Paul](#) in [I Corinthians](#) 16:17: "*I was glad when Stephanas, [Fortunatus](#) and [Achaicus](#) arrived, because they have supplied what was lacking from you.*" and therefore Paul urged the church in Corinth to "be in subjection to such men and to everyone who helps in the work and labours" and to "acknowledge such men".<sup>[4]</sup>

He has been supposed by some to have been the repentant “jailer of Philippi” (comp. Acts 16:33). The First Epistle to the Corinthians was written from Ephesus some six years after the jailer’s conversion, and he was with the apostle there at that time.<sup>[1]</sup>  
<https://en.wikipedia.org/wiki/Stephanas>

“...But we are also people of God. Along with Paul’s description comes his prescription. We must never be satisfied with things as they are, but must work and pray for things as they should be. Paul is clear about that. He is beseeching the Corinthians-and us-to set aside the differences and be united in the same mind and same purpose. The words used in the Greek are very strong. Paul is appealing by the name of the Lord Jesus Christ to these believers. The word even means “to beg.”...

...Likeness of mind will produce a common purpose which is to witness to the world of the love and power of Christ...The unity of the Church results in mission to a world longing for truth, forgiveness, meaning, salvation. All the energy spent in quarrels could go to reaching out to others with the Gospel. All the time spent in conflict could be better spent in helping people in need.

We need Paul’s admonition. Certainly Christian unity should not preclude Christian truth. We do not gloss over differences which are very important. I do not agree with everything taught by the Presbyterians or Methodists or Roman Catholics or Baptists. I am uncomfortable with double predestination or sinless perfectionism or papal claims. I disagree with those who would make of baptism and the Lord’s Supper a human work rather than God’s work. But the question does come about essentials. One of the marks of a cult or sect is that they major in minors, overemphasize something that is not very important. When we work with other Christians we must ask ourselves, “Do they have the Bible and preach it? Do they add to God’s Word human ideas or let the Scriptures speak clearly and plainly? Do they practice baptism and the Lord’s Supper? Do they divide the Body of Christ by downgrading other Christians? Is salvation clearly taught as given through the death and resurrection of Christ alone? Do they make it clear that we are saved by grace?”...” <https://www.sermonwriter.com/sermons/1-corinthians-110-18-mind-purpose-kegel> The [Rev. Dr. James D. Kegel](#)

**“The Holy Gospel according to St. Matthew, the 4th Chapter”**  
**“Glory to You, O Lord”**

**Matthew 4:12-25, RCL, verses 12-23** (*Matthew 5:1-12; RCL, the same reading*)



*“After Jesus was born in Bethlehem and grew up in Nazareth and was baptized in the Jordan, now it is time for him to undertake his public ministry. So the question arises: Where will he do this? What will be his base of operations? Now you might think that the Messiah, the king of Israel, would set up shop in Jerusalem, the most important city in the land, the religious and political capital, the city of kings, the city of the temple. But if you’re thinking Jerusalem, you would be wrong. Jerusalem will have to wait for another day. Oh, Jerusalem will have its role to play—after all, it is “the city that kills the prophets and stones those sent to it”—but that day is not yet. Instead, Jesus does something unexpected...”*

### Jesus Begins His Ministry

<sup>12</sup> Now when he heard that John had been arrested, he withdrew into Galilee. <sup>13</sup> And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled:

<sup>15</sup> “The land of Zebulun and the land of Naphtali,  
the way of the sea, beyond the Jordan, Galilee of the Gentiles—  
<sup>16</sup> the people dwelling in darkness  
have seen a great light,  
and for those dwelling in the region and shadow of death,  
on them a light has dawned.”

<sup>17</sup> From that time Jesus began to preach, saying, “**Repent, for the kingdom of heaven is at hand.**”<sup>[a]</sup>

### Jesus Calls the First Disciples

<sup>18</sup> While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen.

<sup>19</sup> And he said to them, “**Follow me, and I will make you fishers of men.**”<sup>[b]</sup>

<sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him.

### Jesus Ministers to Great Crowds

<sup>23</sup> And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. <sup>24</sup> So his fame spread throughout all Syria, and they brought him all the sick,

those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. <sup>25</sup> And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

- a. [Matthew 4:17](#) Or the kingdom of heaven has come near
- b. [Matthew 4:19](#) The Greek word *anthropoi* refers here to both men and women

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

“But “the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.” On us that light has dawned. Here comes Jesus, doing his thing. And his “thing” is at least three things we can see in our text: preaching, teaching, and healing... Preaching, teaching, and healing. We’ll take them one at a time...

**First, preaching:** “Repent, for the kingdom of heaven is at hand.” Jesus says this because he is the one bringing the kingdom of heaven into our midst. In view of that, then, it’s time for us to repent...

**The next activity of Jesus in his ministry is his teaching.** And to do that he will need people to teach. And so he calls disciples... **Which leads us to the third aspect of Jesus’ ministry, namely, healing.** OK, Pastor, we’ve got you there! You say Jesus did preaching and teaching and that he’s continuing to do that today, through the ministry of the church. OK, fair enough. But where is the healing?... Well, here’s the thing to remember about those healings: All those people that Jesus healed at that time—they all ended up dying. They got sick from something else down the line, and then they died. But it wasn’t like Jesus’ healings didn’t “take.” No, it’s just that they served a limited purpose, in a way. These healings showed what is in store for all of us, because of what Jesus would do by his death and resurrection. The healings are a “sneak preview,” if you will, of the ultimate healing we will all receive when Christ comes again on the last day...”

<http://steadfastlutherans.org/2014/01/on-us-a-light-has-dawned-sermon-on-matthew-412-25-by-pr-charles-henrickson/>



2008-01-23 — I knew a guy named Zebulun. He was always getting carried away.

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