

Second Sunday after the Epiphany January 19, 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.

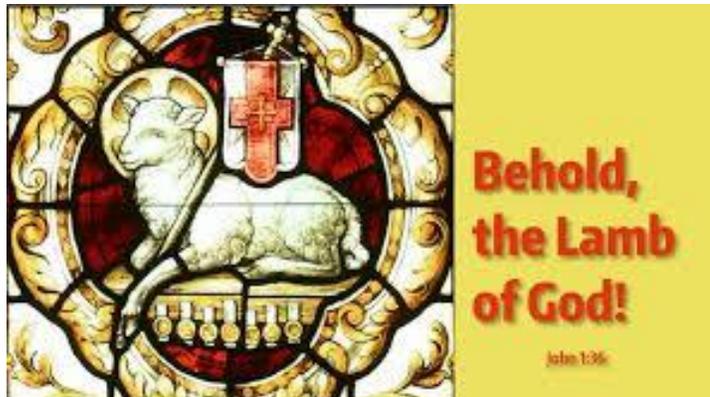
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.

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Hymn of the Day

Lutheran Service Book (LSB) 402 The Lutheran Hymnal (TLH) Not Included
“The only Son from Heaven”

“This hymn holds many distinctions. It is one of the earliest Lutheran hymns, as it was written around 1524, right about the time that Martin Luther began in earnest to revive the hymnody of the Church. Hymns from that period are well known for being substantive, and this one is no exception...

The author of our hymn was a woman, Elisabeth (Meseritz) Cruciger (1500–1535), an ex-nun from Rega who married a theologian named Caspar Cruciger in 1524. She and her husband became close friends of Martin and Katherine Luther, and could often be found around the Luther dinner table. Given her age and the times in which she lived, it is nothing short of amazing that Luther and his colleague, Kantor Johann Walter, approved this text for the earliest Lutheran hymnals...

The hymn was not included in The Lutheran Hymnal of 1941, but was reintroduced in the Missouri Synod with its inclusion in Lutheran Worship in 1982.* It has slowly but steadily gained acceptance and popularity in our circles since that time.”

- <https://www.lcms.org/worship/hymn-of-the-day-studies>

*Originally under the title “O Thou, of God the Father” as translated by Catherine Winkworth and published in the Ohio Lutheran Hymnal, 1880. It was included in the Worship Supplement (1969), then reintroduced in The Lutheran Book of Worship (1978).

- <https://www.youtube.com/watch?v=Mr8Olyfg8l8> Sung (with verses displayed) by the congregation of St. John LC-MS, Hubbard, IA.
- <https://www.youtube.com/watch?v=Kb4T2aa0aDA> Kammerchor Concordia University Wisconsin, 1982 Dr. Kenneth Kosche, Director
- <https://www.youtube.com/watch?v=Hq5cDv1BS6Q> The organ prelude Herr Christ, der ein'ge Gottes Sohn (BWV 601) by J.S. Bach adapted for voices and performed a cappella by John Martin.
- <https://www.youtube.com/watch?v=c3YF0qWhr5c> On a organ of the church of St. Maciej, Poland now known as the Basilica Cathedral of St. Mary of the Assumption.

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
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O.T. – “**LORD, he... He... he... he... he... he... the LORD... he... he... the LORD, has chosen...**”

Psalm – “**I waited patiently for the LORD...**”

Epistle – “God is faithful”

Gospel – “**“Come and you will see.”** ”

Isaiah 49:1-7; Revised Common Lectionary (RCL), the same reading
(Next week: Isaiah 9:1-4; RCL, the same reading)

"Today we are blessed to read one of the Bible's greatest passages, indeed a text that stands at the very heart of the Bible's central claim. The servant of YHWH has been chosen, "chosen before I was born" (Is. 49:1), "so that my (YHWH's) salvation may reach to the end of the earth" (Is. 49:6). For Christians, of course, the servant is Jesus whose epiphany we remember and celebrate and now attempt to illuminate for our time..."

- <https://www.patheos.com/progressive-christian/bibles-lynchpin-john-holbert-01-15-2014> John C. Holbert, retired Professor of Homiletics at Perkins School of Theology, Dallas, Texas

As always, it's important here to state the big story at work in Isaiah in order to grasp the power of Isaiah's proclamation in chapter 49.

God's people have been defeated, their temple destroyed. They are taken in chains to Babylon, alienated from their land and their God. This exile is a crisis of identity and faith. Are they still God's people? How can they worship in this foreign land?

Into this crisis, Isaiah speaks a word of hope in these chapters. God will send a servant who will do justice. Indeed, it appears that much of ...chapters 40-55 addresses the return of the Israelites to their homeland and the promise of a restored temple and nation. The disorientation of exile is replaced by a new orientation that is more than just returning to the way things were before exile. God has something much more in mind.

Isaiah shouts this news from the rooftops... He has a message not for Israel alone, but for the whole world, even "you peoples far away" (verse 1). And this message is from God: God has raised up a servant, one hidden and unknown, a nobody. God has made this servant the instrument of God's glory (verse 3)..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1939 Amy G. Oden Visiting Professor of Early Church History and Spirituality, Saint Paul School of Theology, Oklahoma City, Okla.

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.
² **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.
³ And **he** said to me, "You are my servant,
 Israel, in whom I will be glorified."^[a]
⁴ 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."

⁵ 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—

⁶ **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.”

⁷ 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.”

The Restoration of Israel verses 8-26

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

“Two weeks ago, for the Baptism of Our Lord, the Old Testament reading was from Isaiah 42, the first of four so-called “Servant Songs” in the second half of Isaiah... Thus today we come to the second Servant Song, from Isaiah 49, under the theme, “You Are My Servant, Israel.”

“‘You are my servant, Israel?’ But Pastor, I thought you just said that Jesus is the Servant of the Lord. Now you’re saying that Israel is the Lord’s servant? Which is it, Jesus or Israel?” Well, answer: Both. Both Israel and Jesus can be identified as the servant of the Lord. And guess what? By extension, so can we—we the church—be seen as the servant of the Lord, carrying out the will and the work of the Lord here on earth. So Israel, Jesus, the church—to each the Lord says, “You are my servant.”

Let’s trace this through. If we look at the Book of Isaiah, we encounter a somewhat mysterious figure called “the servant of the Lord.” You see the first mention in Isaiah 41, where the Lord says, “But you, Israel, my servant, Jacob, whom I have chosen, the offspring of Abraham, my friend; you whom I took from the ends of the earth, and called from its farthest corners, saying to you, ‘You are my servant, I have chosen you and not cast you off’; fear not, for I am with you.”...

That was Isaiah 41. Then in Isaiah 42 we heard the first of the four full Servant Songs: “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.”...

So in the first part of Isaiah 42, the servant of the Lord receives God’s highest approval and praise, as Jesus did at his baptism. But later in this same chapter, the servant receives a rebuke

from the Lord:... Now that fits Israel as a whole. They were a nation that did not listen. God spoke to them through his prophets, yet they did not hear or heed the word of the Lord...

Where Israel failed, Jesus was faithful...

You see, Jesus is really Israel reduced to one. He is the embodiment and the epitome of what Israel was called to be: the faithful and true servant of the Lord. Jesus gets it right. Jesus is Israel reduced to one. He even replays the experiences of Israel. In the Old Testament, when Pharaoh tried to wipe out all the baby boys of Israel, one was saved, Moses, who would deliver Israel out of their bondage in Egypt. When Jesus was an infant, another evil king, Herod, tried to wipe out the baby boys of Bethlehem. But Jesus was spared, when the family fled to Egypt to escape, later coming back out of Egypt, back to Israel, where Jesus would grow up to be the great Deliverer. Jesus is Israel reduced to one. Israel comes into the Promised Land through the Jordan. Jesus is baptized in the Jordan. Israel spends forty years wandering in the wilderness, being tempted to sin and often succumbing. Jesus spends forty days in the wilderness, being tempted by Satan, yet overcoming temptation and remaining faithful. And so it goes. Jesus is Israel reduced to one, the one perfectly faithful servant of the Lord.

Jesus is faithful. We have faltered. But the Lord reassures us for Christ's sake. Isaiah 44: "But now hear, O Jacob my servant, Israel whom I have chosen!..."

And so now we come to Isaiah 49, the second full Servant Song... And he said to me, 'You are my servant, Israel, in whom I will be glorified.'"

Truly we can see this in the case of Jesus. From the time the angel Gabriel announced to Mary that she would give birth to the Messiah and name him Jesus—even before then, from the foundation of the world—the course of Jesus' life was laid out for him. "You are my servant, Israel, in whom I will be glorified." And how Jesus brought glory to the Father! God's power is made known chiefly in showing mercy, and that's what Jesus did. He forgave sins, he healed the sick, he fed the multitudes. He suffered and died and rose again to give you eternal life...

"You are my servant, Israel." It was Israel. It is Jesus. And in Christ, it is the church also. Take heart, my friends. The light is shining in the darkness, and the darkness has not—and will not—overcome it..."

- <https://steadfastlutherans.org/2017/01/servant-israel-sermon-isaiah-491-7-pr-charles-henrickson/> Rev. Charles Henrickson currently serves at [St Matthew Lutheran Church in Bonne Terre, Missouri](#)

Precept Austin is an extensive website researching a "Verse by Verse Commentary page (as) part of an ongoing project to add notes to each verse of the Bible. Therefore many verses do not yet have notes, but if the Lord tarries and gives me breath, additions will follow in the future. The goal is to edify and equip you for the work of service ([Eph 4:12-13-note](#)) that the Lord God might be glorified in your life and in His Church. Amen ([Isa 61:3b](#), [Mt 5:16-note](#))" Follow the link to the 243 page commentary collection on Chapter 49, the first 28 of which cover this reading: <https://www.preceptaustin.org/isaiah-49-commentary>

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

*"If Epiphany is about "revealing," then this psalm text fits well. Notice the writer ends his personal testimony of God's presence in his own life by saying, "I have **not** hidden your saving help...I have **not** concealed your steadfast love..." (v.10)..."*

- <https://lectionarylab.com/2014/01/11/year-a-the-second-sunday-after-the-epiphany-january-19-2014/> The Rev. Dr. John Fairless is Senior Pastor of the First Baptist Church in Gainesville, Florida.

“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...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1870
James Howell Pastor, Myers Park United Methodist Church, Charlotte, NC

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.
2 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.
3 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.

4 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!

5 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.

6 In sacrifice and offering you have not delighted,
but you have given me an open ear.^[a]
Burnt offering and sin offering
you have not required.

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

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

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

¹⁰ 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.

¹¹ As for you, O LORD, you will not restrain
 your mercy from me;
 your steadfast love and your faithfulness will
 ever preserve me!

¹² *For evils have encompassed me
 beyond number;
 my iniquities have overtaken me,
 and I cannot see;
 they are more than the hairs of my head;
 my heart fails me. (continues through verse 17)*

- a. [Psalm 40:6](#) Hebrew *ears you have dug for me*
- b. [Psalm 40:9](#) Hebrew *righteousness*; also verse [10](#)

“There is something of *(the)* atmosphere of a news report about this psalm. The psalmist hints at a dramatic rescue (v. 2), refers to a scroll where the event is recorded (v. 7), and indicates that the story of this rescue has been told in the presence of the gathered congregation (v. 9). And now it appears, the writer is in need of rescue once again (vv. 12, 17)...

The psalm falls into **three sections**: (1) **verses 1-4 tell the story of a rescue and then conclude with a “happy are those” saying**; (2) **verses 5-10 speak of a joyful life, guided by the Lord’s instruction (NRSV, “law”) or *torah* and witnessing to the congregation**; (3) **verses 11-17 are a cry to be rescued from troubles**.

Verses 13-17 are almost identical with Psalm 70.* Much like modern-day writers, composers, or preachers, the psalmists often quoted from existing material. In this case, we cannot tell whether the write of Psalm 40 was quoting the material in Psalm 70 or the other way around... If a song or a written piece fits with what the writer wants to say, then why not use it...”

- **Psalms, Westminster Bible Companion** by James Limburg.
 pages 133-134, Westminster John Knox Press, 2000

**Psalm 70 is used each year on the Wednesday of Holy Week and this year (A) as Proper 27(32) on the 23rd Sunday after Pentecost, November 8, 2020.*

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

Also the reading for Year B, Advent 1 (verses 3-9)

“ Paul’s first letter to the Corinthians is the appointed second reading for most of the Sundays in Epiphany, with Year A containing portions of the early chapters (1-4), Year B the middle chapters (6-9), and Year C some of the later chapters (12-15)... (continued after the reading)

“When we read 1 Corinthians, we are quite literally reading someone else’s mail--in this case, a letter sent in 55 A.D. by Paul to “the church of God that is in Corinth” from Ephesus (1 Corinthians 16:8), a few years after he had founded the church (see Acts 18:1-17).

Corinth was a city strategically located on a high plateau at the western end of the Isthmus of Corinth, a four-mile wide strip of land that joined the mainland of Greece to the Peloponnesus, a big bulge of land that sticks out into the Mediterranean Sea. In Paul’s day, it controlled trade conducted both on the road that passed by it and (especially) via sea at its two sea ports (one to its north, the other to its south). It was a thriving economic center inhabited by people from all over the Mediterranean world. Like port cities throughout history, the city also had a reputation for vice, so much so that some wag coined the verb korinthiazesthai, which meant “to fornicate.” While reputations can be overblown, it is probably the case that Corinth suffered from the moral challenges that characterize many port cities with lots of money and transient populations, many of whom were far from home.

The reading for this Sunday includes the salutation (1:1-3) and the thanksgiving (1:4-9) of the letter, both standard parts of ancient letter form. It is meant to set table for a letter intended to challenge the church at Corinth to live faithfully in the context of a city (and a broader culture) that made living faithfully before God difficult. Indeed, the letter addresses a variety of issues that were troubling the fractured church of God at Corinth...”

➤ http://www.workingpreacher.org/preaching.aspx?commentary_id=23

Dwight Peterson, Professor of New Testament, Eastern University, Saint Davids, PA

Greeting

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

²To 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:

³ Grace to you and peace from God our Father and the Lord Jesus Christ.

Thanksgiving

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

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

Divisions in the Church Verses 10-17

Having read the whole letter, one can then go back to the initial salutation for clues or signs about Paul's overall proclamation. In the opening salutation of First Corinthians, the Apostle briefly foreshadows themes that he will come back to:

- + The transformative nature of Christ's call ("to those who are sanctified in Christ Jesus, called to be saints," v2);
- + The unity of the whole church: the Corinthians are not isolated in their faith, but are "(together with all those who in every place call on the name of our Lord Jesus Christ," v2);
- + His own authority to teach, to encourage, to chastise ("called to be an apostle of Christ Jesus by the will of God," v1);
- + The grace of God, which is manifested in spiritual gifts given to the Corinthian church and its members (v4-7);, + Faithfulness in preparation for the time of Christ's return ("that you may be blameless," v8);
- + And perhaps most important, reemphasizing the call of Christ to all believers, which is rooted in the proclamation that "God is faithful" (v9)..."

➤ <http://citycalledheaven.blogspot.com/2011/01/to-church-of-god.html>

Paul Bellan-Boyer Blogger, Industry, [Government](#), Occupation, [Housing the homeless, feeding the hungry, and on a good day proclaiming release to those in captivity](#), Location, [Jersey City, NJ, United States](#)

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"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

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

John 1:29-42a; RCL, John 1:29-42 (Matthew 4:12-25; RCL, Matthew 4:12-23)

“A key preaching theme in this text: We are invited to be witnesses for Jesus Christ ... like John the Baptist and Andrew. Both John the Baptist and Andrew saw “first hand” and personally experienced the sacred presence of God within of Nazareth. They both were convinced that there was something special about Jesus, that he was the light of God who illuminated the truth about God, that he was the Son of God. Both then shared this awareness with others. According to the Gospel of John, they were the first two witnesses for Christ in a long processional of witnesses throughout history.”

- http://www.sermonsfromseattle.com/series_a_two_witnesses_john_the_baptist_and_andrew_GA.htm
Pastor Edward F. Markquart Grace Lutheran Church, Des Moines, Washington 98198

“The Holy Gospel according to St. John, the 1st Chapter”

The Word Became Flesh Verses 1-18

The Testimony of John the Baptist Includes verses 19-28

Behold, the Lamb of God

²⁹ The next day he saw Jesus coming toward him, and said, “Behold, the Lamb of God, who takes away the sin of the world! ³⁰ This is he of whom I said, ‘After me comes a man who ranks before me, because he was before me.’ ³¹ I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel.” ³² And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. ³³ I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’ ³⁴ And I have seen and have borne witness that this is the Son^[a] of God.”

Jesus Calls the First Disciples

³⁵ The next day again John was standing with two of his disciples, ³⁶ and he looked at Jesus as he walked by and said, “Behold, the Lamb of God!” ³⁷ The two disciples heard him say this, and they followed Jesus. ³⁸ 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?” ³⁹ 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.^[b] ⁴⁰ One of the two who heard John speak and followed Jesus^[c] was Andrew, Simon Peter's brother. ⁴¹ He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). ⁴² 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^[d]).*]

Jesus Calls Philip and Nathanael Verses 43-51

- 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”

"It is not about me." That is the message whenever people in the Fourth Gospel ask John the Baptist who he is.

He is not the Christ, not Elijah, not the prophet, not even a man worthy enough to untie the sandals of the One who is to come: no matter what people think of his ministry out there across the river.

Again and again he points away from himself to this Other, whether responding to the religious authorities from Jerusalem (John 1:19) or to his own disciples (John 3:25)... If John the Baptist had a social-networking page on the Internet, his avatar would be an image of a long finger, pointing away from himself, and every response to a comment from his friends would be something like, "Go on over to the Lamb's place."

Whenever he testifies, John is a witness for the defense. He tells others what he has seen, gives evidence on behalf of the one who sent him, points always toward the Lamb of God who gives up his life for the sin of the world... Even when his own followers come to him, complaining that Jesus and his disciples are baptizing more people than he is (John 3:25ff*; cf. 4:1-2**), John continues to affirm the ministry of his supposed competition...

- **An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. ²⁶ They came to John and said to him, "Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him."*
- *** Now when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John ² (although Jesus himself did not baptize, but only his disciples), ³ he left Judea and departed again for Galilee.*

In this Gospel, Jesus' first words appear in the form of a question, an ordinary question with extraordinary significance: "What are you looking for?" (John 1:38). English translations obscure the meaning of the Greek, which is better translated, "What are you seeking?" Jesus' ministry begins not with a mighty command to silence a demon, as in Mark; nor with a sermon to the crowds who have gathered on a mountain, as in Matthew; and not with a quotation from Isaiah to proclaim his anointing for the year of God's favor, as in Luke, but it begins with a question: "What are you seeking?" What are you looking for? What do you need? ...

Jesus poses his question to two of John's disciples, who, having just learned that Jesus is the Lamb of God, are determined to follow him... These two disciples, for their part, want something different than either the crowds or the authorities. They want simply to be with Jesus. Like contestants in a television game show, they answer Jesus' question with one of their own: "Where are you staying?"

Again, the English obscures the significance of the phrase. The Greek verb is *meno*: abide, remain, endure, continue, dwell, in the sense of permanence or stability. John the Baptist recognizes Jesus when the Holy Spirit remains (*meno*) upon him (John 1:32). After Jesus provides bread enough to satisfy a crowd, with plenty left over, he cautions the people to work not for the food that perishes, but for the food that endures (*meno*) for eternal life (John 6:27). He promises that he will abide (*meno*) in those who abide (*meno*) in him (John 15:4-10). Wherever Jesus stays (*meno*), people have the opportunity to believe (John 4:40; 10:40)...

When the disciples respond to Jesus' query with their own question, they are not asking Jesus for the location of his tent, or the address of the guest house at which he is visiting; they want to know about the enduring, permanent, eternal, undying dwelling place of this Lamb of God. Where are you staying? Where can we find you? Where shall we go to be with you, to receive what you have to offer? Where can we be in the very presence of God?

Jesus' question is one the preacher might ask of the congregation: What are you seeking? In a culture dominated by the acquisition of things, for example, where a search for meaning can (supposedly) be satisfied by a search for "stuff," the exchange of questions between Jesus and his would-be followers provides an opportunity to explore a variety of possible responses in different contexts today, as well as the answer that Jesus provides.¹

Come and See

Note the many verbs for "seeing" found in this short pericope: *blepo* (1:29); *ide* (1:29, 36); *theaomai* (1:32, 38); *oraō/eidon* (1:33-34, 39,); *emblepo* (1:36, 42). The combined weight of so many references gives added emphasis to Jesus' answer: "Come and see." Indeed, this answer captures a primary message of John's Gospel: If you want to know the word made flesh, come and see Jesus. If you want to know what love is like, come and see Jesus. If you want to experience God's glory, to be filled with bread that never perishes, to quench your thirst with living water, to be born again, to abide in love, to behold the light of the world, to experience the way, the truth, and the life, to enter into life everlasting, . . . **if you want to know God, come and see Jesus.**"

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3114
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The Matthew Challenge

And your handwritten copy of Matthew is now on Chapter? Somewhere in Chapter 5?