

2nd Sunday after the Epiphany January 17, 2016
LUTHERAN

LIVING THE ^ LECTIONARY

A weekly study of the Scriptures for the coming Sunday.
An opportunity to make the rhythms of the readings
become a part of the rhythms of your life.

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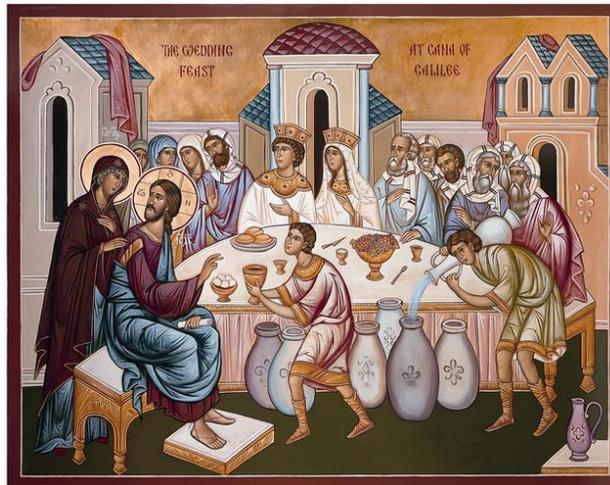
through Facebook

At either “Bethlehem Lutheran Church, Parma” or “Harold Weseloh”

January 14, 2016 (Thursdays at 10:00 AM)

Bethlehem Lutheran Church, 7500 State Road, Parma, OH

(Also presented as a part of the bible study/worship service on Wednesdays, 5:30pm, at the home of Robert Russo, a Puritas Lutheran Church member. E-mail puritaspastor@hotmail.com for details.)



“The Wedding at Cana” Please note the couple are portrayed wearing crowns. I read recently that at the time of Christ’s earthly Ministry, husband and wife were considered king and queen the day of their Wedding, as Adam and Eve were commanded by the Lord to have dominion. The eastern Orthodox wedding rite uses crowns for husband and wife to signify this.”

<http://concordiakoinonia.com/tag/wedding-at-cana/>

Hymn of the Day

Lutheran Service Book (LSB) 402 The Lutheran Hymnal (TLH) Not Listed

“The only Son from Heaven”

https://www.youtube.com/watch?v=H5PMOFJX_Nw Listen to the “Lutheran Warbler”
<https://www.youtube.com/watch?v=Kb4T2aa0aDA> A choral version from 1982

English Standard Version (ESV)

The Holy Bible, English Standard Version Copyright © 2001 by
Crossway Bibles, a publishing ministry of Good News Publishers.

Back on track with the Revised Common Lectionary (RCL) – almost.

Isaiah 62:1-5 (next week: *Nehemiah 8:1-3, 5-6, 8-10*)

Zion's Coming Salvation

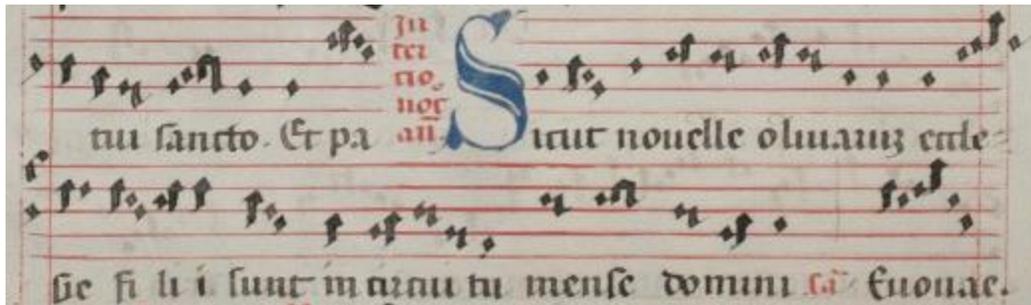
62 For Zion's sake I will not keep silent,
and for Jerusalem's sake I will not be quiet,
until her righteousness goes forth as brightness,
and her salvation as a burning torch.
²The nations shall see your righteousness,
and all the kings your glory,
and you shall be called by a new name
that the mouth of the LORD will give.
³You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.
⁴You shall no more be termed Forsaken,^[a]
and your land shall no more be termed Desolate,^[b]
but you shall be called My Delight Is in Her,^[c]
and your land Married;^[d]
for the LORD delights in you,
and your land shall be married.
⁵For as a young man marries a young woman,
so shall your sons marry you,
and as the bridegroom rejoices over the bride,
so shall your God rejoice over you.

- a. [Isaiah 62:4](#) Hebrew *Azubah*
- b. [Isaiah 62:4](#) Hebrew *Shemamah*
- c. [Isaiah 62:4](#) Hebrew *Hephzibah*
- d. [Isaiah 62:4](#) Hebrew *Beulah*

“God answers that prayer through Jesus Christ. Where once you could’ve been named Deserted, God calls you “Hephzibah,” my delight is in you. Where once you could’ve been named Desolate, God now calls you “Beulah,” married, the bride of Christ. Where once you were insecure, God gives you eternal security. Where once you had a damaged dignity, God gives you dignity, sees you as wonderful, beautiful, holy.

That transformation takes place in you through faith. Without God, you were on the desolate beach of insecurity and damaged dignity, living without hope, but with Christ, with His salvation, with His Holy Spirit in your heart, you are Hephzibah, Beulah, the delight of God, His bride; you are secured and have dignity in God's eyes. These are the gifts that He showers upon you. This is how He has transformed you."

Pastor Ben Squires wrote an interesting sermon on this reading in 2007 when he was still a student at Concordia Seminary in St. Louis. He is now the pastor of Bethel Lutheran Church in Gurnee, Illinois. <http://pastorsquires.blogspot.com/2007/01/isaiah-621-5-hephzibah.html>



(St. Gallen, Stiftsbibliothek, Cod. Sang. 541)

Like new olive plants to the Church are children around the table of the Lord.

<http://www.dhs priory.org/thomas/CorpusChristi.htm>

Psalm 128, (RCL) Psalm 36:5-10 (*Psalm 19:(1-6), 7-14*)

Blessed Is Everyone Who Feels the LORD

A Song of Ascents.

128 Blessed is everyone who fears the LORD,
who walks in his ways!

² You shall eat the fruit of the labor of your hands;
you shall be blessed, and it shall be well with you.

³ Your wife will be like a fruitful vine
within your house;
your children will be like olive shoots
around your table.

⁴ Behold, thus shall the man be blessed
who fears the LORD.

⁵ The LORD bless you from Zion!
May you see the prosperity of Jerusalem
all the days of your life!

⁶May you see your children's children!
Peace be upon Israel!

"TITLE. *A Song of Degrees.* There is an evident ascent from the last Psalm: that did but hint at the way in which a house may be built up, but this draws a picture of that house built, and adorned with domestic bliss through the Lord's own benediction. There is clearly an advance in age, for here we go beyond children to children's children; and also a progress in happiness, for children which in the last Psalm were arrows are here Olive plants, and instead of speaking "with the enemies in the gate" we done with "peace upon Israel." Thus we rise step by step, and sing as we ascend.

SUBJECT. It is a family hymn, a song for a marriage, or a birth, or for any day in which a happy household has met to praise the Lord. Like all the songs of degrees, it has an eye to Zion and Jerusalem, which are both expressly mentioned, and it closes like Psalms 125, 130, and 131, with an allusion to Israel. It is a short Psalm, but exceedingly full and suggestive. Its poetry is of the highest order. Perhaps in no country can it be better understood than in our own, for we above all nations delight to sing of "Home, sweet home."

<http://www.christianity.com/bible/comments/psalms/spurgeon/psalm128.htm>

Comments are by Charles Spurgeon, a kind of Billy Graham of the mid-to-late 1800's in London. If you enjoy the style of writing/preaching from that era he is always a good read. His complete writings and other information is on line at <http://www.romans45.org/mainpage.htm>



**All these are the work of one and the same Spirit,
and he distributes them to each one,
just as he determines (1 Corinthians 12:11).**

1 Corinthians 12:1-11 (1 Corinthians 12:12-31A)

Spiritual Gifts

12 Now concerning^[a] spiritual gifts,^[b] brothers,^[c] I do not want you to be uninformed. ²You know that when you were pagans you were led astray to mute idols, however you were led. ³Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

⁴Now there are varieties of gifts, but the same Spirit; ⁵and there are varieties of service, but the same Lord; ⁶and there are varieties of activities, but it is the same God who empowers them all in everyone. ⁷To each is given the manifestation of the Spirit for the common good.

⁸For to one is given through the Spirit the utterance of **wisdom**,
and to another the utterance of **knowledge** according to the same Spirit,

⁹to another **faith** by the same Spirit,

to another gifts of **healing** by the one Spirit,

¹⁰to another the working of **miracles**,

to another **prophecy**,

to another the ability to **distinguish between spirits**,

to another various kinds of **tongues**,

to another the **interpretation of tongues**.

¹¹All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

- a. [1 Corinthians 12:1](#) The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see [7:1](#)
- b. [1 Corinthians 12:1](#) Or *spiritual persons*
- c. [1 Corinthians 12:1](#) Or *brothers and sisters*

“I would have fit in well in Corinth. The Corinthian Christians' struggles, which Paul refers to in 1 Corinthians 1--4, resemble my own: jealousy, striving, arrogance, and a propensity to measure one's worth through comparisons with other people.

Although the specific activities that manifested these attitudes in the Corinthian church might seem foreign to many of us in 2008, the disease behind the symptoms remains common in Christian communities across time. I suspect that American believers are especially vulnerable to temptations to nourish rivalries, given our culture's historical embrace of competition, individualism, and a social Darwinist ethos.

Paul hoped his letter would lead to healed divisions and reestablished unity (see 1 Corinthians 1:10) so that the Corinthians would more fully manifest Christ in their communal life and witness. Paul could have made his appeals by extolling the ethical virtues of cooperation, but he took a different route. His approach was more radical and existential, in that he reminded the Corinthians that unity must spring from their common theological *identity* as people in Christ. United to Christ, Christians are united to one another, which means that that qualitative distinctions among people have no place in Christian community. Paul's words in 1 Corinthians 12 continue to advance this basic argument as it applies to corporate worship, saying that the "one and the same" Holy Spirit gives gifts that equip Christians for various yet complementary ministries. The Spirit's work is cohesive, uniting believers into "one body" comprising members that function interdependently.

The Corinthians themselves had raised questions about the Spirit's work among them. We know this because Paul introduces Chapter 12 with the line, "Now concerning...," which signals that he is addressing specific topics from a letter they had written to him (see 7:1). It appears that some in Corinth were considering the various manifestations of the Holy Spirit's work and making qualitative judgments among themselves based upon values they assigned to particular spiritual gifts. **At least two things are possible:** some Corinthians interpreted specific gifts as evidence of greater spiritual maturity and so valued those gifts (and those who possessed them) while disdaining others, or perhaps rivalries had formed around those possessing different gifts and the different ministries or worship practices that those gifts supported. For Paul, assumptions like these that introduce qualitative categories among believers contravene the gospel, because they fail to recognize that the same Spirit bestows all spiritual gifts for the specific purpose of creating a unified, interdependent body of believers.

The consistent refrain through verses 4--11 is that the one Spirit dispenses a diversity of gifts. This passage does not offer an exhaustive inventory of the gifts that God dispenses; Paul merely illustrates the breadth of the Spirit's work in support of the corporate good. At least three conclusions follow from what he says.

1. No single person or category of people can claim exclusive insight into the Spirit's presence or the complete nature of the Spirit's activity. ..
2. There are ways to discern which claims or activities might be authentic manifestations of the Holy Spirit...
3. Christian community, worship, and ministry--if they are to reflect the fullness of God's Spirit--must manifest unified diversity...

...this passage boldly declares that God remains present and active in and through communities of faith. In embracing that declaration, and renewing it in our congregations, we embrace a commitment to live in light of the Spirit and to mend our intramural rivalries and competitions based on status, knowledge, or measures of spirituality.”

Matthew L. Skinner is Professor of New Testament at Luther Seminary (*St. Paul MN*). ...Motivated by an interest in helping people explore the Bible's connections to faith and life, he has contributed to a number of commentaries, encyclopedias, and other resources to assist pastors, teachers, and students in their study of Christian scripture... He is an ordained teaching elder in the Presbyterian Church (USA) and can be found online at www.matthewskinner.org. https://www.workingpreacher.org/preaching.aspx?commentary_id=72

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

“Glory to You, O Lord”

John 2:1-11 (*Luke 4:16-30*)

The Wedding at Cana

2 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ² Jesus also was invited to the wedding with his disciples. ³ When the wine ran out, the mother of Jesus said to him, “They have no wine.” ⁴ And Jesus said to her, “**Woman, what does this have to do with me? My hour has not yet come.**” ⁵ His mother said to the servants, “Do whatever he tells you.”

⁶ Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.^[a] ⁷ Jesus said to the servants, “**Fill the jars with water.**” And they filled them up to the brim. ⁸ And he said to them, “**Now draw some out and take it to the master of the feast.**” So they took it. ⁹ When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom ¹⁰ and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” ¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

- a. [John 2:6](#) Greek *two or three measures (metrētas)*; a *metrētēs* was about 10 gallons or 35 liters

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

The Glory Begins to Be Revealed

As John begins to recount Jesus' ministry, he emphasizes Jesus' deeds. There is mention of Jesus' teaching (4:41), but apart from private discourses (3:10-15; 4:7-26) John does not relate the

public teaching until 5:19. The significance of this early activity is made clear by Jesus' statement that "My Father is always at his work to this very day, and I, too, am working" (5:17).

These stories form a coherent section, as the link between 2:11 and 4:54 indicates. A common theme in 2:1--4:42 (cf. Dodd 1953:297) is the replacement of the old with the new: wine in place of water (2:1-11), a new temple (2:14-19), a new birth (3:1-21), a new well of water (4:7-15) and new worship (4:16-26). Thus, these stories reveal the fulfillment that has come in Jesus,...

Jesus' response to his mother is also similar to his way of relating to the first disciples. He responds to her with a cryptic saying that tests her: "*Dear woman, why do you involve me?*" *Jesus replied. "My time has not yet come"* (2:4). The phrase *why do you involve me?* is literally "what [is there] to me and to you?" It occurs a number of times in the Septuagint (Judg 11:12; 2 Sam 16:10; 1 Kings 17:18; 2 Kings 3:13; 2 Chron 35:21) as well as in the New Testament (Mt 8:29; Mk 1:24; 5:7; Lk 8:28). An enormous amount of ink has been spilt trying to guard against the implication that Jesus is saying something uncomplimentary to his mother. Even the NIV's *dear woman* instead of simply *woman* (*gynai*) indicates such a concern. The word *woman* does not necessarily connote coldness, but the idiom "what [is there] to me and to you?" does express either a harsh rejection or a mild form of detachment, depending on the context. Here it expresses distance but not disdain. It is part of the larger theme that Jesus is guided by his heavenly Father and not by the agenda of any human beings, even his family (cf. Jn 7:1-10; Mk 3:33-35; Lk 2:49)...

This commentary is part of an extensive, well written article on the beginnings of Jesus' ministry. IVP New Testament Commentaries are made available by the generosity of [InterVarsity Press](http://www.intervarsitypress.com). This particular one is at <https://www.biblegateway.com/resources/commentaries/IVP-NT/John/Glory-Begins-Be-Revealed>



Rick and Ted are back, but not through the Angusday site.

http://40.media.tumblr.com/5493f34da2a0ec66039ae49698f9e538/tumblr_mgy08tsTQE1qfvq9bo1_500h.jpg