

LIVING THE LECTIONARY

A weekly study of the Scriptures assigned 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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January 15, 17 2014 Bethlehem Lutheran Church 7500 State Road, Parma
Thursdays at 10:00 AM, Saturdays at 7:00 pm
(Also presented as a part of the worship service at Puritas Lutheran Church,
13812 Bellaire Road, Cleveland Sundays at 11:30am and 6:00pm.)

2nd Sunday after the Epiphany January 18, 2015



www.dodsonlumber.com (Christ's Church, Roswell, NM)
www.christschurchroswell.com

Hymn of the Day LSB 402 TLH No listing

“The only Son from heaven”

See notes from Christmas 2, January 4 2015 lesson.

NIV will be the standard reference for Year B’s lessons. Look for possible changes made for the 2011 edition. Reference the ESV (English Standard Version) for alternate translations.

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1 Samuel 3:1-10 [11-20] (*next week – Jonah 3:1-5.10*)

The LORD Calls Samuel

3 The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions.

² One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. ³ The lamp of God had not yet gone out, and Samuel was lying down in the house of the LORD, where the ark of God was. ⁴ Then the LORD called Samuel.

Samuel answered, “Here I am.” ⁵ And he ran to Eli and said, “Here I am; you called me.”

But Eli said, “I did not call; go back and lie down.” So he went and lay down.

⁶ Again the LORD called, “Samuel!” And Samuel got up and went to Eli and said, “Here I am; you called me.”

“My son,” Eli said, “I did not call; go back and lie down.”

⁷ Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him.

⁸ A third time the LORD called, “Samuel!” And Samuel got up and went to Eli and said, “Here I am; you called me.”

Then Eli realized that the LORD was calling the boy. ⁹ So Eli told Samuel, “Go and lie down, and if he calls you, say, ‘Speak, LORD, for your servant is listening.’” So Samuel went and lay down in his place.

¹⁰ The LORD came and stood there, calling as at the other times, “Samuel! Samuel!”

Then Samuel said, “Speak, for your servant is listening.”

¹¹ And the LORD said to Samuel: “See, I am about to do something in Israel that will make the ears of everyone who hears about it tingle. ¹² At that time I will carry out against Eli everything I spoke against his family—from beginning to end. ¹³ For I told him that I would judge his family forever because of the sin he knew about; his sons blasphemed God,^[a] and he failed to restrain them. ¹⁴ Therefore I swore to the house of Eli, ‘The guilt

of Eli's house will never be atoned for by sacrifice or offering.' ”

¹⁵ Samuel lay down until morning and then opened the doors of the house of the LORD. He was afraid to tell Eli the vision, ¹⁶ but Eli called him and said, “Samuel, my son.”

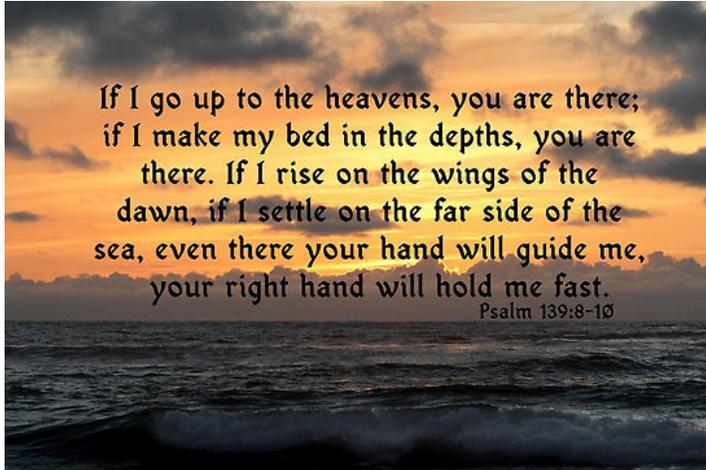
Samuel answered, “Here I am.”

¹⁷ “What was it he said to you?” Eli asked. “Do not hide it from me. May God deal with you, be it ever so severely, if you hide from me anything he told you.” ¹⁸ So Samuel told him everything, hiding nothing from him. Then Eli said, “He is the LORD; let him do what is good in his eyes.”

¹⁹ The LORD was with Samuel as he grew up, and he let none of Samuel's words fall to the ground. ²⁰ And all Israel from Dan to Beersheba recognized that Samuel was attested as a prophet of the LORD.

Footnotes:

- a. [1 Samuel 3:13](#) An ancient Hebrew scribal tradition (see also Septuagint); Masoretic Text *sons made themselves contemptible*



www.redbubble.com

Psalm 139:1-10 (*Psalm 62*)

For the director of music. Of David. A psalm.

- ¹ You have searched me, LORD,
and you know me.
- ² You know when I sit and when I rise;
you perceive my thoughts from afar.
- ³ You discern my going out and my lying down;
you are familiar with all my ways.
- ⁴ Before a word is on my tongue
you, LORD, know it completely.
- ⁵ You hem me in behind and before,
and you lay your hand upon me.
- ⁶ Such knowledge is too wonderful for me,
too lofty for me to attain.
- ⁷ Where can I go from your Spirit?
Where can I flee from your presence?
- ⁸ If I go up to the heavens, you are there;
if I make my bed in the depths, you are there.
- ⁹ If I rise on the wings of the dawn,
if I settle on the far side of the sea,
- ¹⁰ even there your hand will guide me,
your right hand will hold me fast...

Psalm 139 continues through verse 24.

1 Corinthians 6:12-20 (*1 Corinthians:7:29-31 [32-35]*)**Sexual Immorality**

¹² “I have the right to do anything,” you say—but not everything is beneficial. “I have the right to do anything”—but I will not be mastered by anything.

¹³ You say, “Food for the stomach and the stomach for food, and God will destroy them both.” The body, however, is not meant for sexual immorality but for the Lord, and the Lord for the body. ¹⁴ By his power God raised the Lord from the dead, and he will raise us also. ¹⁵ Do you not know that your bodies are members of Christ himself? Shall I then take the members of Christ and unite them with a prostitute? Never! ¹⁶ Do you not know that he who unites himself with a prostitute is one with her in body? For it is said, “The two will become one flesh.”^[a] ¹⁷ But whoever is united with the Lord is one with him in spirit.^[b]

¹⁸ Flee from sexual immorality. All other sins a person commits are outside the body, but whoever sins sexually, sins against their own body. ¹⁹ Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; ²⁰ you were bought at a price. Therefore honor God with your bodies.

Footnotes:

- a. [1 Corinthians 6:16](#) Gen. 2:24
- b. [1 Corinthians 6:17](#) Or *in the Spirit*

1 Corinthians 6:12-20 – Gluttons and Drunks in the Church

“When he writes to the Corinthians, Paul must correct the church because of their behavior at private banquets (6:12-20). The issue here is going to banquets given by the rich and elite of the city. There is a great deal of evidence concerning the types of things that went on at a Roman banquet of the first century from contemporary writers.

Bruce Winter gathers a number of references from Plutarch describing the combination of gluttony, drunkenness and sexual immorality that were a part of the “after-dinners” as he calls them. There was an association between gluttony and sexual excess, as is seen from the well known saying reported by Plutarch, “in well-gorged-bodies love (passions) reside.” The writer Athenaeus said that the goddess Cypris (Aphrodite) does not visit the poor, “in an empty body no love of the beautiful can reside.” Plutarch also said that in “intemperate intercourse follows a lawless meal, inharmonious music follows a shameless debauch” (Winter, **After Paul Left Corinth**, 84).

These banquets would only have been attended by the rich elite of the city of Corinth. The poor were not invited, only those of some social standing. In Corinth there was a major city-wide banquet for all citizens celebrating the games. Not only would there have been pressure to attend these banquets on a social level, there was the added pressure of begin a good citizen of Corinth and of Rome.

These sorts of banquets are in the background of 1 Corinthians. Members of the church are not visiting brothels as we might think of it today. They are attending meals with the elite of Corinth, either hosted in the home of a wealthy patron of the city or in a temple. The practice was considered not only acceptable, but in some cases required for social mobility. If one wanted to gain the favor of a wealthy patron in order to advance a business plan, then attendance at a banquet hosted by the patron was a necessity.

Why would the Corinthian Christians think that they had a right to participate in these banquets? Paul seems to have taught them that Christians are to be separate from such activities, and the strong Jewish ethic of many of the founders would have argued against going to a temple, eating food sacrificed to idols, and participating in the “after-dinners.”

It appears at the very least that some Gentile converts to Christianity did not see this kind of activity as “sin.” As with most of the problems Paul treats in 1 Corinthians, the congregation was slow to de-paganize and think about these behaviors through the lens of their new faith. The practice of going to temples to share meals with the elite of Corinth was socially desirable for the wealthy (and “wannabe” elite). Perhaps individuals in the church thought they had to do their civic duty by doing to the banquets (a virtue) and did not yet see the additional practices as a vice yet.

This is a very challenging point for contemporary church life. While I do not think that many evangelical Christians are participating in civic orgies, we do seem to tolerate immoral actions among those who are elite citizens (or think that they are elite). A very obvious application is attitudes towards people in public office. The ones who agree with our politics are held to a far less rigorous moral standard than those we disagree with. It does not take too long to think of many examples if this sort of thing.

What are the sorts of behaviors that are accepted (or forbidden) by local congregations in order to better fit into contemporary culture?”

Quote from a blog site <http://readingacts.com> Article written by “**Archibald Thomas Robertson** (November 6, 1863 – September 24, 1934)... a notable American scholar of New Testament Greek....Robertson was born at Cherbury near Chatham, Virginia. He was educated at Wake Forest (N. C.) College (M. A., 1885) and at The Southern Baptist Theological Seminary (SBTS), Louisville, Ky. (Th. M., 1888), where he was thereafter instructor and professor of New Testament interpretation, and remained in that post until one day in 1934, when he dismissed his class early and went home and died of a stroke.

Robertson's books are still consulted today, particularly his *Word Pictures in the New Testament* and his landmark volume *A Grammar of the Greek New Testament in Light of Historical Research*. In all, he published 45 books, several of which are still in print today. Robertson helped found the Baptist World Alliance in 1900. He was an important Southern Baptist and a well-respected scholar in his day. Robertson sought to equip his students with the proper tools for good preaching”.

www.wikipedia.org



John 1:43-51 (Mark 1:14-20)

Jesus Calls Philip and Nathanael

⁴³ The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.”

⁴⁴ Philip, like Andrew and Peter, was from the town of Bethsaida. ⁴⁵ Philip found Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.”

⁴⁶ “Nazareth! Can anything good come from there?” Nathanael asked.

“Come and see,” said Philip.

⁴⁷ When Jesus saw Nathanael approaching, he said of him, “Here truly is an Israelite in whom there is no deceit.”

⁴⁸ “How do you know me?” Nathanael asked.

Jesus answered, “I saw you while you were still under the fig tree before Philip called you.”

⁴⁹ Then Nathanael declared, “Rabbi, you are the Son of God; you are the king of Israel.”

⁵⁰ Jesus said, “You believe^[a] because I told you I saw you under the fig tree. You will see greater things than that.” ⁵¹ He then added, “Very truly I tell you,^[b] you^[c] will see ‘heaven open, and the angels of God ascending and descending on’^[d] the Son of Man.”

Footnotes:

- a. [John 1:50](#) Or *Do you believe ... ?*
- b. [John 1:51](#) The Greek is plural.
- c. [John 1:51](#) The Greek is plural.
- d. [John 1:51](#) Gen. 28:12

“What is the significance of Jesus seeing Nathanael under the fig tree, that this one short statement would turn Nathanael's skepticism to such reverence?”

Apparently Nathanael took it as evidence of some kind of supernatural knowledge on Jesus' part, but his reaction seems to be overblown - Maybe Jesus just happened to be passing by that tree and recognized him from earlier! I think his dramatic response tells us about Nathanael's personality - impulsive perhaps, certainly an all-or-nothing sort of guy. Someone who is very anxious for the Messiah to appear.

Jesus treats his response with a little bit of humor, it seems. My paraphrase: "You believe all that just because I saw you sitting under a tree? You're going to see much better evidence than that!"

Nevertheless, Nathanael's response is *correct*, and one of the great confessions of faith, parallel to Thomas' later in the book - "my Lord, and my God!" John may be telling us that great confessions like that, coming from two doubters, are evidence that God chooses to work through the people we'd least expect.” <http://christianity.stackexchange.com>