

+DIVINE SERVICE V+
OF THE GRACE OF OUR LORD JESUS CHRIST
+FOURTH SUNDAY AFTER EPIPHANY+ 30 JANUARY 2022



The Good Shepherd Lutheran Church

A member congregation of the Lutheran Church-Missouri Synod

902 S. Maple

Inglewood, CA 90301-3824

tgsicms.org

The Good Shepherd Lutheran Church

“A Church where God gives and we receive.”

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 - ❖ Mr. Jay Rogers, Organist/Music Director
 - ❖ Mr. Leon Tarr, Congregational Chairman
 - ❖ Mr. Greg Griffin, Acolyte

Welcome to our Divine Service!

We are pleased that you are with us.

+Worship Notes+

*The entire service, including the **rubrics** of when to sit and when to kneel or stand, and what to say, is printed out in this folder so you may follow along.*

Welcome to weekly Divine Service at The Good Shepherd Lutheran Church! We are a congregation that confesses the Holy Bible as inerrant, that justification is by faith according to the Holy Bible and confessed in the 1580 Book of Concord. God bless you. **To all of you who are visiting** our service this morning, we extend a most cordial welcome in Jesus' name. Please introduce yourself to our pastor. It is our hope that you will feel at home in our midst and will be blessed by our message of Christ crucified and risen for the sins of the world. **If you are looking for a church home** and would like to know about our beliefs and practice, please see the pastor. He will be happy to visit with you at your convenience.

A Note From the Organist:

Brahms turned to the organ for his final work, eleven chorale preludes. This piece is number eleven, and therefore his very last creation. He effectively uses echoes among the three manuals, ending very quietly.

J. William Grzegz is Organist-Choirmaster at Trinity Lutheran Church in Lynchburg, Virginia. He has many published organ compositions. His setting of “Eternal Father” features a dialogue between the Great/Choir principal choruses and the Swell reeds.

Confession and Absolution

Hymn of Invocation

396 Arise and Shine in Splendor



1 A - rise and shine in splen - dor; Let night to day sur -
 2 See earth in dark - ness ly - ing, The hea - then na - tions
 3 The world's re - mot - est rac - es, Up - on whose wea - ry
 4 Lift up your eyes in won - der— See, na - tions gath - er
 5 Your heart will leap for glad - ness When from the realms of



ren - der. Your light is draw - ing near. A - bove, the
 dy - ing In hope - less gloom and night. To you the
 fac - es The sun looks from the sky, Shall run with
 yon - der From sin to be set free. The world has
 sad - ness They come from near and far. Your eyes will



day is beam - ing, In match - less beau - ty
 Lord of heav - en— Your life, your hope— has
 zeal un - tir - ing, With joy Your light de -
 heard Your sto - ry; Her sons come to Your
 wake from slum - ber As peo - ple with - out



gleam - ing; The glo - ry of the Lord is here.
 giv - en Great glo - ry, hon - or, and de - light.
 sir - ing That breaks up - on them from on high.
 glo - ry; Her daugh - ters haste Your light to see.
 num - ber Re - joice to see the Morn - ing Star.

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Stand

The sign of the cross may be made by all in remembrance of their Baptism.

Invocation

- P** In the name of the Father and of the ✠ Son and of the Holy Spirit.
C Amen.

Exhortation

LSB 213

- P** Beloved in the Lord! Let us draw near with a true heart and confess our sins unto God our Father, beseeching Him in the name of our Lord Jesus Christ to grant us forgiveness.
- P** Our help is in the name of the Lord,
C **who made heaven and earth.**
- P** I said, I will confess my transgressions unto the Lord,
C **and You forgave the iniquity of my sin.**

Kneel/Stand

Silence for reflection on God's Word and for self-examination.

Confession of Sins

LSB 213

- P** O almighty God, merciful Father,
C **I, a poor, miserable sinner, confess unto You all my sins and iniquities with which I have ever offended You and justly deserved Your temporal and eternal punishment. But I am heartily sorry for them and sincerely repent of them, and I pray You of Your boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Your beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.**

Absolution

LSB 213

- P** Upon this your confession, I, by virtue of my office, as a called and ordained servant of the Word, announce the grace of God unto all of you, and in the stead and by the command of my Lord Jesus Christ I forgive you all your sins in the name of the Father and of the ✠ Son and of the Holy Spirit.
C Amen.

Stand

Service of the Word


Introit

Psalm 107:1, 8, 24–25; antiphon: vv. 28–29

Then they cried to the LORD in their | trouble,*
and he delivered them from | their distress.
He made the | storm be still,*
and the waves of the | sea were hushed.
Oh give thanks to the LORD, for | he is good,*
for his steadfast love endures for- | ever!
Let them thank the LORD for his | steadfast love,*
for his wondrous works to the chil- | dren of men!
They saw the deeds | of the LORD,*
his wondrous works | in the deep.
For he commanded and raised the | stormy wind,*
which lifted up the waves | of the sea.

Kyrie


LSB 186



C Lord, have mer - cy up - on us. Christ, have mer - cy up -
on us. Lord, have mer - cy up - on us.

Gloria in Excelsis

948 All Glory Be to God Alone



1 All glo - ry be to God a - lone, For - ev - er - more the
2 We praise You, God; Your name we bless And wor - ship You in
3 Lord God, our King on heav - en's throne, Our Fa - ther, the Al -
4 You take the whole world's sin a - way; Have mer - cy on us,
5 You on - ly are the Ho - ly One And o - ver all are
high - est one, Who did our sin - ful race be - friend And
hum - ble - ness; From day to day we glo - ri - fy The
might - y One. O Lord, the sole - be - got - ten One, Lord
Lord, we pray. You take the whole world's sin a - way; O
Lord a - lone. O Je - sus Christ, we glo - ri - fy You



grace and peace to us ex - tend. A - mong us may His
ev - er - last - ing God on high. Of Your great glo - ry
Je - sus Christ, the Fa - ther's Son, True God from all e -
Lord, re - ceive our prayer this day. From God's right hand Your
and the Spir - it, Lord Most High; With Him You ev - er -



gra - cious will All hearts with deep thanks - giv - ing fill.
do we sing, And to Your throne our thanks we bring.
ter - ni - ty, O Lamb of God, to You we flee.
mer - cy send, To all the world Your grace ex - tend.
more shall be One in the Fa - ther's maj - es - ty.

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Salutation and Collect of the Day

P The Lord be with you.

C And also with you.

P Let us pray.

Almighty God, You know we live in the midst of so many dangers that in our frailty we cannot stand upright. Grant strength and protection to support us in all dangers and carry us through all temptations; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Sit

Old Testament Reading

Jonah 1:1–17

¹Now the word of the LORD came to Jonah the son of Amittai, saying, ²"Arise, go to Nineveh, that great city, and call out against it, for their evil has come up before me." ³But Jonah rose to flee to Tarshish from the presence of the LORD. He went down to Joppa and found a ship going to Tarshish. So he paid the fare and went on board, to go with them to Tarshish, away from the presence of the LORD.

⁴But the LORD hurled a great wind upon the sea, and there was a mighty tempest on the sea, so that the ship threatened to break up. ⁵Then the mariners were afraid, and each cried out to his god. And they hurled the cargo that was in the ship into the sea to lighten it for them. But Jonah had gone down into the inner part of the ship and had lain down and was fast asleep. ⁶So the captain came and said to him,

“What do you mean, you sleeper? Arise, call out to your god! Perhaps the god will give a thought to us, that we may not perish.”

⁷And they said to one another, “Come, let us cast lots, that we may know on whose account this evil has come upon us.” So they cast lots, and the lot fell on Jonah. ⁸Then they said to him, “Tell us on whose account this evil has come upon us. What is your occupation? And where do you come from? What is your country? And of what people are you?” ⁹And he said to them, “I am a Hebrew, and I fear the LORD, the God of heaven, who made the sea and the dry land.” ¹⁰Then the men were exceedingly afraid and said to him, “What is this that you have done!” For the men knew that he was fleeing from the presence of the LORD, because he had told them.

¹¹Then they said to him, “What shall we do to you, that the sea may quiet down for us?” For the sea grew more and more tempestuous. ¹²He said to them, “Pick me up and hurl me into the sea; then the sea will quiet down for you, for I know it is because of me that this great tempest has come upon you.” ¹³Nevertheless, the



men rowed hard to get back to dry land, but they could not, for the sea grew more and more tempestuous against them. ¹⁴Therefore they called out to the LORD, “O LORD, let us not perish for this man’s life, and lay not on us innocent blood, for you, O LORD, have done as it pleased you.” ¹⁵So they picked up Jonah and hurled him into the sea, and the sea ceased from its raging. ¹⁶Then the men feared the LORD exceedingly, and they offered a sacrifice to the LORD and made vows.

¹⁷ And the LORD appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

P This is the Word of the Lord.

C Thanks be to God.

Psalm

Psalm 96; antiphon: v. 2

Worship in the Splendor of Holiness

¹Oh sing to the LORD a | new song,*
sing to the LORD, | all the earth!

²**Sing to the LORD, | bless his name;***
tell of his salvation from | day to day.

³Declare his glory among the | nations,*
his marvelous works among all the | peoples!

**⁴For great is the LORD, and greatly | to be praised;*
he is to be feared a- | bove all gods.**

⁵For all the gods of the peoples are worthless | idols,*
but the LORD made the | heavens.

**⁶Splendor and majesty are be- | fore him;*
strength and beauty are in his sanctu- | ary.**

⁷Ascribe to the LORD, O families of the | peoples,*
ascribe to the LORD glo- | ry and strength!

**⁸Ascribe to the LORD the glory | due his name;*
bring an offering, and come in- | to his courts!**

⁹Worship the LORD in the splendor of | holiness;*
tremble before him, | all the earth!

**¹⁰Say among the nations, “The LORD reigns!
Yes, the world is established; it shall nev- | er be moved;*
he will judge the peoples with | equity.”**

¹¹Let the heavens be glad, and let the | earth rejoice;*
let the sea roar, and all that fills it;

¹²let the field exult, and every- | thing in it!

Then shall all the trees of the forest sing for joy

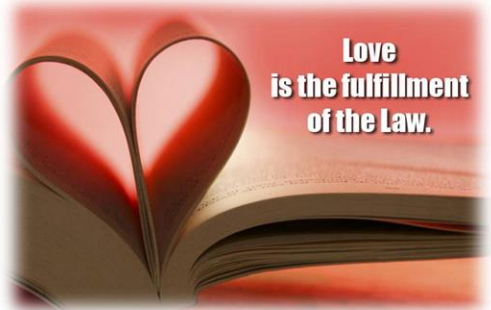
¹³before the LORD, | for he comes,*
for he comes to | judge the earth.

He will judge the world in | righteousness,*
and the peoples in his | faithfulness.

Epistle

Romans 13:8–10

⁸Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. ⁹The commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” ¹⁰Love does no wrong to a neighbor; therefore love is the fulfilling of the law.



P This is the Word of the Lord.

C Thanks be to God.

Stand

Holy Gospel

Matthew 8:23-27

- P** The Holy Gospel according to St. Matthew, the eighth chapter.
- C** **Glory to You, O Lord.**

²³When [Jesus] got into the boat, his disciples followed him. ²⁴And behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. ²⁵And they went and woke him, saying, "Save us, Lord; we are perishing." ²⁶And he said to them, "**Why are you afraid, O you of little faith?**" Then he rose and rebuked the winds and the sea, and there was a great calm. ²⁷And the men marveled, saying, "What sort of man is this, that even winds and sea obey him?"

- P** This is the Gospel of the Lord.
- C** **Praise to You, O Christ.**

Sit

Hymn of the Day

716 I Walk in Danger All the Way

1 I walk in dan - ger all the way. The thought shall nev - er
 2 I pass through tri - als all the way, With sin and ills con -
 3 And death pur - sues me all the way, No - where I rest se -
 4 I walk with an - gels all the way, They shield me and be -

leave me That Sa - tan, who has marked his prey, Is
 tend - ing; In pa - tience I must bear each day The
 cure - ly; He comes by night, he comes by day, He
 friend me; All Sa - tan's pow'r is held at bay When

plot - ting to de - ceive me. This foe with hid - den snares
 cross of God's own send - ing. When in ad - ver - si - ty
 takes his prey most sure - ly. A fail - ing breath, and I
 heav'n - ly hosts at - tend me; They are my sure de - fense,



May seize me un - a - wares If I should fail to
I know not where to flee, When storms of woe my
In death's strong grasp may lie, To face e - ter - ni -
All fear and sor - row, hence! Un - harmed by foes, do



watch and pray. I walk in dan - ger all the way.
soul dis - may, I pass through tri - als all the way.
ty to - day As death pur - sues me all the way.
what they may, I walk with an - gels all the way.

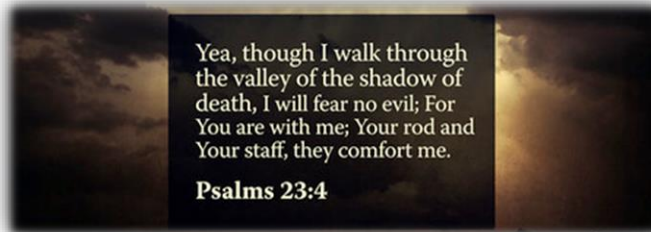
- 5 I walk with Jesus all the way,
His guidance never fails me;
Within His wounds I find a stay
When Satan's pow'r assails me;
And by His footsteps led,
My path I safely tread.
No evil leads my soul astray;
I walk with Jesus all the way.
- 6 My walk is heav'nward all the way;
Await, my soul, the morrow,
When God's good healing shall allay
All suff'ring, sin, and sorrow.
Then, worldly pomp, begone!
To heav'n I now press on.
For all the world I would not stay;
My walk is heav'nward all the way.

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Sermon

Pastor Edward Killian

Stand



Creed

953 We All Believe in One True God



1 We all be-lieve in one true God, Fa - ther, Son, and Ho - ly Ghost,
2 We all be-lieve in Je - sus Christ, Son of God and Mar - y's son,
3 We all con-fess the Ho - ly Ghost, Who from both in truth pro-ceeds,



Ev - er - pres - ent help in need, Praised by all the heav'n - ly host;
Who de - scend - ed from His throne And for us sal - va - tion won;
Who sus - tains and com - forts us In all tri - als, fears, and needs.



All He made His love en-folds, All cre - a - tion He up-holds.
By whose cross and death are we Res - cued from all mis - er - y.
Bless-ed, ho - ly Trin - i - ty, Praise for - ev - er be to Thee!

Text and tune: Public domain

Prayer of the Church

Proper response is "Lord, have mercy."

- P** In peace, let us pray to the Lord:
- C** **Lord, have mercy.**

- P** To Christ, the greater Jonah, who was cast into the depths of our sin to bring peace and who has risen after three days, that we may find care in every trouble and not perish, let us pray to the Lord:
- P** For the blessed course of the Gospel throughout this world, that it may refresh the saints and work faith in those who are lost in error and unbelief; and for all preachers, that God would sustain them and turn them from reluctance, bitterness, or discouragement to embrace their task and the cross it brings, let us pray to the Lord:
- P** For love in our workplaces and homes, that we may be turned toward our neighbors there to love them as ourselves and do them no wrong, as the good Law of God commands, let us pray to the Lord:
- P** For boldness and courage, that we would not flee like Jonah whenever we are duty-bound to speak against great evil in this land of exile, but stand to confess God's goodness before a world that rejects Christ and His Church, let us pray to the Lord:
- P** For God's servants for whom we pray, *Alice, Carmen, Cynthia, the Conrad's, Dalton, David, Debra, Deneice and her family, Faith, Gloria, James, Jamesetta,*

Jod, Johnathan, Karen, Lynette, Marie, Marion and her family, Philip, Sabrina, Steve, and Susie that their faith may be increased and their fears calmed by Christ's presence and gracious, sure promises, for without Him we perish, let us pray to the Lord:

- P** For all who feast upon the body and blood of Christ this day, that our faith might be strengthened and our sins forgiven, let us pray to the Lord:
- P** Lord God, heavenly Father, in Your divine wisdom and fatherly goodness, You cause Your children to bear the cross and send us many afflictions both to subdue our sinful flesh and to enliven our hearts to faith, hope and unceasing prayer. Have mercy on us, we implore You, and graciously deliver us from these trials and afflictions. Let us perceive Your grace and fatherly help and, with all the saints, praise and worship You forever; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.
- C** **Amen.**

Offering *Collected after service in the back of the church.*

Service of the Sacrament

Preface

LSB 216

- P** The Lord be with you.
- C** **And also with you.**

- P** Lift up your hearts.
- C** **We lift them to the Lord.**

- P** Let us give thanks to the Lord our God.
- C** **It is right to give Him thanks and praise.**

- P** It is truly good, right, and salutary that we should at all times and in all places give thanks to You, O Lord our God, king of all creation, for You have had mercy on us and given Your only-begotten Son that whoever believes in Him should not perish but have eternal life. Grant us Your Spirit, gracious Father, that we may give heed to the testament of Your Son in true faith and, above all, firmly take to heart the words with which Christ gives to us His body and blood for our forgiveness. By Your grace, lead us to remember and give thanks for the boundless love which He manifested to us when, by pouring out His precious

blood, He saved us from Your righteous wrath and from sin, death, and hell. Grant that we may receive the bread and wine, that is, His body and blood, as a gift, guarantee, and pledge of His salvation. Graciously receive our prayers; deliver and preserve us. To You alone, O Father, be all glory, honor, and worship, with the Son and the Holy Spirit, one God, now and forever.

C Amen.

Lord's Prayer

C Our Father who art in heaven,
hallowed be Thy name,
Thy kingdom come,
Thy will be done on earth
as it is in heaven;
give us this day our daily bread;
and forgive us our trespasses
as we forgive those
who trespass against us;
and lead us not into temptation,
but deliver us ✠ from evil.
For Thine is the kingdom
and the power and the glory
forever and ever. Amen.

Introduction to The Words of Our Lord

P In the name of our Lord and Savior Jesus Christ, at His command, and with His own words, we receive His testament:

The Words of Our Lord

LSB 217



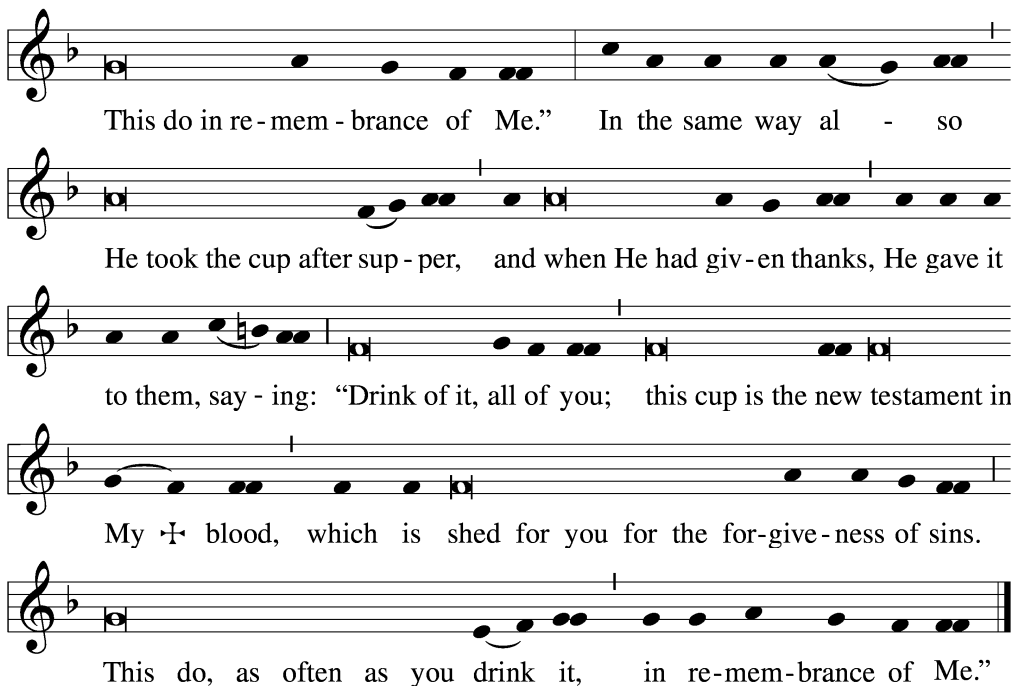
P Our Lord Je - sus Christ, on the night when He was be - trayed, took bread,



and when He had giv - en thanks, He broke it and gave it to the



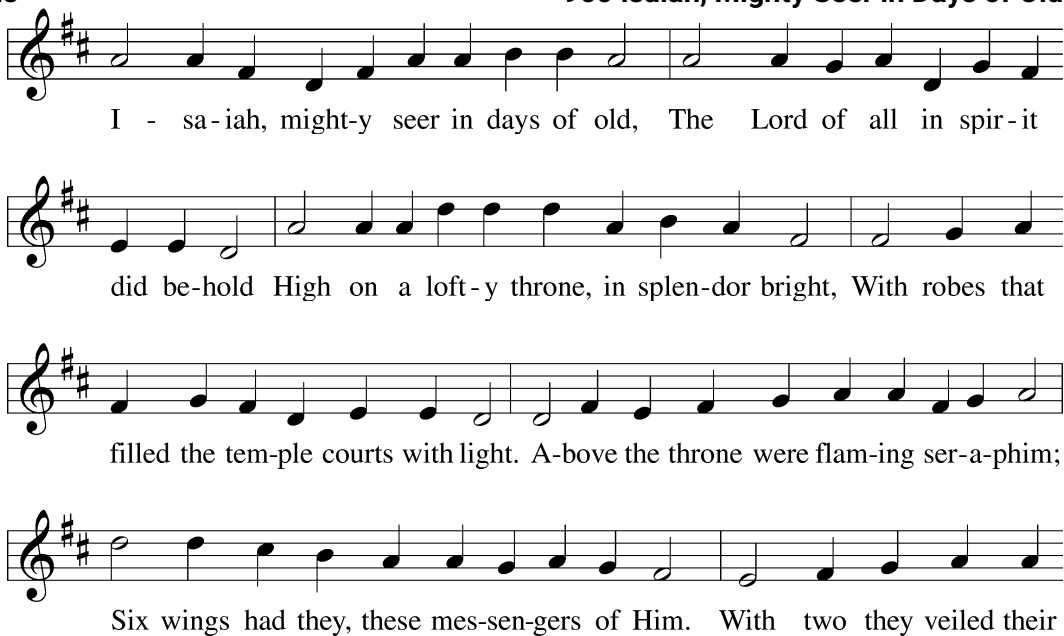
dis - ci - ples and said: "Take, eat; this is My ✠ bod - y, which is giv - en for you.



This do in re-mem-brance of Me.” In the same way al - so
 He took the cup after sup - per, and when He had giv-en thanks, He gave it
 to them, say - ing: “Drink of it, all of you; this cup is the new testament in
 My blood, which is shed for you for the for-give-ness of sins.
 This do, as often as you drink it, in re-mem-brance of Me.”

Sanctus

960 Isaiah, Mighty Seer in Days of Old



I - sa-iah, might-y seer in days of old, The Lord of all in spir-it
 did be-hold High on a loft-y throne, in splen-dor bright, With robes that
 filled the tem-ple courts with light. A-bove the throne were flam-ing ser-a-phem;
 Six wings had they, these mes-sen-gers of Him. With two they veiled their



fac-es as was right, With two they hum-bly hid their feet from sight,



And with the oth-er two a-loft they soared; One to the oth-er



called and praised the Lord: “Ho-ly is God, the Lord of Sab-a-oth!



Ho-ly is God, the Lord of Sab-a-oth! Ho-ly is God, the Lord of



Sab-a-oth! His glo-ry fills the heav-ens and the earth!” The beams and lin-tels



trem-bled at the cry, And clouds of smoke en-wrapped the throne on high.

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Pax Domini

- The peace of the Lord be with you always.
- Amen.

Agnus Dei

LSB 198



O Christ, Thou Lamb of God, that tak-est a-way the sin of the

world, have mer-cy up-on us. O Christ, Thou Lamb of God, that
 tak-est a-way the sin of the world, have mer-cy up-on us.
 O Christ, Thou Lamb of God, that tak-est a-way the sin of the
 world, grant us Thy peace. A - - men.

Sit

Distribution

Distribution Hymn

602 The Gifts Christ Freely Gives

1 The gifts Christ free-ly gives He gives to you and me
 2 The gifts flow from the font Where He calls us His own;
 3 The gifts of grace and peace From ab-so-lu-tion flow;
 4 The gifts are there each day The ho-ly Word is read;

To be His Church, His bride, His cho-sen, saved and free!
 New life He gives that makes Us His and His a-lone.
 The pas-tor's words are Christ's For us to trust and know.
 God's chil-dren lis-ten, hear, Re-ceive, and they are fed.

Saints blest with these rich gifts Are chil-dren who pro-claim
 Here He for-gives our sins With wa-ter and His Word;
 For-give-ness that we need Is grant-ed to us there;
 Christ fills them with Him-self, Blest words that give them life,



That they were won by Christ And cling to His strong name.
The tri - une God Him - self Gives pow'r to call Him Lord.
The Lord of mer - cy sends Us forth in His blest care.
Re - stor - ing and re - fresh - ing Them for this world's strife.

5 The gifts are in the feast,
Gifts far more than we see;
Beneath the bread and wine
Is food from Calvary.
The body and the blood
Remove our ev'ry sin;
We leave His presence in
His peace, renewed again.

6 All glory to the One
Who lavishes such love;
The triune God in love
Assures our life above.
His means of grace for us
Are gifts He loves to give;
All thanks and praise for His
Great love by which we live!

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Distribution Hymn

Found in the hymnal

712 Seek Ye First

Stand



Post-Communion Hymn

617 O Lord, We Praise Thee



1 O Lord, we praise Thee, bless Thee, and a - dore Thee,
 2 Thy ho - ly bod - y in - to death was giv - en,
 3 May God be - stow on us His grace and fa - vor



In thanks - giv - ing bow be - fore Thee. Thou with Thy
 Life to win for us in heav - en. No great - er
 That we fol - low Christ our Sav - ior And live to -



bod - y and Thy blood didst nour - ish Our weak souls that
 love than this to Thee could bind us; May this feast there -
 geth - er here in love and u - nion Nor de - spise this



they may flour - ish: O Lord, have mer - cy!
 of re - mind us! O Lord, have mer - cy!
 blest Com - mu - nion! O Lord, have mer - cy!



May Thy bod - y, Lord, born of Mar - y, That our
 Lord, Thy kind - ness did so con - strain Thee That Thy
 Let not Thy good Spir - it for - sake us; Grant that



sins and sor - rows did car - ry, And Thy blood for us plead
 blood should bless and sus - tain me. All our debt Thou hast paid;
 heav'n - ly - mind - ed He make us; Give Thy Church, Lord, to see



In all tri - al, fear, and need: O Lord, have mer - cy!
 Peace with God once more is made: O Lord, have mer - cy!
 Days of peace and u - ni - ty: O Lord, have mer - cy!

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Post-Communion Collect

P Let us pray.

We give thanks to You, almighty God, that You have refreshed us through this salutary gift, and we implore You that of Your mercy You would strengthen us through the same in faith toward You and in fervent love toward one another; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C Amen.

Benedicamus

LSB 218

P Let us bless the Lord.

C Thanks be to God.

Benediction

P The Lord bless you and keep you.

The Lord make His face shine on you and be gracious to you.

The Lord look upon you with favor and ✠ give you peace.

C Amen.

Hymn to Depart

717 Eternal Father, Strong to Save



1 E - ter - nal Fa - ther, strong to save, Whose arm hath bound the
2 O Christ, the Lord of hill and plain, O'er which our traf - fic
2 O Christ, whose voice the wa - ters heard And hushed their rag - ing
3 O Spir - it, whom the Fa - ther sent To spread a - broad the



rest - less wave, Who bidd'st the might - y o - cean deep Its
runs a - main By moun - tain pass or val - ley low; Wher -
at Thy word, Who walk - edst on the foam - ing deep And
fir - ma - ment; O Wind of heav - en, by Thy might Save



own ap - point - ed lim - its keep: O hear us when we
ev - er, Lord, Thy peo - ple go, Pro - tect them by Thy
calm a - mid its rage didst sleep: O hear us when we
all who dare the ea - gle's flight, And keep them by Thy



cry to Thee For those in per - il on the sea.
 guard - ing hand From ev - 'ry per - il on the land.
 cry to Thee For those in per - il on the sea.
 watch - ful care From ev - 'ry per - il in the air.

- 3a Most Holy Spirit, who didst brood
 Upon the chaos dark and rude,
 And bid its angry tumult cease,
 And give, for wild confusion, peace:
 O hear us when we cry to Thee
 For those in peril on the sea.
- 4 O Trinity of love and pow'r,
 Our people shield in danger's hour;
 From rock and tempest, fire and foe,
 Protect them wheresoe'er they go;
 Thus evermore shall rise to Thee
 Glad praise from air and land and sea.

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Eternal Father, Strong to Save

J. William Greene (effects Living)

Acknowledgments

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✠ THIS WEEK'S NOTES ✠

Announcements

+ Last Sunday's Attendance: 38

+ Undie Sunday items may be left in the narthex in a box labeled "Undie Sunday" that is in front of the bookcase. Thank you for your donations on behalf of Orphan Grain Train and LWML.

+Reminder that next Sunday, Feb 6th, is Mite Sunday!

Synod Sentences for the Fourth Sunday After Epiphany

Jesus Is Lord of All Creation

In Jonah we see ourselves. For Jonah fled from the presence of the Lord (Jonah 1:1–17) even as we sinners turn our backs on God and go our own way. This brings the storm of God’s judgment. But in Jonah we also see Christ. For even as he was in the great fish for three days and three nights, so also Christ Jesus was buried in the depths of death for us and raised on the third day. The Lord of creation, who rules over the wind and the wave (Matt. 8:23–27), saved us from the fury of divine wrath by taking the judgment in His own body. His love is the fulfillment of the Law (Rom. 13:8–10). Though our faith be weak in the face of peril, yet we are kept in safety on the ship of the Church; for the Son of God is with us. Though the whole creation groans with us under the curse, yet by Jesus’ speaking, there is a great calm. For we know that our present sufferings are not worthy to be compared with the glory to be revealed in us (Rom. 8:18–23).

A Prayer for the Week

Lord God, heavenly Father, in Your divine wisdom and fatherly goodness You cause Your children to bear the cross, and send many afflictions upon us to subdue our sinful flesh, and to enliven our hearts to faith, hope, and unceasing prayer: We beseech You to have mercy upon us, and graciously deliver us out of our trials and afflictions, so that we may perceive Your grace and fatherly help, and with all the saints forever praise and worship You; through Your dear Son, Jesus Christ, our Lord, who lives and reigns with You and the Holy Spirit, one true God, now and forever. Amen.

An Excerpt from Martin Luther’s Sermons

“This all works together, if you want to be a Christian and follow this Lord, and step with Him into the ship, resigning your heart to Him and composing your soul in patience. For as soon as you commit yourself to this Lord and come with Him into the ship, wind, storm, and buffeting will surely ensue. This is how Jesus Sirach warns all believers in Sirach 2:1–2, “My Son, if you come forward to serve the Lord, prepare yourself for temptation. Set your heart right and be steadfast, and do not be hasty in time of calamity.” In other words, if you don’t want to be God’s servant, just coast along, the devil will leave you alone. On the other hand, if you desire to serve God and be a Christian, resign yourself willingly and say goodbye to good days, for you will not escape persecution. But don’t despair! Even though the waves beat over the ship, and the sea becomes wild and turbulent, do not be afraid because of that, but think rather: I didn’t get into this to gain the world’s favor; and I’m not going to give it up because of its rancor and raging. That’s what the Evangelist wishes to teach us, namely the storm first started after Christ stepped into the ship and launched into the sea, as though the conclusion was: If you want to be a Christian, then you must expect that the wind, the sea, and storms will make mischief. Do you Wish to

preach Christ and acknowledge the faith? Then expect the world to turn ugly." *From Martin Luther's Sermon on the Fourth Sunday after Epiphany, 1531*

A Snippet From 1517

"Very Human Disciples"

A few things stand out about the disciples, and they span the entirety of Jesus' ministry: first, no matter how bluntly Jesus puts things, they consistently fail to understand; second, they fail to see how Jesus' death could be related to their engrained Jewish ideas of the Messiah, so the idea of a crucified Messiah is inconceivable; third, after Jesus' crucifixion, their disappointment that he wasn't the Messiah enters center stage; finally, they fail to make the connection between a crucified Messiah and Israel's God, YHWH. Here is some of the data in no particular order.

In Mark 4:35–41, Jesus gets in a boat with the disciples and as they cross to the other side, a fierce wind springs up, causing waves to pour into the boat. Having fallen asleep, the disciples wake Jesus and ask, "Teacher, do you not care that we are perishing?" Jesus then gets up and rebukes the storm, and it becomes perfectly calm: "'Why are you afraid? Do you still have no faith?' They became very much afraid and said to one another, 'Who then is this, that even the wind and sea obey Him?'" Something similar occurs two chapters later (6:45–52). Here Jesus sends the disciples on a boat without him while he disperses a crowd. As they struggle against the wind, he approaches them, walking on water. Seeing it, they're terrified and think they see a ghost. Calming their fears, he says, "'Take courage; it is I, do not be afraid.' Then He got into the boat with them, and the wind stopped; and they were utterly astonished, for they had not gained any insight from the incident of the loaves, but their heart was hardened."

The loaves incident refers to Jesus' prior feeding of the five thousand from just five loaves and two fish (Mark 6:33ff.). Only two chapters later (8:14–21), again, Jesus chides them for not understanding.

Adding to the embarrassment, in Mark 10:35–45 James and John foolishly ask Jesus for the best seats in heaven, after which the remaining ten disciples are "indignant." And typifying the other disciples, Peter is front and center with his inept suggestion of building three tabernacles in Mark 9:5–6 at Jesus' transfiguration. None of them understand and have no idea what to do, and the account says that "they became terrified." Separately, John the Baptist, after confessing of Jesus, "Behold, the Lamb of God who takes away the sin of the world!" then asks Jesus through his disciples if he should be looking for someone else, revealing his own fear and doubt (John 1:29; Matt. 11:2–6).

Time and again the disciples fail to understand Jesus' prediction about his impending death (Mark 8:32–33; 9:32; 10:32–41). When Jesus predicts they'll all flee and that Peter will deny him (Mark 14:27–31; Matt. 26:31–35), Peter protests that his loyalty to Jesus is greater than the others—who nevertheless all join Peter in determining to die rather than deny Jesus.[1] Further, in Mark 8 Jesus asks the disciples, "But who do you say that I am?"

to which Peter responds, "You are the Christ." Jesus then bluntly tells them that he'll suffer, be killed, and then rise again (Mark 8:29–33). Peter immediately rebukes him and protests, after which Jesus in turn rebukes Peter, "Get behind Me, Satan." Even though Mark singles out Peter, it is clear that he is a representative of the group of disciples because Jesus' rebuke is to all the disciples "turning and looking at his disciples."

Painfully obvious is that Peter could not process Jesus' prediction because of what none of them could then fathom: the crucifixion and resurrection of Israel's God—an understanding that would not emerge until the shocking confrontation of the risen Jesus. All of them desert Jesus as he is taken into custody (Mark 14:50; Matt. 26:56): "Then all the disciples left Him and fled." Soon after, Peter completely denies him (Mark 14:37–50, 66–72; Matt. 26:69–75). In his third denial "he began to curse and swear, 'I do not know this man you are talking about!'" The extreme nature of Peter's denial (Mark 14:71) implies that he invoked a curse on Jesus. His repudiation reached such an intensity he was willing to take an oath he did not know Jesus,^[2] the tragedy of which is starkly contrasted with his prior confession of Jesus as Messiah.

Their constant misunderstanding, fear, and inept questioning and their flight from Gethsemane demonstrate how removed Jesus was from their long-held expectations.

After the crucifixion, the disciples are terrified. Jesus was executed as a criminal and Messianic pretender, and they know that any association with him puts them in danger. Their hopes in him have been crushed. So they flee. Later on the road to Emmaus, Cleopas and another disciple lament, "But we were hoping that it was He who was going to redeem Israel," betraying their fixation on traditional Jewish Messianic expectations at the heart of their early education (Luke 24:13–42). Soon after this, Jesus appears in the midst of the disciples and the Gospels describe them as "startled and frightened," resulting in Jesus' acknowledgment of their fear and doubt. Even after he shows them his hands and feet, they still don't believe "because of their joy and amazement." Separately, John reports the disciples shut in a room with closed doors "for fear of the Jews" (John 20:19). Thomas, after being told by the others that Jesus had risen, refuses to believe: "Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hands into His side, I will not believe" (John 20:24–25). Finally, Matthew reports that after Jesus had been raised the remaining eleven disciples went to Galilee and, "When they saw Him, they worshipped Him; but some were doubtful" (28:16). Such doubt in the face of overwhelming physical evidence is explicable only if they had no expectation of a risen Jesus, which is exactly what the data suggests.

We can summarize by saying that their constant misunderstanding, fear, and inept questioning and their flight from Gethsemane demonstrate how removed Jesus was from their long-held expectations. Even Jesus' own family "went out to take custody of him; for they were saying, 'He has lost His senses'" (Mark 3:21ff.). New Testament scholar Raymond Brown remarks that without the strengthening made possible through Jesus'

victory over crucifixion, even those closest to Jesus failed. It is only with the resurrection that they were brought back.[3]

What the Disciples Knew

We have seen how people at Kodak and Blockbuster resisted change to the way they did business. Because they existed in a tight-knit culture, they resisted new thinking, and the hard part is that they had good reasons not to change. What they were doing worked— it had made them successful. They knew what to do and who they were because of their cultural habits; altering things seemed inconceivable. Change feels threatening, so they resisted. As we will see throughout this book, this is a fundamentally human characteristic not confined to any particular culture or period. In this respect Jesus' disciples were no different. Living in a deeply ingrained first-century Jewish belief system, they were no less resistant to change. Evidence for this is abundant. Despite everything Jesus said or did, they continued, even days after the crucifixion, to interpret him *within the constructs* of their long-held Jewish beliefs. They too knew what to do and who they were. One thing they understood was that the Messiah would be victorious over foreign rule and deliver Israel and its temple from pagan corruption. No one believed he'd fail, let alone be executed as a blasphemer and enemy of the state. They knew all men would rise from the dead at the end of time. No one believed that one man would be raised from the dead before all were raised. And there is no hint of any expectation that the Messiah would be Israel's God in human flesh. According to the standards of the time, the disciples could not pick a poorer and more offensive candidate for Messiahship, let alone deification.

No one believed that one man would be raised from the dead before all were raised.

Based on what we have now seen, what requires explanation is how the disciples connected three concepts that were virtually impossible to link at the time: crucifixion and Messiah, Messiah and one man's resurrection from the dead, resurrected Messiah and his direct identification with Israel's God, YHWH. Whatever theory is used to explain the appearances, it must account for the failure of the disciples and their big bang fusion of these separate concepts. It is too easy to say that they made the appearances up, or that they hallucinated en masse seeing Jesus eat and talk with groups over different periods. A good theory has to account for what we know of the disciples themselves and their cultural background. What we see in the record is what we'd expect after the horrifying crucifixion of their master. It is not pretty, but it shows that in no way did they expect to see the risen Jesus. *An excerpt from "Faithless to Fearless," written by David Andersen (1517 Publishing, 2019), pgs 69-73.*