



Our Savior's Lutheran Church

Aurora, MN

Third Sunday after Epiphany

January 24, 2021

Pastor Greg Anderson

PRELUDE

HEARING OF JOYS AND CONCERNS

CONFESSION & FORGIVENESS

LBW pg. 77

HYMN "Softly and Tenderly Jesus is Calling"

WOV # 734

Softly and tenderly, Jesus is calling, calling for you and for me See on the portals, He's waiting and watching
Watching for you and for me Come home, come home Ye who are weary, come home Earnestly, tenderly,
Jesus is calling, calling, "Oh, sinner, come home"

Oh, for the wonderful love He has promised, promised for you and for me Though we have sinned He has
mercy and pardon, pardon for you and for me Come home, come home Ye who are weary, come home
Earnestly, tenderly, Jesus is calling, calling, "Oh, sinner, come home"

GREETING

LBW pg. 78

KYRIE

LBW pg. 78

HYMN OF PRAISE "This is the Feast..."

LBW pg. 81

C: Worthy is Christ, the Lamb who was slain, whose blood set us free to be people of God.

Power and riches and wisdom, and strength, and honor, blessing, and glory are his.

***This is the feast of victory for our God. Alleluia. Sing with all the people of God, and join in the hymn
of all creation. Blessing and honor and glory, and might be to God and the Lamb forever. Amen.***

This is the feast of victory for our God. For the Lamb Who was slain has begun His reign:

Alleluia, alleluia, alleluia!

PRAYER OF THE DAY

**Almighty God, by grace alone you call us and accept us in your service. Strengthen us by your Spirit, and
make us worthy of your call, through Jesus Christ, our savior and Lord. Amen.**

FIRST READING

Jonah 3:1-5, 10

The word of the LORD came to Jonah a second time, saying, ²"Get up, go to Nineveh, that great city, and
proclaim to it the message that I tell you." ³So Jonah set out and went to Nineveh, according to the word of
the LORD. Now Nineveh was an exceedingly large city, a three days' walk across. ⁴Jonah began to go into the
city, going a day's walk. And he cried out, "Forty days more, and Nineveh shall be overthrown!"

⁵And the people of Nineveh believed God; they proclaimed a fast, and everyone, great and small, put on
sackcloth. ¹⁰When God saw what they did, how they turned from their evil ways, God changed his mind about
the calamity that he had said he would bring upon them; and he did not do it.

R: The word of the Lord. C: Thanks be to God.

PSALM 62:5-12 (read responsively)

⁵For God alone my soul waits in silence, for my hope is from him.

⁶**He alone is my rock and my salvation, my fortress; I shall not be shaken.**

⁷On God rests my deliverance and my honor; my mighty rock, my refuge is in God.

⁸**Trust in him at all times, O people; pour out your heart before him; God is a refuge for us.**

⁹Those of low estate are but a breath, those of high estate are a delusion; in the balances they go up; they are together lighter than a breath.

¹⁰**Put no confidence in extortion, and set no vain hopes on robbery; if riches increase, do not set your heart on them.**

¹¹Once God has spoken; twice have I heard this: that power belongs to God,

¹²**and steadfast love belongs to you, O Lord. For you repay to all according to their work.**

SECOND READING

1 Corinthians 7:29-31

²⁹I mean, brothers and sisters, the appointed time has grown short; from now on, let even those who have wives be as though they had none, ³⁰and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no possessions, ³¹and those who deal with the world as though they had no dealings with it. For the present form of this world is passing away.

R: The word of the Lord. ***C: Thanks be to God.***

GOSPEL ACCLAMATION

LBW pg. 83

C: Alleluia. Lord to whom shall we go? You have the words of eternal life. Alleluia.

GOSPEL INTRODUCTION

LBW pg. 83

C: Glory to you O lord.

GOSPEL

Mark 1:14-20

¹⁴Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, ¹⁵and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news." ¹⁶As Jesus passed along the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen. ¹⁷And Jesus said to them, "Follow me and I will make you fish for people." ¹⁸And immediately they left their nets and followed him. ¹⁹As he went a little farther, he saw James son of Zebedee and his brother John, who were in their boat mending the nets. ²⁰Immediately

he called them; and they left their father Zebedee in the boat with the hired men, and followed him.

GOSPEL RESPONSE

LBW pg. 83

C: Praise to you, O Christ.

SERMON

Sermon 3rd Sun after Epiphany 2020

Grace to you and peace through Jesus Christ our Lord!

During the 3rd Sunday of Epiphany we return to Mark and the calling of the Disciples with the awesome invitation: "follow me and we will fish for people." Again we are looking at the beginning of Jesus' ministry in a game plan for building community and successful evangelism. Included in this message is my sermon outline and a wonderful commentary from Osvaldo Vena from the Working Preacher web site from Luther Seminary.

Peace,

Pastor Greg Anderson

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Jesus called ordinary people

right in the middle of their ordinary lives

to do extraordinary things ... and he still does.

I. "Follow me, and I will make you fish for people."

-some of the most important words from the bible

-but what is this calling?

II. God was not looking for super hero's

-This can get in the way...that we have to be perfect

-Supermen and women

-Perfect saints...why should I even try

III. Jesus called ordinary people

right in the middle of their ordinary lives

to do extraordinary things ... and he still does.

-The call to discipleship is about living life...Being called to relationships!

-Calling is not just about work...family...hunting!

-God puts passions in our hearts

IV. What is the most extraordinary thing a person can do?

-Love...Love the Lord your God...

-Love your neighbor as your self

-Love your families...boss..grand kids...that guy at the store who you don't like.

V. Is following Jesus hard or easy? Was it hard or easy for the disciples?

-When I think of the disciples I think of these guys: Jonathan and Andy Hillstrand

the Captain's of the *Time Bandit* on the show *Deadliest Catch*. Hard workers, ruff men with a heart. Who fish for crab in the bearing sea.

-Hi see Simon and Andrew, two brothers...who work incredibly hard

- When I want relate humanness to the disciples I think of them
- Totally not perfect, but sons of thunder, natural leaders...they follow their call

*Jesus called ordinary people
right in the middle of their ordinary lives
to do extraordinary things ... and he still does.*

Oswaldo Vena

Professor Emeritus of New Testament Interpretation / Profesor de Nuevo Testamento
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Jesus begins his ministry “after John was arrested.” By whom? Why? That information is given in 6:17. It was King Herod who did it on account of John’s denunciation of his illicit marriage to Herodias, his brother’s wife. Two possible scenarios for this are: under Jewish law only men could divorce their wives and Philip had not done it so Herodias was still legally married to him, or she had divorced Philip under Roman law but that was not recognized by Jewish law. In any case, in John’s view, the marriage was illegal and contravened the OT legislation (see Lev 18:16; 20:21).

Jesus’ ministry starts with the proclamation of the good news of God, that is, the gospel. The content of this message was that God’s kingdom was near, that is, fast approaching, almost here, and so people had to prepare for it by repenting and believing in the good news. God’s kingdom should be interpreted as God’s reign, for the word *basileia* refers more to a dominion, the power to reign, than to a specific place.

The word for “time” is *kairos*, signifying an opportune time and decisive moment because God is about to act. It has eschatological implications. The word for “fulfilled” is a verb in passive which conveys the idea that the implicit subject is God, who had caused this to happen.

Jesus recruits his first disciples. They will be “fishers of people.”¹ This metaphor was used by missionaries all over the world to justify and legitimize the allegedly life-giving ministry of the Christian evangelist. And yet, it really is a metaphor of death: fish, when taken out of the water, die! But that has been interpreted as dying to the world, which results in life unto God, something the author of the Gospel clearly affirms in Mark 8:35. The metaphor can also be explained by saying that since in the Bible the sea represents the place of the primordial chaos, inhabited by God’s mythical enemies, the fishing of people can have the connotation of rescuing them from the snares of the devil.

Contextualizing the text

In my experience as a youth in Argentina, and through the preaching of U.S. missionaries, we understood being fishers of people in the two senses mentioned above. We heard the preaching of the Protestant version of the gospel as believers of the Roman Catholic faith, who already enjoyed a healthy relationship with God.

Ched Myers, in his book *Binding the Strong Man*, has alerted us to the fact that the metaphor of fishing is taken from Jeremiah 16:16, where it is used to symbolize God’s disapproval of Israel. It is also used in Amos 4:2 and Ezekiel 29:4, where catching fish with hooks is used to represent the divine judgment upon the rich and the powerful, respectively. “Jesus,” Myers concludes, “is inviting common folk to join him in his struggle to overturn the existing order of power and privilege.”² This is quite a different interpretation from the one I received in my youth.

I would like to suggest then that the purpose of Jesus' call to discipleship is not to take people out of a hostile world, promising them a better life in God's heavenly kingdom. Instead, his purpose is to change the world in such a way that it will cease to be the hostile place it is, so that God's reign can be established on earth. Doing this will require that we make a preferential option for the poor, the dispossessed, the excluded, and those who because of gender, sexual orientation, race, or class have been rendered invisible in our society. It will also require that we will courageously denounce the evils of our western culture and its arrogant project of globalization. In short, it will require that we change the romantic view of discipleship that we have inherited for one that, by addressing the socio-political realities of our world, may do more justice to Jesus' original intent.

HYMN

Jesus Calls Us; O'er the Turmult

LBW # 494

Jesus calls us o'er the tumult of our life's wild, restless sea; day by day his sweet voice soundeth, saying "Christian, follow me."

As, of old, apostles heard it by the Galilean lake, turned from home and toil and kindred, leaving all for his dear sake.

APOSTLES' CREED

We believe in God, the Father almighty, creator of heaven and earth. We believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. On the third day he rose again. He ascended into heaven and is seated at the right hand of the Father. He will come again to judge the living and the dead. We believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen

PRAYERS OF INTERCESSION

P: let us pray, **C: *Have mercy, O God.***

THE PEACE

OFFERING

OFFERTORY

OFFERING PRAYER

THE LORD'S PRAYER

LBW pg. 91

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.

BENEDICTION

LBW pg. 95

SENDING HYMN

Savior, Again to Your Dear Name

LBW # 262

Savior, again to thy dear name we raise With one accord our parting hymn of praise. Once more we bless thee ere our worship cease, then, lowly bending, wait thy word of peace.

Grant us thy peace upon our homeward way; with thee began, with thee shall end the day. Guard thou the lips from sin, the hearts from shame, that in this house have called upon thy name.

DISMISSAL

LBW pg. 95

Prayer Concerns

Lorna Kallio, Charlotte and Ken Carlson, Marie Anderson, Louise Ellingson, Glorene Clark, Herb Moore, Bill Utley, Bob Kallio, Marilyn Koschak, Susan (Paula Skelton's sister), Tom Lehtinen, Ruby Okstad (218-749-2866)