

# SERMON WRITER

## RESOURCES FOR LECTIONARY PREACHING

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## The Baptism of Our Lord

Year A

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**A THOUGHT ON PREACHING:** When an older preacher asked Charles Templeton why he was so tense, Templeton replied, "Because there are 5,000 people out there expecting me to be helpful." The older preacher responded by saying, "No, there aren't. There's only one person, Charles. No one hears you as a crowd. Everyone hears you as an individual."

**TITLE:** Two Steps Forward & One Step Back

**SERMON IN A SENTENCE:** In his baptism, Jesus took one of three steps down (incarnation, baptism, and crucifixion) in preparation for two big steps up (resurrection and ascension).

**SCRIPTURE:** Matthew 3:13-17

## **EXEGESIS:**

### **CHAPTERS 3-7, 28: THE CONTEXT**

Chapter 3 opens with John the Baptist preaching repentance and baptizing in the wilderness of Judea (3:1-12). He rejects Pharisees and Sadducees coming for baptism because of their unworthiness (3:7-10), and attempts to reject Jesus as a candidate for baptism because of his super-worthiness (v. 14).

A towering prophet in verses 1-12, John the Baptist is reduced to a subordinate figure in the presence of Jesus.

This account of Jesus' baptism is followed by his temptation in the wilderness (4:1-11), the beginnings of his ministry, and the call of his first disciples (4:12-25). His baptism, then, is preparation for that which follows — "not insurance against conflict, but his arming for meeting it and mastering it" (Lueking, 19).

In this Gospel, Jesus' ministry opens with his baptism and will close with his commissioning the disciples to baptize all nations (28:19). In so shaping his Gospel, Matthew reveals the importance of baptism to himself and the early church.

### **VERSES 13-17: THE BAPTISM OF JESUS**

Matthew uses the Gospel of Mark as one of his sources, adding material from other sources as well. Matthew adds two important pieces to Mark's brief account of Jesus baptism:

- First, he notes, "Jesus came from Galilee to John at the Jordan, to be baptized by him" (vs. 13), making it clear that Jesus has the initiative.
- Second, "John would have prevented him," but Jesus insists on being baptized "to fulfill all righteousness" (vv. 14-15).

John was not the first to baptize people. Jews baptized proselytes into their faith, but did not baptize other Jews. "No Jew had ever conceived that he, a member of the chosen people, a son of Abraham, assured of God's salvation, could ever need baptism" (Barclay, 52-53).

### **VERSES 13-15: TO FULFILL ALL RIGHTEOUSNESS**

*13*Then Jesus came from Galilee to John at the Jordan, to be baptized by him. *14*John would have prevented him, saying, I need to be baptized by you, and do you come to me? *15*But Jesus answered him, Let it be so now; for it is proper for us in this way to fulfill all righteousness. Then he consented.

**"Then Jesus came from Galilee to John at the Jordan, to be baptized by him"** (v. 13). Matthew tells us nothing of John prior to his baptism for repentance in this chapter, but Luke tells us of the annunciation to Zechariah, John's father (Luke 1:5-24) that parallels the annunciation to Mary (Luke 1:26-38). He tells us of the pregnant Mary's visit

to the pregnant Elizabeth (Luke 1:39-45), who is Mary's relative (Luke 1:36). He also tells us of Elizabeth, filled with the Spirit, speaking of Mary, her junior in age and status, as "the mother of my Lord," and acknowledging that "as soon as I heard the sound of your greeting, the child in my womb leaped for joy" (Luke 1:43-44). We know, therefore, that Elizabeth and John knew from the beginning that Jesus enjoyed a special status before God. While the scriptures tell us nothing of the boyhood relationship of Jesus and John, we can assume that they were well acquainted before Jesus came to John for baptism.

At the time of Matthew's writing, John's disciples are still present and are sometimes in conflict with Jesus' disciples. Matthew establishes early on that Jesus is the greater and John the lesser. We find the same emphasis in all four Gospels (Mark 1:7; Luke 3:16; John 1:6-9, 15, 19ff.)

**"John would have prevented him, saying, 'I need to be baptized by you, and do you come to me?'"** (v. 14).  
"Why should one who baptizes with the Holy Spirit and fire submit to one who merely baptizes with water? Should it not be the other way around?" (Gardner, 66; see Luke 3:16).

We are as surprised as John that Jesus presents himself for baptism. John proclaimed a baptism of repentance (3:2), and those being baptized confessed their sins (3:6). Jesus has nothing to repent and no sins to confess.

**"Let it be so now; for it is proper for us in this way to fulfill all righteousness"**  
(v. 15). These are Jesus' first words in this Gospel, heightening their importance.

Righteousness is a major theme in this Gospel:

- "Blessed are those who hunger and thirst for righteousness" (5:6).
- "unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (5:20).
- "strive first for the kingdom of God and his righteousness" (6:33).
- "John came to you in the way of righteousness and you did not believe him" (21:32).

**"it is proper for us"** (v. 15b). Note the word "us". It is right, not only for Jesus to fulfill all righteousness, but also for John. In Jesus' baptism, both honor God's will.

What does Jesus mean by **"in this way to fulfill all righteousness"** (v. 15c)? In this Gospel, righteousness is doing the will of God. While that entails observing Torah law, Jesus makes it clear in the Sermon on the Mount that true righteousness involves more than rote observance. It requires moving beyond the letter of the law to honor the spirit behind it (5:21-48).

In this Gospel, Jesus speaks often of "the law and the prophets" (5:17; 7:12; 11:13; 22:40) and of prophets generally (5:12; 13:17, 57; 23:29-37; 26:56). The role of the prophets was to help the people move beyond the letter of the law to the spirit behind it — and thus to attain true righteousness.

In any event, it is clear that Jesus sees his submission to John's baptism as God's will. He is fulfilling all righteousness by faithful obedience to his role in God's plan of salvation:

- The initial phase of that plan required Jesus to empty himself of his Godly majesty to be born in human likeness (Philippians 2:7).
- This phase requires Jesus to submit to a baptism for repentant sinners. Such a baptism would be inappropriate for Jesus, except that in his baptism Jesus establishes his identity with the sinners whom he has come to save.
- The final part of God's plan will involve Jesus being "obedient to the point of death — even death on a cross" (Philippians 2:8).
- But at this moment — the moment at which Jesus begins his public ministry — the plan requires Jesus to submit

himself to John for baptism so that he might receive the anointing of the Holy Spirit and God's word-from-on-high announcing Jesus' unique sonship. Given that Jesus is John's superior, this requires Jesus to humble himself — just as he humbled himself in the Incarnation and as he will humble himself at the cross.

**"Then (John) consented"** (v. 15d). As noted in v. 14, John is uncomfortable with this role reversal, but his part in "fulfilling all righteousness" is to do Jesus' bidding — which he does. In this Gospel, Jesus' words have power. He calls John to baptize him, and John does. He commands Satan to go away, and Satan leaves (4:10-11). He calls fishermen to follow, and they do so (4:19-22) (Bruner, 86).

"Jesus' baptism was the first act of his ministry, the first step in the redemptive plan that He came to fulfill. He who had no sin took His place among those who had no righteousness. He who was without sin submitted to a baptism for sinners. In this act the Savior of the world took His place among the sinners of the world" (MacArthur).

## **VERSES 16-17: THIS IS MY SON, THE BELOVED**

*16*And when Jesus had been baptized, just as he came up from the water, suddenly the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. *17*And a voice from heaven said, *This is my Son, the Beloved, with whom I am well pleased.*"

**"And when Jesus had been baptized"** (v. 16a). Matthew does not describe the baptism itself so much as the eschatological signs that followed it (the heavens opened and the Spirit descending).

**"just as he came up from the water, he saw the Spirit of God descending like a dove and alighting on him"** (v. 16b). In one of the grand reversals of the Gospels, Jesus goes down into the water (implied by "he came up from the water"), and the Holy Spirit descends (comes down) upon him. Jesus began life by emptying himself of his heavenly glory to be born in human form (Philippians 2:7). Now the Holy Spirit descends to meet Jesus in his earthly home.

This does not mean that the Spirit of God has not yet been active in Jesus' life. Matthew has already told us that Mary conceived Jesus by the action of the Holy Spirit (1:18, 20).

In the temptation that immediately follows Jesus' baptism (3:13-17), Satan will take Jesus to the pinnacle of the temple and to a high mountain, where he will tempt Jesus with promises of greatness. However, while Satan's way is prideful self-service, God's way is humble service to others. God's way is not easy. In this Gospel, Jesus will call us to the narrow gate and the hard road that lead to life and warn us of the wide gate and easy road that lead to destruction (7:13-14). He will tell us that the first will be last and the last will be first (19:30).

"A number of texts speak of the Spirit coming upon God's chosen servant to anoint or equip him for his calling (cf. Isaiah 11:2; 42:1; 61:1...). When the Spirit comes upon Jesus, therefore, we know he is ready to begin his messianic ministry" (Gardner, 67).

All four Gospels report the descent of the Spirit, which will empower Jesus throughout his ministry. Noah's story (Gen 8:8-12) established the dove as a symbol of peace — of shalom — not of power. Nonetheless, it will be by the power of this gentle Spirit that Jesus will attack Satan's forces (Hare, 22).

"In a traditional Mediterranean culture where society stressed honor and shame, ...Jesus relinquishes his rightful honor to embrace others' shame" (Keener, 84). The humility of Jesus' baptism "is a foretaste of the great absurdity to come — namely, that the Son of God will suffer and die an ignoble death on a cross in order to accomplish the salvation of humanity" (Soards).

**"And a voice from heaven said"** (v. 17a). Finally, we have all three members of the Godhead present at Jesus' baptism — the Son, the Spirit, and now the Father.

**"This is my Son, the Beloved, with whom I am well pleased"** (v. 17b). These words come from Psalm 2:7 ("You are my son; today I have begotten you") and Isaiah 42:1 ("Here is my servant...in whom my soul delights"). They validate the person of Jesus and the ministry that begins with his baptism. Any parent whose son or daughter has made them proud can identify with the Father's pride in the Son. Any son or daughter who has received a parent's praise knows the power of such praise.

Mark reports the voice as speaking to Jesus, "You are my Son." Matthew's wording, "This is my Son," suggests a public proclamation, heard by John and, presumably, others. The voice makes it clear that Jesus is the one who was promised. This Son of David (1:23; 2:15) is also the Son of God.

At the Transfiguration, on the only other occasion in the synoptic Gospels where God speaks directly to people, God speaks similar words, "This is my Son, the Beloved; with him I am well pleased; listen to him" (17:5). A similar validation took place at the birth of Jesus, when the angel told the shepherds, "to you is born this day in the city of David a Savior, who is the Messiah, the Lord" (Luke 2:11).

"Just as disciples are to be baptized into the name of the Trinity (28:19), so also Father, Son and Holy Spirit are all present in Jesus' baptism.... As Christians are declared to be God's children in the act of baptism, Jesus was declared Son of God when he was baptized" (Boring 161).

At Jesus' baptism, the Spirit of God descends on Jesus (v. 16) and the Father declares that Jesus is his Son (v. 17). Immediately after Jesus' baptism, this same Spirit will lead Jesus "into the wilderness to be tempted by the devil" (4:1), and the devil will introduce the first two temptations by saying, "If you are the Son of God" (4:3, 6).

"From this point on Matthew's readers have no excuse for failing to understand the significance of Jesus ministry, however long it may take the actors in the story to reach the same christological conclusion (14:33; 16:16; 26:63-64)" (France, 124).

### **CHILDREN'S SERMON:** A Parent's Love

By Lois Parker Edstrom

What are some of the things you do to please your parents?

- Take out the garbage
- Make your bed
- Pick up your toys
- Play peacefully with your brother or sister
- Do your homework
- Brush your teeth
- Tell your family members that you love them

There are many things you can do and say that would make your parents happy and let them know you love them, but you should also know that your parents love you just the way you are. You don't have to do things to earn their love. You are their son or daughter and they love you just because you are you!

There is a beautiful story in the Bible about a Father's love for His Son. When Jesus was baptized we are told "the heavens were opened to him and he saw the Spirit of God descending like a dove and alighting on him. And a voice from heaven said, "This is my Son, the Beloved with whom I am well pleased."

Jesus is the Son of God. You are also God's child. God loves you just the way you are. You don't have to do things to earn His love. You are loved just because you are you!

**SERMON:** ([Top of page](#))

You have probably heard the phrase, "Two steps forward; one step back." The person who says that is usually in the process of taking one step back.

"Two steps forward; one step back" might sound cynical, but it can be the opposite — a statement of faith. The person who says "Two steps forward; one step back" might be saying, "You can never win" — or might be saying,

"I might be taking a step back right now,  
but I am making progress —  
perhaps not as fast as I might like,  
but I am getting there.  
I'm taking a step back right now,  
but I just finished taking two steps forward."

Of course, there are times when we are tempted to turn that statement around — to say, "One step forward; two steps back." We all have days like that — days when nothing goes right — days when we lose and lose big. "One step forward; two steps back" is a way of acknowledging that kind of loss.

It isn't easy to keep the faith when we have to take a step back. It gets really difficult when we have to take two steps back. When that happens, it really helps to believe that we are in God's hands. It really helps to believe that when God closes a door on us, it is because he has an open door — the right open door — waiting around the corner. Sometimes it takes awhile to get to the open door. That is called "God's time." God's time is often slower than we would like. But real blessings await the person who can remember, even in difficult times, that God has a plan — a wonderful plan for our lives.

"One step forward; two steps back." For Jesus, it was "Three steps down; two steps up." I don't mean that cynically — it's just the way it was: "Three steps down; two steps up."

So what do I mean by three steps down? I am talking about what Jesus did to save us. He started by taking three steps down — three big steps — three giant steps.

THE FIRST BIG STEP DOWN was being born into this world as a helpless baby in a backwater place. He was accustomed to better things. The Gospel of John says:

"In the beginning was the Word,  
and the Word was with God,  
and the Word was God.  
He was in the beginning with God.  
All things came into being through him,  
and without him not one thing came into being" (John 1:1-3).

So the Son didn't come into being for the first time in a manger in Bethlehem. He was present at the creation — pulled the levers to create the world. A prince! A king! Accustomed to life in the palace! But then John says:

"And the Word became flesh and lived among us,  
and we have seen his glory,  
the glory as of a father's only son,  
full of grace and truth" (John 1:14).

So the prince came down to live among us. Athanasius, one of the great early Christians put it this way. He said:

"He became what we are  
that he might make us what he is."

So that was his first step down — coming to live among us. HIS SECOND STEP DOWN was his baptism. John the Baptist was offering a baptism of repentance — calling people to turn to God and to let God turn their lives around.

Jesus came to John, and said, "Baptize me!" John protested, "I need to be baptized by you!" But Jesus said:

"Let it be so now;  
for it is proper for us in this way  
to fulfill all righteousness."

Scholars have debated for centuries about what Jesus meant by "to fulfill all righteousness." There are various theories, but I think it is pretty clear. Jesus had to take one step down to be born in our world — and then he had to take another step down to join us in a baptism of repentance for the forgiveness of sins. That had nothing to do with his sins, because he was sinless. But it was one more step toward his goal of drawing us to God — of bringing about our salvation. As one scholar put it:

"He who was to take the sinner's place  
came to be baptized of John,  
that he might thereby be identified with sinners  
for whom he was to lay down his life."  
(Harry Ironside, quoted in Boice, 51)

So Jesus took one step down by being born into our world — and a second step down by joining us in baptism. Then he took A THIRD STEP DOWN. Can you guess where? On the cross, of course! That was the final step down. Whipped with a lash — stripped of his clothing — nailed to a cross — Jesus bore the punishment for our sins.

Three steps down. But then he took two steps up. THE FIRST STEP UP was his resurrection. He lived our life and died our death, but then he rose from the dead as a way of breaking the power of death — not only over himself, but also over us.

And HIS SECOND STEP UP was his ascension into heaven — rejoining the Father in glory.

Three steps down and two steps up. That pretty well summarizes the work that Jesus came to do.

So what can we learn from that? I can't explore the answer in detail, because it would take all day — all week! But let me make this observation. God very often saves us by causing us to take two steps forward and one step back — or two steps back and one step forward — or three steps down and two steps up.

Let me put it another way: God sometimes allows us to lose so that he can help us win.

That is very difficult for us to appreciate sometimes — especially when we are losing. But the God who let his son suffer sometimes also allows us to suffer. But he is there with us in our suffering, and he can redeem our suffering.

In fact, I would go so far as to say that sometimes God humbles us in order to save us. What do I mean by that? Let me give you an example.

Terry Anderson was an Associated Press journalist assigned to Beirut when he was abducted by Hezbollah Shiite Muslims in 1985. He spent the better part of seven years in captivity. Seven years is a long time. Sometimes he was treated badly. His captors sometimes held a pistol to his head and told him that they intended to kill him. Not a very pleasant way to spend seven years.

But that experience changed his life. When he was finally freed, he talked about the change. He said:

"Before my capture,  
I was a brusque, arrogant, restless man.  
Now I have changed."

Brusque, arrogant and restless! Some people might count brusque as a strength. They might even count arrogance as a strength. But the key to understanding Terry Anderson before his capture, I think, is that word restless. He was a brusque, arrogant, and restless man, living only for himself. But he had been raised as a Christian. Even though he

hadn't practiced his faith for many years, there was enough of God in his heart to make him restless. He sensed that there was something wrong with his life, and it made him restless.

But then he was abducted and crammed in the trunk of a car and imprisoned. He remained in captivity for nearly seven years. During those seven years, he changed. He requested a Bible, and his captors gave him one. He read that Bible over and over again. One of the other captives was a Catholic priest, so Anderson asked to talk to him. The priest, Father Lawrence Jenco, heard his confession. By the time he had finished, they were both in tears.

After his release, Anderson said, "Now I have changed." And he had. He had really changed. His life before captivity was devoted only to himself. His life after captivity has been devoted to others. He founded a charity to build schools in Vietnam. He started a foundation to honor his friend, Father Jenco.

Terry Anderson explains what happened to him this way. He says:

"We come closer to God at our lowest moments.  
It's easiest to hear God  
when you are stripped of pride and arrogance,  
when you have nothing to rely on except God.  
It's pretty painful to get to that point,  
but when you do, God's there."

Two steps forward; one step back. One step forward; two steps back. Three steps down, and two steps up. Sometimes that's the way God works. Sometimes he has to let us hit bottom before he can lift us up.

When you experience a tough time in your life, remember that Jesus had to take three steps down before he could take two steps up.

- He had to be born in a stable intended for sheep.
- He had to be baptized in a baptism intended for sinners.
- He had to die on a cross intended for criminals.

But he did those things to help us. As a result:

"God also highly exalted him  
and gave him the name that is above every name,  
so that at the name of Jesus every knee should bend,  
in heaven and on earth and under the earth,  
and every tongue should confess that Jesus Christ is Lord,  
to the glory of God the Father" (Philippians. 2:9-11).

Sometimes it works that way for us too. Sometimes God lets life humble us — but we can be sure that God has not abandoned us. God might let us fall, but if we live in faith God will never let us fail.

**MORE SERMONS ON THIS TEXT:** You might also find the following sermons helpful.

The Rev. Charles Hoffacker, "Downward Mobility"  
<http://www.lectionary.org/Sermons/Hoffacker/Matt/Matt%2003.13-17,%20Mobility.htm>

Dr. Randy L. Hyde, "To Fulfill All Righteousness"  
<http://www.lectionary.org/Sermons/Hyde/Matt/Matt%2003.13-17,%20FulfillRight.htm>

**TRUE STORY:**

See the Terry Anderson story in the sermon above.

**THOUGHT PROVOKERS:** ([Top of page](#))

Certain virtue is like precious odors,  
most fragrant when they are incensed or crushed:  
for Prosperity doth best discover vice,  
but Adversity doth best discover virtue.

• Francis Bacon

\* \* \* \* \*

To be thoroughly religious,  
one must, I believe, be sorely disappointed.  
One's faith in God increases as one's faith in the world decreases.  
The happier the man, the farther he is from God.

• George Jean Nathan

\* \* \* \* \*

The first question to be answered by any individual or any social group,  
facing a hazardous situation,  
is whether the crisis is to be met as a challenge to strength  
or as an occasion for despair.

• Harry Emerson Fosdick

\* \* \* \* \*

If you have not clung to a broken piece of your old ship  
in the dark night of the soul,  
your faith may not have the sustaining power  
to carry you through to the end of the journey.

• Rufus M. Jones

\* \* \* \* \*

Those who might seem to have the most reason to distrust life  
because of its hardships  
are the ones who have come through with the strongest faith.

• Ralph W. Sockman

\* \* \* \* \*

**HYMNS:**

HYMNALS

Baptist Hymnal (BH)  
Chalice Hymnal (CH)  
Collegeville Hymnal (CO)  
Common Praise (CP)  
Evangelical Lutheran Worship (ELW)  
Gather Comprehensive (GC)  
JourneySongs (JS)  
Lutheran Book of Worship (LBW)  
Lutheran Service Book (LSB)  
Lutheran Worship (LW)  
Presbyterian Hymnal (PH)  
The Faith We Sing (TFWS)  
The Hymnal 1982 (TH)  
The New Century Hymnal (TNCH)  
United Methodist Hymnal (UMH)  
Voices United (VU)  
With One Voice (WOV)  
Wonder Love and Praise (WLP)  
Worship & Rejoice (WR)

#### GATHERING:

As with Gladness (BH #117; CH #173; CO #229; CP #160; ELW #302; GC #374; JS #224; LBW #82; LSB #397; LW #75; PH #63; TH #119; TNCH #159; VU #81; WR #236)

Songs of Thankfulness and Praise (CO #231; CH #176; CP #162; ELW #310; GC #376; JS #223; LBW #90; LSB #394; LW #88; TH #135; VU #101; WR #243)

Also known as Sing of God Made Manifest

#### PROCLAIMING:

At the Name of Jesus (BH #198; CO #538; CP #375; ELW #416; JS #371; LBW #179; LSB #512; LW #178, PH #148; TH #435; UMH #168; VU #335; WR #321)

Christ, When for Us Your Were Baptized (ELW #304; PH #70; TH #121; VU #99)

Fairest Lord Jesus (BH #176; CH #97; CP #619; PH #306; TH #383; TNCH #44; UMH #189; VU #341; WR #123)

Lord, When You Came to Jordan (PH #71)

O Love, How Deep, How Broad, How High (CP #628; ELW #322; LBW #88; LSB #544; LW #275; PH #83; TH #448, 449; TNCH #209; UMH #267; VU #348)

Spirit of the Living God (BH #244; CH #259; CP #647; JS #330; PH #322; TNCH #283; UMH#393; VU #376; WR #492)

Spirit Song (CH #352; UMH #347)

The Sinless One to Jordan Came (TH #120)

This is the Spirit's Entry Now (CO #347; ELW #448; LBW #195; LSB #591; UMH #608; VU #451)

Wash, O God, Our Sons and Daughters (CH #365; CP #35; ELW #445; UMH #605; VU #442; WOV #697)

## What Was Your Vow and Vision (CH #177)

### SENDING:

Spirit of God, Descend Upon My Heart (BH #245; CH #265; ELW #800; LBW #486; PH #326; TNCH #290; UMH #500; VU #378, 877; WR #132)

When Jesus Came to Jordan (ELW #305; PH #72; TH #139; UMH #252; WOV #647; WR #241)

### **HYMN STORY:** Spirit of God, Descend Upon My Heart

George Croly, an Anglican minister from Dublin, went to London as a young man to serve a small congregation. After serving there for twenty-five years, he was asked to re-open Saint Stephens Church in one of London's worst slums. He did so, and soon began attracting large crowds. He had a powerful ministry in the slums for more than two decades.

While working in the slums, Croly wrote the hymn, "Spirit of God, Descend Upon My Heart." The hymn is a prayer for God to change us — to change us from the inside out — to teach us how to love God as we ought to love (v. 1) — to allow us to seek God and to find him (v. 3) — to teach us that God is always with us (v. 4) — and to teach us to love as the angels love (v. 5).

During the twenty years that he served in the heart of the slums, Croly saw many lives redeemed. This hymn reflects his conviction that redemption is an inside job — that it begins not when our surroundings change but when God changes our heart.

NOTE: Before using this hymn story, be sure to check to insure that the words in your hymnal correspond to the above. If not, adjust the above to fit the words in your hymnal.

### **SCRIPTURES FOR UPCOMING WEEKS:** [\(Top of page\)](#)

We follow the Revised Common Lectionary (RCL) and use Sunday texts only. When possible, we use supplementary mailings to accommodate denominational differences.

NOTE: For the Old Testament readings, I will provide only the exegesis.

Jan 20	Epiphany 2A	John 1:29-42 AND Isaiah 49:1-7
Jan 27	Epiphany 3A	Matt. 4:12-23 AND Isaiah 9:1-4
Feb 3	Transfiguration	Matt. 17:1-9
Feb 10	Lent 1A	Matt. 4:1-11 AND Rom. 5:12-19 AND Gen. 2:15-17; 3:1-7

• Scripture quotations are from the New Revised Standard Version of the Bible, copyright 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. All rights reserved. Used by permission

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