

Central Lutheran Church

Narrative Lectionary Bible Study

Winter, 2021

Today's Lesson: January 13, 2021

Welcome and Introduction

Happy New Year! It is a blessing to arrive at 2021. We all have great hopes for the vaccine and the possibility that we will return to a "new normal" at some point this year. It is also a blessing for us to continue with this weekly "water stop" in our shared covid-19 marathon. Thank you for joining this study, it is so good to be together for holy conversation and to "see" one another on Zoom.

Winter Schedule

With the New Year we now turn to the New Testament and study of lessons from the Gospel of Luke. We will turn to other books in the New Testament by the Easter season.

For January and February, we will dwell in the central ministry lessons about Jesus or the teaching of Jesus in Luke. Here are the dates and lessons for this winter Bible study series. Each lesson we study on Wednesday is the main lesson for worship on Saturday night or Sunday morning.

Wednesday, January 6: Luke 2:41-52 (Jesus in the temple)

Wednesday, January 13: Luke 4: 14-30 (Sermon at Nazareth)

Wednesday, January 20: Luke 5: 1-11 (Call of disciples)

Wednesday, January 27: Luke 6: 1-16 (Lord of the Sabbath)

Wednesday, February 3: Luke 7: 1-17 (Healing and raising from the dead)

Wednesday, February 10: Luke 9: 28-45 (Transfiguration)

Wednesday, February 17: No class, Ash Wednesday

Wednesday, February 24: Luke 13: 1-9, 31-35 (Tower of Siloam)

Wednesday, March 3: Luke 15: 1-32 (Parables of lost sheep, coin and son)

Wednesday, March 10: Luke 16: 19-31 (Parable of rich man and Lazarus)

Wednesday, March 17: Luke 18: 31- 19:10 (Healing blind man and Zacchaeus)

Wednesday, March 24: Luke 19: 29-44 (Palm Sunday, Jesus weeps for the city)

Wednesday, March 31: Luke 24: 1-12 (Easter Sunday)

Narrative Study for Wednesday, January 13

Welcome and Christ Care Prayers

Introduction to the reading

Tonight our reading picks up right after Jesus has been in the wilderness and has been tempted by the devil. After he finishes every test, the devil departs from Jesus “until an opportune time.”

Jesus returns to Galilee and folks are talking about the great things he’s been up to until he returns to his home synagogue in Nazareth, Galilee. He stands up to read and is handed the scroll of Isaiah. We aren’t sure if this is the appointed text for the day or if Jesus goes rouge and choses this passage for his preaching. This bit of Isaiah is bold and echo’s Hannah’s song and Mary’s Magnificat. Jesus was paying attention along the road when his mother taught him about who God is and what God is up to. Jesus reads the scripture so well that you can almost hear his 3rd grade teacher cluck with pride in the front row. They all speak well of him. It isn’t until he puts himself in the scripture and reminds them that he will not be able to heal folks here and now that things start to turn sour. It’s hard to know what made them madder, that Jesus wasn’t healing in his own town or that he reminds them of all the non-Jewish folks who had received healing and relief from a famine in the Hebrew Scriptures. The promise of jubilee is not for them at this moment. They will not be the first to receive what Jesus is bringing.

The result of all this disappointment and feelings of rejection result in the people that Jesus grew up with walking him outside town and to the edge of the cliff. They are ready to throw him off the edge when he walks through the crowd and goes on his way.

This story in Luke sets up how Jesus’ ministry is going to go. It is not going to be smooth or easy. Everything gets turned upside down and the only thing you can rely on is that things are going to change when Jesus shows up in your town and opens his mouth. No one is going to find themselves outside of Jesus’ ideas about how the world will change and no one will be the same. All this talk of liberating and raising up is all well and good until it effects our lives, and Jesus isn’t going to be thrown off by our needs for stability and quietude. He passes right through.

Lectio Divina

There are many ways to engage in *lectio divina*, here is one way to consider:

1. The first time we read the lesson for the information, the story that is being shared. Here we read with our head, asking what we first noticed?
2. The second time, we slow down and read with our heart. What emotions do you notice as you read and respond or react to in the lesson?
3. The third and final time, really slow down. Perhaps you pause or stop at a verse, linger there. Here you begin to read with your soul. What is God saying in, with and under this story? What is God not saying, in other words, is God speaking or does it seem more like human interpretation at this point. What is liberating or what is troubling?

Tonight's Reading: Luke 4:14-30

14Then Jesus, filled with the power of the Spirit, returned to Galilee, and a report about him spread through all the surrounding country. 15He began to teach in their synagogues and was praised by everyone.

16When he came to Nazareth, where he had been brought up, he went to the synagogue on the sabbath day, as was his custom. He stood up to read, 17and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written:

18"The Spirit of the Lord is upon me,
because he has anointed me
to bring good news to the poor.

He has sent me to proclaim release to the captives
and recovery of sight to the blind,
to let the oppressed go free,

19to proclaim the year of the Lord's favor."

20And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. 21Then he began to say to them, "Today this scripture has been fulfilled in your hearing." 22All spoke well of him and were amazed at the gracious words that came from his mouth. They said, "Is not this Joseph's son?" 23He said to them, "Doubtless you will quote to me this proverb, 'Doctor, cure yourself!' And you will say, 'Do here also in your hometown the things that we have heard you did at Capernaum.'" 24And he said, "Truly I tell you, no prophet is accepted in the prophet's hometown. 25But the truth is, there were many widows in Israel in the time of Elijah, when the heaven was shut up three years and six months, and there was a severe famine over all the land; 26yet Elijah was sent to none of them except to a widow at Zarephath in Sidon. 27There were also many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed except Naaman the Syrian."

28When they heard this, all in the synagogue were filled with rage. 29They got up, drove him out of the town, and led him to the brow of the hill on which their town was built, so that they might hurl him off the cliff. 30But he passed through the midst of them and went on his way.

Conversation and Questions from the Divine Reading

1. What did you notice? What was interesting, or confusing? What was familiar or unfamiliar?
2. What emotions did you notice as you read? How did you respond or react to the lesson?
3. What is God saying in, with and under this story? What is God not saying, in other words, is God speaking or does it seem more like human interpretation at this point. What is liberating or what is troubling? How are you open to God as you pause for this third reading?
4. What questions do you bring tonight for us to discuss?

Closing Reflection