

Order of Worship for January 19, 2025

Prelude

P: The Lord be with you,

C: and also with you.

Opening Hymn: *“Hail Thou Source of Every Blessing”* - Hymn # 409

Confession and Absolution p. 203

Service of the Word

Entrance Psalm:

P: The LORD brought me to the banqueting house,

C: and His banner over me was love.

P: Your steadfast love, O LORD, extends to the heavens,

C: Your faithfulness to the clouds

P: Your righteousness is like the mountains of God;

C: Your judgments are like the great deep; man and beast You save, O LORD.

P: How precious is Your steadfast love, O God!

C: The children of mankind take refuge in the shadow of Your wings.

P: They feast on the abundance of Your house,

C: And You give them drink from the river of Your delights.

P: For with You is the fountain of life;

C: in Your light do we see light.

ALL: Glory be to the Father and to the Son and to the Holy Spirit; as it was in the beginning, is now, and will be forever. Amen.

P: The LORD brought me to the banqueting house,

C: and His banner over me was love.

Kyrie (*“Lord, Have Mercy”*) and **Gloria in Excelsis** (*“Glory to God in the Highest”*): pg. 204

P: The Lord be with you,

C: and also with you.

Prayer of the Day:

P: Let us pray... Almighty and everlasting God, who governs all things in heaven and on earth, mercifully hear the prayers of Your people and grant us Your peace through all our days; through Jesus Christ, Your Son, our Lord, who lives and reigns with You and the Holy Spirit, one God, now and forever.

C: Amen

Old Testament Reading: Isaiah 62:1-5

R: For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch. The nations shall see your righteousness, and all the kings your glory, and you shall be called by a new name that the mouth of the LORD will give. You shall be a crown of beauty in the hand of the LORD, and a royal diadem in the hand of your God. You shall no more be termed Forsaken, and our land shall no more be termed Desolate, but you shall be called My Delight Is in Her, and your land Married; for the LORD delights in you, and your land shall be married. For as a young man marries a young woman, so shall your sons marry you, and as the bridegroom rejoices over the bride, so shall your God rejoice over you.

R: This is the Word of the Lord.

C: Thanks be to God.

Epistle Reading: 1 John 1:1-5

R: That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with His Son Jesus Christ. And we are writing these things so that our joy may be complete. This is the message we have heard from Him and proclaim to you, that God is light, and in Him is no darkness at all.

R: This is the Word of the Lord.

C: Thanks be to God.

Alleluia and Verse: pg. 205

Holy Gospel: John 2:1-1

P: The Holy Gospel according to St. John, the second chapter.

C: Glory to You, O Lord.

P: On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. Jesus also was invited to the wedding with His disciples. When the wine ran out, the mother of Jesus said to Him, “They have no wine.” And Jesus said to her, “Woman, what does this have to do with Me? My hour has not yet come.” His mother said to the servants, “Do whatever He tells you.”

Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. And He said to them, “Now draw some out and take it to the master of the feast.” So they took it. When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom and said to him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” This, the first of His signs, Jesus did at Cana in Galilee, and manifested His glory. And His disciples believed in Him.

P: This is the Gospel of the Lord.

C: Praise to You, O Christ.

Apostle's Creed:

Sermon Hymn: *"Come, Join in Cana's Feast"* - **Hymn #408**

Sermon: *"Water into Wine"* - **John 2:1-11**

Not enough wine for the party? Jesus turned water into wine. How about having Him shovel our sidewalk after a big snowstorm or acing a test for us or turning the cost of overhauling a transmission into a \$95 censor or just making our baby sleep through an entire night?

If Jesus could change water into wine for that wedding party in the small village of Cana, why can't He do something for us today? And for that matter, why doesn't He do something really significant? They just had the Miss America contest—where the contestants say they wish for world peace. But if we had our choice from God, would we settle for wine for a party? Why not have Him prevent the shootings at our schools? Why not keep hurricanes from hitting the coast? Why not put an end to world terrorism?

Jesus did other miracles that seemed a lot more significant than changing water in wine. He healed people from leprosy. That not only meant curing them from a disease, but enabling them to return to society, since as lepers they were not allowed to live like "normal" people because of the fear of spreading the disease. Jesus gave sight to the blind and opened the ears of the deaf in a world that had no special training for the handicapped and considered them cursed. He drove demons out of the possessed. He calmed the storm so His disciples would not drown. Those things were very serious. And what could be more serious than bringing the dead back to life? Feeding the 5,000 may not have been a life and death situation, but there were a lot of people and without food there could have been serious problems with them having the strength to walk home. But turning water into wine? So what if people don't get enough wine for a wedding? What is that compared with bringing Jairus' daughter, the son of the widow of Nain, or Lazarus back to life? Why did Jesus do this miracle? And John tells us this was His first one!

We see Mary telling Jesus that there was no wine. Did Jesus do this just to keep His mother happy? Notice that Jesus didn't jump at the chance to do this. He said, "Dear woman, why do you involve Me?" I wonder how our moms would feel if we called them "dear woman," but in Jesus' time this was not sarcastic, but showed deep respect. Then Jesus tells her, "My time has not yet come." Jesus' miracles were not about Him using His power as God to simply do things. If Jesus and Mary were at a wedding in Cana, it probably involved relatives. It was a family matter, and Mary cared for her family. But Jesus' miracles were more than that.

John calls the turning of water into wine not Jesus' first "miracle," but Jesus' first "sign." Jesus' miracles were always in response to human need. He never did them to show off. That's

exactly what the devil tempted Him to do when He told Jesus. “Tell these stones to turn into bread.” But in responding to peoples’ needs, Jesus did show who He is as the Son of God. They were “signs,” that witnessed that He is God.

When John the Baptist was put into prison, he began to wonder if Jesus really was the Messiah. Jesus told John’s disciples, “Tell him the blind see, the lepers are healed, the deaf hear, and good news is preached to the poor.” The Old Testament said the Messiah could do signs like this. Jesus’ miracles showed that He really was the Messiah, the Son of God. John tells us about turning water into wine that, “Jesus revealed His glory, and His disciples put their faith in Him.” The Jewish rabbis had emphasized that if the Messiah was really from God, signs were needed to prove it. Miracles were associated with Moses and the prophets who proclaimed God’s Word. After Jesus ascended into heaven, apostles like Peter and Paul were given the power to do miracles—to prove that their message was not their own, but from God. Jesus says later in John’s Gospel, “The miracles I do in My Father’s name spoke for Me.”

Yet, Jesus never did His miracles just to “prove it.” His enemies challenged Him to do that, but He said, “I will give you no sign but the sign of Jonah.” He was referring to His resurrection from the dead on Easter. Just as Jonah came out of the great fish-out of that “prison”—Jesus came out of His tomb. When Herod asked Jesus to do a miracle, which would have gotten Jesus released, He did nothing.

What we see for us today in Jesus’ first sign of changing water into wine is that 1.) He is truly the Son of God. We are in the Epiphany season when we hear a lot of stories about Jesus’ miracles. We celebrated last Sunday when He was baptized and His Father said from heaven. “This is My beloved Son.” And in six weeks we will hear about how He appeared all shiny and bright on a mountain with Moses and Elijah, the two big heroes of the Old Testament. All of this shows that He is God. And all of those signs point to the biggest sign—Easter. Easter is the full proof that not only Jesus the Son of God, but that His death on the cross took away all our sins and all that He promises to us is true.

But 2.) there is another thing I think we can see in the sign of turning water into wine. This was not a life or death situation. This was not a real emergency, though you might think that at a wedding. Yet, Jesus helped. What we can see is that Jesus came to this world, died on the cross, and rose on Easter for all of our lives—not just the emergencies.

Often we treat Jesus as something for emergencies or as a spiritual 911. We go on with our lives and only turn to him when things go bad. Theologians call that making Jesus, “a God of the gaps.” But Jesus came for all of our lives, the ordinary as well as the emergencies.

We have a prayer circle here at church like many others. It is a wonderful ministry that allows even people who are homebound to be involved. Yet, what so often happens is that the requests are all about sickness or death or every now and then a disaster. They are all about emergencies. It is great to share those concerns in prayer. But what about the rest of our lives? What about prayers that our cars will work on a cold morning or that we are healthy today or

that we have a job or that we can go to college or that we have a family? Jesus came not only for the hospital and dead bed, but for weddings, for the commute to and from work, for conversations at the supper table, for both big tests and days we can sleep in because the professor can't make class.

Christians often struggle with their faith because they feel guilty about the time they spend with God. They see life like a pie chart. How much time should they give God? We are supposed to sleep at least 8 hours, need to work at least another 8, and need time to do things like eat, wash, and travel. But the time that is all done, what time is there to give for God. Maybe in a monastery I can spend most of my waking hours thinking about God, but how can I as a student, an employee, a parent?

But Jesus didn't come for just some time in our lives like going to church, devotion time, or going to Sunday School. He came for all of our lives. He came not to be a large chunk of our pie chart, but to be at the center of all we do. He is there to give us sleep as we rest in His protection—"Now I lay me down to sleep, I pray Thee, Lord, my soul to keep." He is here to feed us physically as we nourish our bodies. He came to be there as we study and work and change diapers. He is there not only in sickness and death and emergencies, but in the everyday life we face each 24 hours.

Turning water into wine—He does that as we live each day in His forgiveness, as our lives have been turned from a desperate, hopeless struggle against death into the certainty of life forever with Jesus.

Prayer of the Church:

P: Lord, in your mercy,

C: hear our prayer.

Sharing Our Ministry

Offering and Voluntary

Service of the Sacrament

Preface: pg. 208

P: It is truly good, right, and proper that we should at all times give thanks to You, almighty God, heavenly Father. We thank You that in changing water into wine Jesus showed the first sign that He truly is Your Son, the One You chose to save the world from sin. Therefore with angles and archangels and all the company of heaven we praise and make great Your holy name evermore praising You and singing . . .

Sanctus ("*Holy Holy, Holy*"): p 208

Prayer of Thanksgiving:

P: Blessed are You, Lord God, King of the universe for You sent Your Son, Christ Jesus to give us the best for last, that despite all the pain which our sin causes in this world we can look forward to when Jesus comes again to take us to be with You forever. But in Your great love we can now participate in that heavenly glory as we join in the meal of Jesus' true body and blood given to us for the forgiveness of sins. Send Your Holy Spirit on us so that we receive this precious gift in true faith. This we pray in the name of Jesus, who taught us to pray

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Lord's Prayer and Words of Our Lord: pg. 209

P: The peace of the Lord be with you always.

C: Amen.

Agnus Dei (Lamb of God): pg. 210

Distribution:

Hymns: "*Lord Jesus Christ, Life-Giving Bread*" - **Hymn #625**

"From God the Father, Virgin-Born" - **Hymn #401**

Dismissal:

Nunc Dimittis ("*Song of Simeon*"): p 211

Prayer After Communion:

P: Lord God, You showed Your glory and led many to faith by the works of Your Son. As He brought gladness and healing to His people, grant us these same gifts and lead us also to perfect faith in Him, Jesus Christ, our Lord.

C: Amen.

Blessing: (Pastor)

C: Amen.

Closing Hymn: "*Songs of Thankfulness and Praise*" - **Hymn #394**

Postlude: