

The Readings on This Day

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Fifth Sunday after the Epiphany

Throughout the standard Sundays of the year, the gospel stories of the manifestation of Jesus as Lord and Christ can be tamed into mere tales of a miracle worker. But with all the biblical resonances sounding forth, they testify that Jesus is God incarnate, Creator of even the seas who calls us to radically altered lives.



[Isaiah 6:1-8 \[9-13\]](#)

The call narrative of Isaiah is set next to Luke 5 because both Isaiah and Peter experience the power of the Almighty, confess their sinfulness, and are sent to do the work of God. Such a pairing of an Old Testament with a New Testament passage exemplifies the similarities throughout the Bible. Thus can Paul say that Christ was raised in accordance with the Hebrew Scriptures.

[The Psalm for the Day](#)

Having heard the story of the call of Isaiah, we respond by joining in [Psalm 138](#). The text of the psalm places us in the temple along with Isaiah. Now we praise God's steadfast love, and as if we see the armies of Assyria and Babylon on our borders, we anticipate God's protection from all our enemies.

[1 Corinthians 15:1-11](#)

Every Sunday is Easter, the Christian celebration of the resurrection. This text is also an option for Easter Day Year B. We are now those who experience the presence of the risen Christ. We are who we are by the grace of God.

[Luke 5:1-11](#)

We are now the crowd gathered to hear Jesus, the Word of God. We look to Jesus when we are in need. We kneel before Christ to confess our sinfulness. We are called to catch people. Luke's positive portrayal of the early Christian community is evident in his claim that the disciples "left everything and followed Jesus," and it supports the proposal that the Jesus' movement was an itinerant, perhaps unemployed and homeless, group awaiting the eschaton. What does this mean for us?