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where people encounter God's generosity  
and healing presence.

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Pastor Jim Coyl

The Beach Church Podcast

**Second Sunday after Christmas Day** **January 4, 2026**

**Welcome**

**Call to Worship** (Second Sunday after Christmas / Epiphany)

**Leader:** In the beginning was the Word, and the Word was with God, and the Word was God.

**People:** The true light has come into the world and shines in the darkness.

**Leader:** Wise ones from distant lands followed the light they were given.

**People:** We come to pay attention to God's revealing presence among us.

**Leader:** The Word became flesh and lived among us, full of grace and truth.

**People:** We behold God's glory, revealed for all humankind.

**Leader:** Come, let us worship the One made known to the nations.

**People:** We will follow the light of Christ with attentive hearts.

**Hymn**

**Scripture Reading** Matthew 2:1-12

2:1 In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi from the east came to Jerusalem, 2:2 asking, "Where is the child who has been born king of the Jews?"

For we observed his star in the east, and have come to pay him homage.” 2:3 When King Herod heard this, he was frightened, and all Jerusalem with him, 2:4 and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. 2:5 They told him, “In Bethlehem of Judea, for so it has been written by the prophet: 2:6 ‘And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah, for from you shall come a ruler who is to shepherd my people Israel.’” 2:7 Then Herod secretly called for the magi and learned from them the exact time when the star had appeared. 2:8 Then he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him, bring me word so that I may also go and pay him homage.” 2:9 When they had heard the king, they set out, and there, ahead of them, went the star that they had seen in the east, until it stopped over the place where the child was. 2:10 When they saw that the star had stopped, they were overwhelmed with joy. 2:11 On entering the house, they saw the child with Mary his mother, and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. 2:12 And having been warned in a dream not to return to Herod, they left for their own country by another road.

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## **Hymn**

### **Sermon**

“Do You See?”

Rev. Jim Coyl

### **Pastoral Payer and the Lord’s Prayer**

## **Hymn**

### **Benediction**

### **Postlude**

**The Second Sunday after Christmas and the feast of Epiphany** invite us to practice holy attentiveness. John’s Gospel opens not with a manger scene but with a cosmic declaration: “In the beginning was the Word.” Before we are told what to do, we are invited to notice—light shining in darkness, life already at work in the world. The incarnation, John insists, is not hidden away in a private corner of history. The Word becomes flesh and dwells among us, right where we are, whether we are prepared to see it or not.

Epiphany presses this attentiveness outward. Matthew tells of Magi from the East—outsiders, foreigners, seekers—who are paying close attention to the signs God has placed in the heavens. They are not part of Israel’s story, yet they recognize something true and

world-altering has been revealed. Jesus is disclosed not only to the familiar and faithful, but to all humankind. Revelation, in Matthew's telling, is expansive and unsettling, crossing borders of culture, religion, and expectation.

Karoline Lewis reminds us that John's Gospel especially calls for a posture of attentiveness rather than certainty. The incarnation does not explain everything; it reveals where God has chosen to be (Lewis, John, Fortress Press; see also *Working Preacher*). To pay attention is an act of faith—to trust that God's light continues to shine, even when we do not fully understand it.

Together, these texts proclaim that Epiphany is not just a moment but a way of seeing. Christ is revealed to shepherds and scholars, to the near and the far, to those who know the Scriptures and to those who read the stars. The question is not whether God is revealing God's self, but whether we are willing to slow down, look carefully, and follow the light when it leads us beyond what is comfortable or familiar.

This season invites us to watch closely. The Word is still becoming flesh. The light still shines. And revelation often comes to those who are paying attention.

### **Daily Lectionary Readings**

**Monday, January 05, 2026:** Psalm 72; Joshua 1:1-9; Hebrews 11:32-12:2;

**Tuesday, January 06, 2026:** Epiphany of the Lord - Isaiah 60:1-6 Psalm 72:1-7, 10-14

Ephesians 3:1-12 Matthew 2:1-12

**Wednesday, January 07, 2026:** Psalm 72; 1 Kings 10:1-13; Ephesians 3:14-21;

**Thursday, January 08, 2026:** Psalm 29; 1 Samuel 3:1-9; Acts 9:1-9;

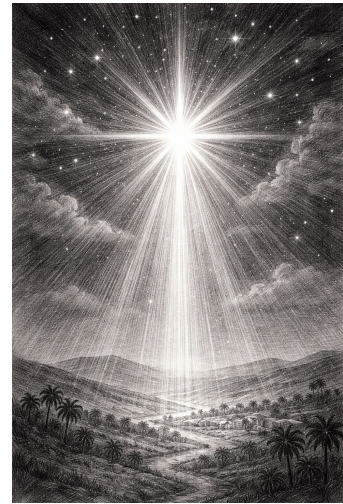
**Friday, January 09, 2026:** Psalm 29; 1 Samuel 3:10-4:1a; Acts 9:10-19a;

**Saturday, January 10, 2026:** Psalm 29; 1 Samuel 7:3-17; Acts 9:19b-31;

Epiphany and the Sundays After Epiphany

## A Season of Light, Revelation, and Calling

The Feast of the Epiphany, celebrated on **January 6**, is one of the oldest observances in the Christian calendar. The word *epiphany* comes from the Greek *epiphaneia*, meaning “manifestation” or “appearing.” In the early church, Epiphany celebrated the revelation of Jesus Christ to the world—especially to the Gentiles—most clearly symbolized by the visit of the Magi (Matthew 2:1–12). Over time, the church also associated Epiphany with Jesus’ **baptism, first miracle at Cana, and early ministry**, each revealing his divine identity.



In Western Christianity, including most Protestant traditions, Epiphany marks the beginning of a **season** rather than a single day. The **Sundays after the Epiphany** continue this theme of revelation, tracing how Christ is made known through word and deed. Scripture readings during this season often highlight moments when Jesus’ identity becomes clearer: his baptism, his calling of the disciples, his teachings, healings, and signs, and ultimately the **Transfiguration**, which typically concludes the season just before Ash Wednesday.

Theologically, Epiphany is a season of **light**. It proclaims that Christ is not only revealed to a chosen few but given for the life of the whole world. The Sundays after Epiphany emphasize **discipleship and vocation**—how those who have seen the light are called to follow, witness, and reflect it. This is not yet the penitential focus of Lent, but a time of attentive listening and faithful response.

## Practicing Epiphany Between January 6 and Ash Wednesday - Feb 18, 2026

Though often overlooked, Epiphany offers rich opportunities for spiritual practice:

- **Scripture Reading:** Follow the Gospel readings that trace Jesus’ early ministry. Consider reading one Gospel straight through during the season, paying attention to how Jesus is revealed in different encounters.
- **Light Practices:** Light candles at home during evening prayer, remembering Christ as the Light of the World. Some families keep their Christmas candles burning throughout Epiphany.
- **Acts of Witness:** Epiphany naturally invites outward-facing practices—hospitality, service, generosity, and public expressions of faith shaped by humility and love.

## Voices for Epiphany Reflection:

- **Dietrich Bonhoeffer**, *God Is in the Manger* (Advent–Epiphany sermons)
- **Karl Barth**, sermons and writings on revelation and incarnation
- **Madeleine L’Engle**, poetry and reflections on light and incarnation
- **N.T. Wright**, Gospel commentaries and reflections on Jesus’ ministry
- **Walter Brueggemann**, for prophetic imagination and vocation

Epiphany reminds the church that Christ has been revealed—and that revelation continues as the Spirit opens our eyes, shapes our lives, and sends us into the world bearing light.