

Second Sunday after the Epiphany

OLD TESTAMENT

Isaiah 62:1-5

Zion's New Name

For Zion's sake I will not keep silent, for Jerusalem's sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch. ²The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow. ³You will be a crown of splendor in the LORD's hand, a royal diadem in the hand of your God. ⁴No longer will they call you Deserted, or name your land Desolate. But you will be called Hephzibah, and your land Beulah; for the LORD will take delight in you, and your land will be married. ⁵As a young man marries a maiden, so will your sons marry you; as a bridegroom rejoices over his bride, so will your God rejoice over you.

62 – Proof of God's willingness to send His enlightening Word into the souls of people again and again. The way to glory is again presented as leading through Israel's release from the Babylonian exile to a salvation "proclaimed to the end of the earth" (v 11). The envisioned scene is a panoramic view of a new Jerusalem. Its walls circle the entire earth (Rm 10:12; Gal 3:28–29). (TLSB)

62:1, 6 / The Lord. (CSB)

62:1 FOR ZION'S SAKE – Zion and Jerusalem refer to the church of God. It is the invisible church, the assembly of believers in Jesus Christ. (PBC)

In short, because of the ungodly I would keep silent, just as our people care nothing if no word would be preached. Yet among them there are certain remnants, and for their sakes, for those good people, I will speak, even though a number of reasons should dictate silence. So Jeremiah said (Jer. 4:19), "I will keep silent. But there is a burning fire in my bones." He could not keep silent because his conscience was driving him. Thus although the prophet might not willingly do it, yet *for Zion's sake and for Jerusalem's sake*, that is, for the elect's sake, (Luther)

not keep silent ... quiet. See v. 6; 42:14; 57:11 and note; 64:12; 65:6; see also Ps 28:1. (CSB)

"I will not stop my intercession with God for Zion." God will be inquired of by His people for the fulfillment of His glorious promises. It is in answer to their fervent prayers, that He appears for their salvation; and in this work of intercession, Zion's watchmen are called to take the lead. Compare verse 6 and 7. (CB)

Isaiah has taken a lot of heat for his prophecy. He is probably weary by now. But he knows that God's word does not fail and therefore goes on prophesying.

Isaiah 55:10-11 "As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but it will accomplish what I desire and achieve the purpose for which I sent it."

The prophet seems altogether weary of his vocation because of the contempt and derision the world has for the Word. Yet the prophet resolves to carry out his proclamation, knowing the Lord's Word will not fail (Is. 55:10-11). In like manner, Yahweh, who neither slumbers nor sleeps (Ps. 121:3), will continue His saving work for the sake of His people. (Concordia Pulpit Resources – Volume 11, Part 1)

righteousness ... salvation. See 46:13 and note. (CSB)

The Hebrew word for vindication is **נִקְוָה**, that is, "I will preach until Christ Himself and His Gospel come." He is the Christ and our salvation. **נִקְוָה** means the personal and private righteousness which we also practice toward others, and it is also God's redemption and righteousness. It is as if He were saying: "The righteousness by which the world will be enlightened will arise, and for its sake I will preach to those who look forward to the promises." Thus to the end of the world we preach to those who await the coming of Christ, but we preach not at all to the others, the ungodly. *Righteousness* is our redemption and the forgiveness of sins. *Salvation* is victory itself. Since the righteous are always troubled by death and sin, it is fitting that the Deliverer be with them. (Luther)

dawn. Cf. 58:8. (CSB)

Isaiah foresaw a time when Israel's situation would demand divine interference. Such periods, demanding intervention come repeatedly, even down to the very end when the consummation of all things comes to pass. (Leupold)

LIKE A BLAZING TORCH – The prophet describes the rise of the Gospel as torches and rays of the sun, although (he says) there is no light in my time. The light lies in the ashes, but it will be kindled. How he would have loved to see it! (Luther)

In the darkness of Satan's dungeon, the eyes of his captives do not see "the glory of the LORD" (60:1–2; cf 2Co 3:14–16). His Word gives light and the vision of faith, enabling the blind prisoners to see the door to liberty unbarred. (TLSB)

62:2 *nations will see ... glory.* See 52:10; see also 40:5; 60:3 and notes. (CSB)

your. Jerusalem's (see vv. 1, 6). (CSB)

RIGHTEOUSNESS – רְצִדָּקָה , "righteousness," that is, this righteousness and glory shall appear so that all nations may see it. We have taken רְצִדָּקָה to mean political righteousness, the government of pastors, preachers, and rulers, in whose office the outward government consists. Regulations will best be established in a kingdom. In this way all the kings may see the church justified and equipped with the finest regulations. (Luther)

Zion becomes "the city of righteousness" (1:26) only by "the mouth of the LORD." (TLSB)

new name. To reflect a new status (see vv. 4, 12; see also 1:26; 60:14; Ge 32:28 and notes). (CSB)

A mark of God's blessings throughout Scripture (65:15; Gn 17:3–8; 32:28) that demonstrates a change in status or character. (TLSB)

When things were not working the way God had laid them out he would make new covenants. He would also rename some people like Abraham, Sarah and Jacob. He will do that on the last day with a new heaven and earth. This meant that they would have a new status.

Like that mentioned in verse 4, denoting her new and glorious character and condition. Compare Rev. 2:17 (CB)

The new situation that shall therefore develop will be so radically different that the old vocabulary will no longer be adequate. A new name must be employed to cover the new situation. That name is not given at this point. It is merely indicated that it will be a matter of divine choice. There are other passages in Scripture in which the new-name concept appears (Is 1:26; Jer. 3:17; 33:16; Ez. 48:35). These various new names do not rule out one another. They merely supplement each other. Each new name expresses some valid aspect of God's dealings with His people. Even the NT deals with this concept (cf. Rev. 2:17; 3:12). (Leupold)

These are pure promises. "From now on you shall have a different name." Which is that name? Before this they were called Zion, Jerusalem, the people of Israel, the seed of Abraham, whose are the covenant, the fathers, and the promise. These were their physical names which have been done away in the New Testament. You are not a Christian because you have Moses, the Law, the promises, and Christ in a physical sense. But this is our name: He who has come to faith in Christ on the basis of the Word. This is the new name, derived from Christ and the Son of God, and it is not carnal but spiritual. The Christian is proud of this name even in the most severe persecutions. He is properly called Christian because he simply depends on Christ without all merits, his own

righteousness, and without all works. It is not because of these that he is called Christian. But here his heart and his boasting rest in Christ's righteousness, salvation, and redemption. (Luther)

62:3 *crown of splendor*. In 28:5 the Lord is a "glorious crown" for his people (cf. Zec 9:16). (CSB)

Royal scepters may have been topped with a crown. *royal diadem*. A crown. (TLSB)

These figures denote her excellence and dignity. (CB)

Since the Lord holds the church, pictured as this crown, in His hand, the church is His work of art – His creation, which He desires to display to the world. God works as the artist who has done everything to make His church beautiful. He invested time in fulfilling the prophecies made throughout the pages of Scripture. He has invested the holy precious blood of His one and only Son to wash away the sins of His church. He has worked through the gospel to call people and has made them His own. Now He continues to give the church the power to proclaim the sweet message of forgiveness and eternal life. God wants to display the workmanship and effort He has invested in His church. (PBC)

This is a Hebraism. *Crown of beauty*, the diadem of kings, taken from the crown of Aaron. A diadem is a beautiful red hat with a crown in its lowest part. Summary: "You will have a glorious kingdom." (Luther)

The crown was the most beautiful and glorious ornament available at the time. God's people (now the church) are pictured as the Lord's masterpiece. He holds it up for all to see and admire, an unnerving thought were it not for His love covering a multitude of sins! (Concordia Pulpit Resources – Volume 11, Part 1)

IN THE HAND OF YOUR GOD – Under His safe-keeping. (CB)

The Lord is inspecting it, looking at it from different angles. The work of His hands contributes to His glory. (Leupold)

This is the greatest fact, that this kingdom is altogether in Christ's hand. It is He who rules over us. Yet according to outward appearance it looks no different from filth and mud in the devil's hand. According to faith, however, the crown is not in the hand of Caesar but *in the hand of the Lord*. (Luther)

62:4 *Deserted ... Desolate*. See 54:6–7; 60:15 and note. (CSB)

When people are led off in captivity the land they occupied is left desolate. This was true of Israel. Strangers took it over. The word Hephzibah means "my

delight is in her.” Beulah means “the wedded one.” Both are a stark contrast to “Deserted.”

If God had not taken pity on His fallen creatures, their fate would have been like that of an unfaithful wife, abandoned by her husband to live out her days amid the ruins of her wrecked life. However, the Servant lived and died to effect a reconciliation (53:6). Cf 50; 54:4. (TLSB)

After the Lord has given you righteousness and salvation, *you shall no more be termed Forsaken*. Formerly, when sin and death ruled, we were forsaken, barren, and useless. (Luther)

Hephzibah. Also the name of Hezekiah’s wife (2Ki 21:1). (CSB)

Hezekiah’s wife had this name (2Ki 21:1, 3). (TLSB)

The Hebrew word is הֶפְזִיבָה, that is, פֶּזֶן, “good pleasure.” Hephzibah: “My delight in her.” So it was in the Book of Hosea when the prophet had a son who was called “My Good Pleasure.”⁴ All the words for fortune and good pleasure were used in naming children, as Jacob named his sons in accordance with each one’s fortune. Thus Hephzibah means My Heart’s Delight. (Luther)

married.† Mankind’s broken relationship with the Lord will be restored. See 50:1 and note. (CSB)

God puts upon Himself and Israel the bonds of marriage, which He will not break, despite Israel’s unfaithfulness. (TLSB)

62:5 *sons marry you*.† The Israelites will again possess the land once deserted, as a man takes possession of a woman in marriage. Cf. 54:1. (CSB)

Hbr verb means “to take possession of a woman in marriage.” Surviving sons of Israel will again claim Zion and the Promised Land. (TLSB)

BRIDEGROOM REJOICES – A bridegroom loves his wife so much that he leaves his family and forms a new family unit. This is as God declared it show be in Genesis. Jesus modeled this by leaving his heavenly home and coming to live with us on earth.

EPISTLE
1 Corinthians 12:1-11

Spiritual Gifts

Now about spiritual gifts, brothers, I do not want you to be ignorant. ² You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. ³ Therefore I tell you that no one who is speaking by the Spirit of God says, “Jesus be cursed,” and no one can say, “Jesus is Lord,” except by the Holy Spirit. ⁴ There are different kinds of gifts, but the same Spirit. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but the same God works all of them in all men. ⁷ Now to each one the manifestation of the Spirit is given for the common good. ⁸ To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, ⁹ to another faith by the same Spirit, to another gifts of healing by that one Spirit, ¹⁰ to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. ¹¹ All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

12:1 *Now about.* Suggests Paul is answering another question raised by the Corinthians in their letter (cf. 7:1; 8:1; 16:1). (CSB)

Paul presents the word of the cross as the basis for the church’s worship in chapters 11-14. In chapter 12 he deals with another problem affecting the congregation’s worship; their ignorance concerning spiritual gifts. His efforts to correct their misguided thinking will occupy the next three chapters. Their abuse of the gift of tongues will not be confronted directly until chapter 14, after he has prepared the way by presenting a broad theology of the role of spiritual gifts (ch 12) and stressed the need to use each gift in love (ch 13). (CC)

I DO NOT WANT YOU TO BE IGNORANT – He wanted to teach the proper use of spiritual gifts, just as he had given them the right information about the celebration of the Lord’s Supper.

spiritual gifts. For a definition see note on 1:7, though a different Greek word is used there. (CSB)

Here it could mean “those who possess spiritual gifts” instead of the gifts themselves. This would agree with vv 1-3, which concern how to recognize people who have the Holy Spirit by their confession of faith, (Concordia Pulpit Resources – Volume 2, Part 1)

Spiritual gifts are more than the natural abilities we may inherit from our parents or learn about from our teachers. They are not something we can fully develop and use on our own through effort and experience. Each of us is born with

talents and strengths given by God. The Holy Spirit can cultivate and develop those gifts, and even give us new ones. God may help develop these gifts through the instruction and influence of other Christians. (LL)

12:2 WHEN YOU WERE PAGANS – In order to put his readers into the right relation to the admonition which is about to make and to keep them in the proper state of humiliation as to their absolute lack of merit in the acceptance of these gifts he reminds them of their former state. He is doing a before and after.

led astray to mute idols. At one time the Corinthians had been led by various influences to worship mute idols (cf. 10:19–20), but now they are to be led by the Holy Spirit. (CSB)

In contrast, the living God speaks to His people through servants of the Word such as the prophets. (TLSB)

you were led. They were captive to false religion, subject to Satan’s deception. (TLSB)

Paul contrasts the Corinthians’ former belief in idols incapable of speech to their faith by the Holy Spirit, who enable believers to speak the words of faith: “Jesus is Lord.” (Concordia Pulpit Resources – Volume 2, Part 1)

The apostle reminds the Corinthians that “ecstasy” is not limited to Christians. The Corinthians knew this from past experience. Before they were children of God, the very essence of their religious experience was their feeling of being carried away by spiritual forces. But then they were being led away to dumb idols. (Concordia Pulpit Resources – Volume 2, Part 1)

But although the idols were ineffective in themselves, behind them, as Paul demonstrated in 1 Cor 10:19-22, lay powerful demonic forces which sought to suck idol-worshippers into their maw. In their pre-Christian days, the Corinthians were not strong, independent people freely following their choices. Devotees of ecstatic pagan cults, like the cult of Dionysus, for example, might persuade themselves that they had been filled with extraordinary spiritual power. In reality, however, they had been captured by forces far stronger than themselves. They had become the helpless victims of demonic powers which led them off to their fate as a prisoner is led away for execution. Paul does not name the agent who carried them away, but no doubt he primarily has in the mind the devil. (CC)

12:3 SPEAKING BY THE SPIRIT – The Holy Spirit directs believers’ conversation and life. (TLSB)

“Jesus be cursed”... “Jesus is Lord.” One who is regenerated by the Holy Spirit cannot pronounce a curse on Jesus; rather, he is the only one who from the heart can confess, “Jesus is Lord” (cf. Jn 20:28; also 1Jn 4:2–3). The Greek

word for “Lord” here is used in the Greek translation of the OT (the Septuagint) to translate the Hebrew name. (CSB)

Perhaps someone in Corinth who claimed spiritual authority in the congregation voiced this evil confession. (TLSB)

In speaking of “Jesus be cursed” Paul’s words may be directed to “liberated” Corinthian Christians who thought they could flirt with idolatry by reclining in idol-temples and participating in the cup and the table demons (8:10; 10:21). Like syncretistic Christians of all ages, they thought they could “have it both ways.” It suited them on occasion to be indistinguishable from the world. And on those occasions they may even have thought it did not matter if they joined their heathen associates in cursing Jesus, either out loud or by actions that, in effect, denied that Jesus is the only Lord. It is conceivable that some of the overconfident Christians, carried away by their “liberty” in the spirit, had given expression to blasphemous remarks, perhaps while under the influence of alcohol in an idol’s temple. (CC)

Evidence from a later date shows that 12:3a (or at least the idea it expresses) quickly became known even to non-Christians. Christianity came under intense persecution in the second half of the first century and during the second century A.D. In A.D. 112, Pliny the Younger, the Roman governor of Bithynia wrote to the emperor, Trajan, that in his investigation of those accused of being Christians, if a suspect would curse Christ and worship statues of gods and the emperor, he would let the suspect go because these were things “those who are really Christians cannot be made to do. Those who refused to curse Christ and worship the emperor were executed. (CC)

The phrase “Jesus is Lord” may have been in contrast to the phrase “Caesar is Lord,” which loyal Roman citizens were asked to confess to show their loyalty to the Roman emperor. Some scholars hold that “Jesus is Lord” was the first Christian confession of faith. (Concordia Pulpit Resources – Volume 2, Part 1)

Yahweh (“the LORD”). (CSB)

Christ is not simply “a” lord but is “the” Lord, Yahweh, the Savior. (TLSB)

EXCEPT BY THE HOLY GHOST – Where the Holy Spirit is present, Jesus will not be vilified. On the contrary, the Spirit’s chief role is to glorify Jesus (John 16:14). Thus the Corinthians should not conclude that so-and-so is a stranger to the Spirit because he or she lacks a certain gift. Only the person who is reborn spiritually by baptismal water and the Spirit (John 3:5) is able to believe and confess Jesus as Lord and Christ (Romans 8:9; 10:9; 1 John 5:1). Luther’s explanation of the Third Article of the Creed in the Small catechism states this clearly: I believe that by my own reason or strength I cannot believe in Jesus

Christ, my Lord or come to Him. But the Holy Spirit has called me through the Gospel... (CC)

“Neither you nor I could ever know anything about Christ, or believe on Him, and have Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Spirit through the preaching of the Gospel” (LC II 38). (TLSB)

12:4–6 *same Spirit ... same Lord ... same God.* These verses, reflecting the Trinity, show the diversity and unity of spiritual gifts. (CSB)

As has been well said, here we have an important part of the Pauline “stuff” from which the Trinitarian doctrine was later formulated. Other significant Trinitarian passages in Paul are 2 Cor 13:14 and Eph 4:4-6, which mentions the persons in the same order and with the same designations: “Spirit... Lord ...God.” (CC)

12:4 DIFFERENT KINDS – diareseis – This can mean allotments, apportionments, or divisions. The Spirit is the one who does the dividing.

“Different” is not an adjective as in the NIV translation, but a noun. It can mean allotments, apportionments, or divisions. The Spirit divides His gifts among God’s people so that He can multiply those who confess Jesus as Lord. (Concordia Pulpit Resources – Volume 2, Part 1)

Note the linkage between these terms, which describe the “spiritual” in v 1. The gifts are embodied in works of ministers, the “spiritual” people. (TLSB)

gifts. † Gifts produced by the indwelling Holy Spirit. (CSB)

12:5 *service.* The Greek word in its various forms is used to indicate service to the Christian community, such as serving tables (Ac 6:2–3); it is also the word used a little later in the first-century Christian church for the office of deacon (Php 1:1). (CSB)

SAME LORD – The bottom line is that the Church is built up.

The Persons of the Trinity in reverse order. The varieties of service are united by the one God, who gives them. Just as the Lord is triune but not divided, so the ministry is various but not divided. (TLSB)

12:6 *working.* The Greek word indicates power that is in operation. Spiritual gifts produce results that are obvious. (CSB)

Gk *energeo*, “to work.” The Lord is the only source of righteous “spirituality.” (TLSB)

12:7 *to each one the manifestation ... given for the common good.* Every member of the body of Christ has been given some spiritual gift that is an evidence of the Spirit's working in his life. All the gifts are intended to build up the members of the Christian community (see 1Pe 4:10–11). They are not to be used for selfish advantage, as some in the Corinthian community apparently were doing. (CSB)

Each member of the body (“brother,” v 1). *manifestation of the Spirit.* The Spirit's work through the brothers. *common good.* The Spirit ministers to the whole congregation through their service. (TLSB)

In the divine plan it is the benefit and edification of the whole church that counts. There is no room for the divisive spirit that jealously eyes others' gifts or looks down on what others have been given. After all, the gifts of the Spirit are precisely that: gifts, not personal accomplishments. (CC)

Spiritual gifts are service-oriented. They are not given in order to make us look good or feel good. They are given in order to equip us for work in Christ's kingdom. These gifts enable us to help other people spiritually – to inform them about their Lord, to encourage them and strengthen them in their faith, to bring them into contact with His love and power, to guide them and to guard them against evil. Spiritual gifts are spiritual abilities for spiritual service. (LL)

God also gives us valuable and important natural abilities – social skills, intellectual knowledge, the skillful hands needed for performing brain surgery, a head for figures, acting ability, and so on. We call these “First Article gifts.” They come to us from God's creative hand. Sometimes the Holy Spirit builds our spiritual gifts upon one or more of these natural talents. However, spiritual gifts as Paul describes them here appear to be abilities beyond or outside what we might consider natural talents. The Holy Spirit gives them for the specific purpose of equipping us to meet the spiritual needs of people. (LL)

12:8-10 The key point of these passages is that the one Holy Spirit produces all these works through the “spiritual” (v 1) of the congregation. Therefore, these callings and gifts are not to divide God's people. (TLSB)

12:8 *To one ... to another.* Not everyone has the same gift or all the gifts. (CSB)

message of wisdom ... knowledge. Gifts that meet the need of the Christian community when knowledge or wisdom is required to make decisions or to choose proper courses of action. (CSB)

The blessings of Christ's Gospel are topics most valued by the Corinthians (1:5). Wisdom rightly applies knowledge. (TLSB)

It is not surprising that Paul mentions first in this verse wisdom and knowledge for by the Gospel the Corinthians had been especially enriched with these gifts (“enriched... in all speech and all knowledge,” 1:5). God’s wisdom and knowledge are found in the Gospel of Christ crucified; that was Paul’s theme in 1:18-2:16. The precise nature of these gifts in 12:8 is not easily determined. However, it seems reasonable to suppose that Paul begins with these two gifts because these were the ones most commonly found among those who had been led to the Spirit-inspired confess “Jesus is Lord” (12:3). (CC)

12:9 *faith*. Not saving faith, which all Christians have, but faith to meet a specific need within the body of Christ. (CSB)

Not the gift of saving faith but trust in God’s mercy and help in the face of great difficulty and need (cf Mt 17:14–21). (TLSB)

This must be an addition to saving faith, for that trust is God’s power displayed in the cross is bestowed on all Christians. In this verse Paul has in mind a greater measure of faith, as displayed, for example, by the Syro-Phoenician woman (“O woman, great is your faith,” Mt. 15:28) in contrast to the disciples, whose faith often was weak. Sometimes this greater measure of faith will manifest itself as a “heroic faith” which wrestles with God in prayer and moves mountains without doubting (Mt 21:21; 1 Cor 13:2), bringing about an extraordinary turn of events. Often, however, there may be nothing spectacular about this faith; it will simply take the form of a cheerful and steadfast trust and endurance in the middle of life’s pain and difficulties. By their patience and their ability to see the hand of God in everything, people gifted with such faith are able to encourage others and build the congregation’s morale. (CC)

gifts of healing. Lit. “gifts of healings.” The double plural may suggest different kinds of illnesses and the various ways God heals them. (CSB)

Lit, “healings.” Such blessings accompanied the ministry of Jesus and the apostles (cf Lk 9:1–2; Ac 3:1–10; 5:12–16). Luth: “Many people have been preserved by prayer, as we prayed Philip back to life” (AE 54:453–54). (TLSB)

It is debatable whether these “gifts of healings” are found in precisely the same form in the church today. None of the so-called healing ministries in the church today exhibit the six traits of the healings performed by Jesus and the apostles: the ability to heal with a word or a touch, the ability to heal instantly, to heal totally, to heal anyone, to heal organic disease, and to raise the dead. On the other hand, as countless Christians will attest, God often answers prayers for healing in a remarkable way, in keeping with John’s assurance: “This is the confidence which we have in Him, that if we ask anything according to His will, He will hear us” 1 John 5:14; cf Mt 8:2). Through His good Spirit He also enhances the natural healing skills of a Christian doctor or nurse or parent. (CC)

12:10 *miraculous powers*. Lit. “deeds of power.” In Scripture a miracle is an action that cannot be explained by natural means. It is an act of God intended as evidence of his power and purpose. (CSB)

Lit, “workings of powers.” Another reference to God doing miracles (cf Mt 11:20–23). God’s power is made perfect in our weaknesses, which illustrate our helpless condition due to sin and His almighty power to save (2Co 12:7–9). (TLSB)

Included in this category would be exorcisms and other notable displays of spiritual power (e.g., Acts 13:9-11; 16:16-18). There is some overlap with these terms in 1 Cor 12:9-10; “healings” could also be called “miraculous powers,” and exorcisms could be called “healings.” (CC)

prophecy.† A communication of the mind of God imparted to a believer by the Holy Spirit. It may be a prediction (cf. Agabus, Ac 11:28; 21:10–11) or an indication of the will of God in a given situation (cf. 14:29–30; Ac 13:1–2). Apparently it also refers in a broader sense to edifying speech of various kinds (14:3), including proclaiming the gospel. (CSB)

God speaks through His called servants to warn, instruct, forgive, and encourage. (TLSB)

As is clear from further references to prophecy in chapter 14 though, Paul uses the term here as a synonym for proclaiming the Word of God or preaching. “Prophecy” is the gift of being able to proclaim God’s wrath at human sin (law) and His forgiving love in Christ (Gospel) in order to strengthen and encourage Christians. (LL)

With study and practice, many Christians without these gifts can and have improved their abilities to proclaim law and Gospel. And those believers gifted in these ways do need to study God’s Word with diligence. However, Paul’s words seem to talk about unusual power in communication, a power given some by the Holy Spirit, thus investing in them a gift for service in these areas. (LL)

distinguishing between spirits. Since there can also be false prophecies that come from evil spirits, this gift is necessary in order to distinguish the true from the false (cf. 1Jn 4:1–6). (CSB)

Cf 1Jn 4:1–3; Dt 18:20–22. (TLSB)

This is the ability to tell the difference between what comes from the Holy Spirit and what comes from evil spirits. Whenever God speaks to us, the devil will try to distort it or confuse us about it. He wants us to misunderstand God and get us off-track in following God’s will. Elsewhere Paul reminds us that the devil masquerades as an angel of light (2 Cor. 11:14). To protect us against such

deception and misdirection, the Holy Spirit gives some Christians special sensitivity to the presence and influence of Satan and his servants. With this gift they can detect the error and the sins into which these evil spirits try to lead us and warn us against them. (LL)

different kinds of tongues. † Since the Greek word for “tongues” also means “languages,” some understand it to refer to the ability to speak in unlearned human languages, as the apostles did on the day of Pentecost (Ac 2:4, 6, 11; cf. also 1Co 14:9–10). However, this phenomenon is not the same as at Pentecost; there “tongues” was modified by “his own” (Ac 2:6, 8) or “our own” (Ac 2:11) and was equivalent to “dialects” (Ac 2:8), but not in chs. 12–14, where the term “tongues” may refer to both earthly and heavenly languages, including ecstatic languages of praise and prayer (13:1; 14:2, 10). (CSB)

Various languages (TLSB)

interpretation of tongues. The communication of the message spoken in a tongue so that hearers can understand and be edified (cf. 14:5, 13, 27–28).

Translation of languages. Luth: “He refers to ‘speaking in tongues,’ which is nothing else than reading Scripture orally” (AE 14:36; see also AE 28:329). Regarding Ac 2, early Christian and medieval interpreters, like Luther, viewed tongues as natural human languages, not ecstatic babbling. In multilingual congregations, the readings, liturgy, prayers, and sermon were often given in more than one language. The rabbis described these circumstances in the early synagogues and provided guidelines. (TLSB)

12:11 ARE THE WORK OF ONE AND THE SAME SPIRIT – eneqgei – Here Paul draws attention away from the individuals who possess the gifts and places the focus on God to be the giver of the gifts. (Concordia Pulpit Resources – Volume 2, Part 1)

They are not intended to serve individual self-glorification nor the centrifugal forces in the church (cf. 1:10-15). Rather they are to serve the Spirit’s edifying purposes. (CC)

as he determines. † The Holy Spirit determines which gift or gifts each believer should have. (CSB)

He remains sovereign, distributing the gifts to each person in keeping with His own free will. The Spirit “blows where He wills” (John 3:8; cf. Ps. 135:6). (CC)

GOSPEL
John 2:1-11

Jesus Changes Water to Wine

On the third day a wedding took place at Cana in Galilee. Jesus' mother was there,² and Jesus and his disciples had also been invited to the wedding.³ When the wine was gone, Jesus' mother said to him, "They have no more wine."⁴ **"Dear woman, why do you involve me?"** Jesus replied. **"My time has not yet come."**⁵ His mother said to the servants, "Do whatever he tells you."⁶ Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.⁷ Jesus said to the servants, **"Fill the jars with water";** so they filled them to the brim.⁸ Then he told them, **"Now draw some out and take it to the master of the banquet."** They did so,⁹ and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside¹⁰ and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."¹¹ This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

2:1-11 In the introduction to his Gospel, John proclaims of Christ that "we have seen his glory, glory as of the only Son from the Father" (1:14). Later, John the Baptist testifies that "I came baptizing with water, that he might be revealed to Israel" (1:31). In his calling of Nathanael, Jesus tells him, "You will see greater things than these" (1:50). In today's Gospel, Jesus performs his first miracle at the wedding at Cana and begins to reveal his glory as the Son of God to his disciples and to all Israel with even greater things to come. (Concordia Pulpit Resources - Volume 17, Part 1)

2:1 ON THE THIRD DAY – Jesus had been in the Jordan Valley near John the Baptist. After calling Philip and Nathanael, he traveled to Cana in Galilee. (Concordia Pulpit Resources – Volume 5, Part 1)

The wedding at Cana took place "on the third day," connecting the beginning of Jesus' earthly ministry with its climax on the day of his resurrection. (Concordia Pulpit Resources - Volume 17, Part 1)

a wedding. Little is known of how a wedding was performed in first-century Palestine, but clearly the feast was very important and might go on for a week. To fail in proper hospitality was a serious offense. (CSB)

According to Jewish custom, the wedding feast typically lasted seven days. Many guests would remain the whole week, abstaining from work and sharing

the family's joy. The intertestamental document Tobit describes a Jewish wedding contract and extended feast. (TLSB)

In the ancient Near East, a typical wedding began when the bride was brought by her relatives and friends to the groom's house in a procession. The festivities could last seven days or even two weeks. (Concordia Pulpit Resources – Volume 5, Part 1)

Cana. Mentioned only in John's Gospel (2:11; 4:46, 50; 21:2). It was west of the Sea of Galilee, but the exact location is unknown. (CSB)

Nine miles north of Nazareth, on the north side of the Beit Netofa Valley, on a main route. (TLSB)

JESUS' MOTHER WAS THERE – Mary may have been related to the host family, or simply a close friend. (TLSB)

2:2 JESUS AND HIS DISCIPLES HAD BEEN INVITED – Since Jesus and his mother had been invited, it is possible that the wedding involved one of their relatives. (Concordia Pulpit Resources – Volume 5, Part 1)

Jesus is called (*eklēthē*) by invitation as a guest to this feast along with his disciples. The disciples are now identified by their association with Jesus. They will one day be martyred, not because they are fishermen, a tax collector, or even a zealot, but precisely because they are Jesus' disciples. (Concordia Pulpit Resources - Volume 17, Part 1)

Ecclesiastes 4:12, "Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken."

Known and thus invited by the host family or welcomed with their Teacher. (TLSB)

2:3-4 With the setting established, the story truly begins. The wine had begun to run short, and Jesus' mother approached him with her concern. Jesus' answer, *ti emoi kai soi, gunai*, "Woman, what does this have to do with me?" or literally, "What is it to me and to you, woman?" is not a disrespectful answer. Rather, Jesus is indicating that Mary need not concern herself. This will be Jesus' responsibility. Jesus is Lord and Savior. He acts in his Father's time in accordance with his Father's will. It is as though Jesus were telling Mary that the moment for action was up to God. Thus, "My hour has not yet come." His "hour" is his death on the cross, thus linking this event to his crucifixion, but here also it signifies his imminent revelation of his glory as the Christ, the Son of God. (Concordia Pulpit Resources - Volume 17, Part 1)

2:3 *When the wine was gone.* More than a minor social embarrassment, since the family had an obligation to provide a feast of the socially required standard. There was no great variety in beverages, and people normally drank water or wine. (CSB)

Mary's concern perhaps is evidence she may have been related to one of the wedding families. (Concordia Pulpit Resources – Volume 5, Part 1)

Wine was the symbol in the OT of physical and spiritual joy (Gen 27:28; Ecc 9:7), future hope (Is 25:6; Joel 2:19; Zec 10:6-7), and abundance (Joel 2:24; 3:18; Am 9:13). Running out of wine or having wine of poor quality at a wedding was a social blunder. (TLSB)

THEY HAVE NO MORE WINE – She told Jesus of the shortage, fully expecting Him to do something about it. But what? We aren't told, so any answer involves some guesswork. We cannot rule out that she hoped for a miracle. Remember, this was the virgin mother who had learned from an angel that she would bear the Savior. This was Mary, who pondered the things about Jesus in her heart. She believed in Him as the One sent from God. (PBC)

2:4 DEAR WOMAN – A common and respectful greeting, though somewhat unusual for one's mother. Jesus may be speaking to her as a disciple. (TLSB)

WHY DO YOU INVOLVE ME? – His mission henceforth is to do the will of his Father, not that of his mother. This was not disrespectful. Probably Jesus was distancing himself from his earthly family as he began his mission. (Concordia Pulpit Resources – Volume 5, Part 1)

My time has not yet come. Several similar expressions scattered through this Gospel (7:6, 8, 30; 8:20) picture Jesus moving inevitably toward the destiny for which he had come: the time of his sacrificial death on the cross. At the crucifixion and resurrection Jesus' time had truly come (12:23, 27; 13:1; 16:32; 17:1). (CSB)

Allusion to the hour of Jesus' death, when God will "lift up," or glorify, His Son (3:14; 8:28; 12:32). (TLSB)

2:5 DO WHATEVER HE TELLS YOU – This is consistent with how he replies in Luke 1:38 "I am the Lord's servant," Mary answered. "May it be to me as you have said." (Concordia Pulpit Resources – Volume 5, Part 1)

Mary reveals her great faith. All that she had pondered in her heart up to this moment she was about to experience in the actions of her Son. Her response is no more surprising than her response to Gabriel when he announced to her that she would carry the child of the Most High God (see v 38 of Lk 1:26–38). (Concordia Pulpit Resources - Volume 17, Part 1)

Mary is a model of faith. Cf Luke 1:38 (TLSB)

We pause at these words, thinking how important they are for everyone to this day. (PBC)

2:6-7 The six stone water jars are for the Jewish rite of purification and the old covenant. They are empty, for the Law cannot save us. Jesus has these jars filled with water as the Law demands, just as he will fulfill all the Law and the Prophets to the brim. The hour for Jesus to reveal himself to his disciples had come. (Concordia Pulpit Resources - Volume 17, Part 1)

2:6 STONE WATER JARS – In rabbinic thought, stone did not attract impurity, so the jars could be properly cleansed and reused. Archaeologists identify Jewish communities of the NT era by the presence of such stone jars and cups. (TLSB)

ceremonial washing. Jews became ceremonially defiled during the normal circumstances of daily life, and were cleansed by pouring water over the hands. For a lengthy feast with many guests a large amount of water was required for this purpose. (CSB)

Custom of washing utensils and esp hands before eating (see note, Mk 7:3–4). The transformation of the water in such vessels shows Jesus' power to purify and to provide. (TLSB)

Ceremonial washing was a part of everyday Jewish life. Stone jars could be cleaned if defiled, whereas clay jars were to be broken. (Concordia Pulpit Resources – Volume 5, Part 1)

holding. Refers to capacity, not actual content. (CSB)

Jesus made over 120 gallons of wine. (Concordia Pulpit Resources – Volume 5, Part 1)

2:7 FILL THE JARS WITH WATER – Table wine was typically prepared by mixing water with thick, syrupy wine. Jesus made the servants witnesses of the miracle because they saw that only water was used. (TLSB)

2:8 DRAW – The jars were not used for pouring but as reservoirs (cf 4:7, 15). (TLSB)

MASTER OF THE BANQUET – Chief steward in charge of the physical needs of the wedding guests. (TLSB)

2:9-11 While the master of the feast did not know where the wine came from, the servants and Mary knew, and, implicit in v 11, the disciples knew as well. Therefore, they believe in Jesus. While the world offers wine of less quality, the

wine of Jesus is the very finest vintage. (Concordia Pulpit Resources - Volume 17, Part 1)

2:9 WATER THAT HAD BEEN TURN INTO WINE – Jesus’ first recorded miracle (v 11). (TLSB)

The sign is complete. The water is now wine. The old covenant has been replaced by the new. (Concordia Pulpit Resources - Volume 17, Part 1)

BRIDEGROOM – The servants, who had the lowest status, witnessed the miracle. Now the groom, who had the greatest status, was about to receive the wine. (TLSB)

2:10 AFTER GUESTS HAVE HAD TOO MUCH TO DRINK – *methusthosiv* which means to be drunk. (Concordia Pulpit Resources – Volume 5, Part 1)

BEST TILL NOW – The feast’s master recognized the wine’s high quality, giving witness to the miracle’s greatness. (TLSB)

2:11 signs. John always refers to Jesus’ miracles as “signs,” a word emphasizing the significance of the action rather than the marvel (see, e.g., 4:54; 6:14; 9:16; 11:47). They revealed Jesus’ glory (see 1:14; cf. Isa 35:1–2; Joel 3:18; Am 9:13). (CSB)

Greek “*semeia*,” meaning more than miracles; used 17 times in John. Signs reveal God’s mind and work (cf. 10:38). See “Jesus’ Signs,” p. 1775. (TLSB)

He disclosed something of his divine nature and his mission of grace. His signs point beyond themselves to the person of Jesus and to the kingdom of God he ushers in. This first sign, like subsequent one, elicited in his disciples faith. The newly-called disciples were led to believe in him, who would later reveal the full splendor of his saving glory. (Concordia Pulpit Resources – Volume 5, Part 1)

DISCIPLES PUT THEIR FAITH IN HIM – The disciples’ faith in Jesus as the Messiah was strengthened through the miracle. Cf 4:46-54. (TLSB)

Miracles (1) proved Jesus’ was God, (2) brought people to faith, and (3) helped people.