

Second Sunday after the Epiphany January 20 , 2019

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

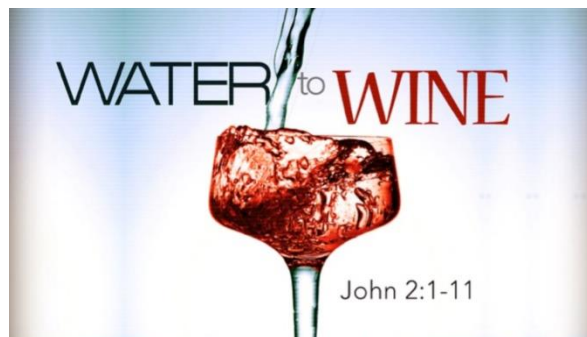
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
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Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<https://vimeo.com/116800940>

Hymn of the Day

Lutheran Service Book (LSB) 402 The Lutheran Hymnal (TLH) Not listed
“The only Son from heaven”

This hymn is used almost exclusively in Lutheran hymnals. It appeared in two hymnals in 1913 and 1933, skipped The Lutheran Hymnal and The Service Book and Hymnal, and reappears in 1969.

Author, “Cruciger, Elisabethe, née von Meseritz, was the daughter of a family belonging to the Polish nobility. Her parents, suffering from the persecutions of these times, had been forced to seek refuge at Wittenberg There, in May or June, 1524, she was married to Caspar Cruciger, son of a Leipzig burgess, who had enrolled himself as a student at Wittenberg in 1522. Cruciger, who was treated by Luther as his own son and accounted his most hopeful pupil, became in 1525 Rector of St. John’s School and preacher in St. Stephen’s Church, Magdeburg; and in 1528 was called to become professor in the philosophical faculty at Wittenberg, but, by Luther’s wish, was appointed one of the professors of Theology. Of his wife, who died at Wittenberg, May, 1535, little is known save that she was a friend of Luther’s wife, a lover of music, and an affectionate wife and mother (*Koch*, i. 281-285; *Caspar Cruciger*, by Dr. Pressel, Elberfeld, 1862, p. 76; *Allg. Deutsche Biographie*, xviii. 148, &c).” This is the only hymn known by her.

- [https://hymnary.org/person/Creutziger Elisabeth](https://hymnary.org/person/Creutziger_Elisabeth)
- https://www.youtube.com/watch?v=H5PMOFJX_Nw LutheranWarbler: Voice with piano.
- https://www.youtube.com/watch?v=3nKc-X-QI_4 St. Lorenz Lutheran Church 140 Churchgrove Road Frankenmuth, MI Choir anthem
- https://www.youtube.com/watch?v=kd2lB6Un_gw Bethany Johnson Melody played on a harp.
- <https://www.youtube.com/watch?v=9nD47hwg-P8> Phillip Magness “Two movements by Johann Gottfried Walther (1684-1748) on the chorale HERR CHRIST, DER EINIG GOTTES SOHN. The first is in the style typical of the high Baroque, with the themes of each phrase prefigured in the accompanying voices before they dance around the cantus firmus of each phrase. The second, shorter movement provides an interesting preview of the Classical era, with the melody moved into the top voice and the other voices providing harmonic accompaniment. Walther, not to be confused with Johann Walter (1496-1570, first Cantor of the Lutheran Church), was a cousin of J.S. Bach and was a noted musicologist as well as an organist and composer. He served as Cantor at the Church of St. Peter and St. Paul in Weimar.

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by [Crossway Bibles](#), a publishing ministry of Good News Publishers.

Isaiah 62:1-5; Revised Common Lectionary (RCL) the same reading, (Next week: Nehemiah 8:1-3, 5-6, 8-10; RCL, the same reading)

You Shall Be Called By a New Name”

What would be a name you would use to describe or call the people of Massachusetts? If you’ve been to Logan Airport on the walkway from parking garage to Terminal A, you’ve probably heard the voice of Governor Patrick. These are the words he uses to describe the people living in this state; creative; informed; good humored; determined

Words of a politician... they’re good words... but if you’ve lived here for any length of time (and driven on I-93 in rush hour) you know there exists another list. You could just as easily call the people who live in this state: ... selfish ... gullible ... bad tempered ... lazy.

So, which list is true? Depends... depends on our disposition... depends on the circumstances of any given day...

The problem is that it reveals our human tendency to simply do “whatever we think is best for us... not our neighbor.” That inevitably leads to all kind of sin and evil.

Now, the Good News is that in God’s Word we can see there does exist a solution for the evil in this world... the evil in our own lives... it’s by no means an easy solution, but it is the only way to find real peace.

The solution is found in the words we heard this morning from prophet Isaiah, “You shall be called by a new name...” In order to really understand what that solution means, we need to go back and dig a little deeper into the meaning of Isaiah 62...

Listen carefully to the words of the prophet Isaiah because even though they were written around 2800 years ago... they do have a very pertinent message for us today! (continued after the reading)



Zion's Coming Salvation

62 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.

² 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.

³ You shall be a crown of beauty in the hand of the LORD,
and a royal diadem in the hand of your God.

⁴ You shall no more be termed Forsaken,^[a]
and your land shall no more be termed Desolate,^[b]
but you shall be called My Delight Is in Her,^[c]
and your land Married;^[d]
for the LORD delights in you,
and your land shall be married.

⁵ 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.

1. [Isaiah 62:4](#) Hebrew *Azubah*
2. [Isaiah 62:4](#) Hebrew *Shemamah*
3. [Isaiah 62:4](#) Hebrew *Hephzibah*
4. [Isaiah 62:4](#) Hebrew *Beulah*

For Zion's sake I will not keep silent, and for Jerusalem's sake I will not be quiet,
What is God's motivation for the prophet's message? "for love"... It's out of love and concern
these harsh words must be spoken.

The motivation also reveals the determination of God saying "I will not give up" on these
people until her righteousness goes forth as brightness, (the dawn) and her salvation as a
burning torch.

What is the objective of the prophet's message?... drive out the darkness in our lives. (lies,
abuse, suffering)

*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.*

What is God's solution to our evil? GIVE US A NEW NAME AND THAT MEANS A NEW LIFE
(Just like when our parents gave us a name at our birth)...

In that brilliant light the first step of what it means to receive a new name and new life was
revealed. WE MUST ACCEPT OUR SIN. (No more excuses)...

May our hearts be open to hear the prophet's voice today...

May we honestly... Accept sin. May we graciously...Receive the Savior

And, by the way... What should the new name of people living in Massachusetts be???

I like... "Forgiven Sinners"

In the name of Jesus Christ. Amen.

- https://www.flc-boston.org/sermon_012012 Rev. Paul Lantz, The First Lutheran
Church of Boston



"This new light [that dawns in our passage (62:1)], the restoration of Israel as the people
of God, is a light that will shine into the world. The Hebrew actually speaks of the light going
forth: "until her justice goes forth like the dawn, and her salvation like a burning torch." Verse
two clearly picks up this idea that "the nations will see your vindication." In any case, this "light,"
this new presence of God with Israel that brings restoration and vindication, will shine so brightly
that it will easily be seen by "the nations."

This continues the theme of mission that has come to dominate restoration language in
Isaiah. Israel is not to exist only for herself, but is called to be "a light to the nations" (Isa 42:6,
49:6). If the purpose of God's people is to be a light to the nations, it is only logical that they
cannot be that light unless they themselves have the light. In other words, the restoration of
Israel is not simply for the purpose of restoring the nation of Israel as God's people. It has a

deeper purpose, that of bringing the "light" of restoration to Israel so that light of God can shine into the world..."

- <http://biblische.blogspot.com/2007/01/second-sunday-of-epiphany-year-c-isaiah.html>
"Dr. Stephen L. Cook serves as the Catherine N. McBurney Professor of Old Testament Language and Literature at Virginia Theological Seminary, the largest of the accredited seminaries of the Episcopal Church."

Psalm 128; RCL, Psalm 36:5-10 (Psalm 19: (1-6) 7-14; RCL, Psalm 19)

"Psalm 128 follows Psalm 127 for the same reason as Psalm 2 follows Psalm 1. In both instances they are Psalms placed together, of which one begins with ashre (happy, very happy), and the other ends with ashre. In other respects Psalm 128 and 127 supplement one another. They are related to one another much as the New Testament parables of the treasure in the field and the one pearl are related. That which makes man happy is represented in Psalm 127 as a gift coming as a blessing, and in Psalm 128 as a reward coming as a blessing, that which is briefly indicated in the word rks, saka, reward, in Ps 127:3 being here expanded and unfolded. There it appears as a gift of grace in contrast to the God estranged self activity of man; here as a fruit of the ora et labora" (A Benedictine motto that means "pray and work"). --Franz Delitzsch.*

- <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=128>
- https://en.wikipedia.org/wiki/Franz_Delitzsch

***Franz Delitzsch** ([Leipzig](#), 23 February 1813 – Leipzig, 4 March 1890) was a German [Lutheran](#) theologian and [Hebraist](#). Delitzsch wrote many commentaries on books of the Bible, Jewish antiquities, Biblical psychology, as well as a history of Jewish poetry, and works of Christian apologetics. Today, Delitzsch is best known for his translation of the New Testament into [Hebrew](#) (1877), and his series of commentaries on the Old Testament published with [Carl Friedrich Keil](#).

Blessed Is Everyone Who Fears the LORD

A Song of Ascents.

128 Blessed is everyone who fears the LORD,
who walks in his ways!

² You shall eat the fruit of the labor of your hands;
you shall be blessed, and it shall be well with you.

³ Your wife will be like a fruitful vine
within your house;
your children will be like olive shoots
around your table.

⁴ Behold, thus shall the man be blessed
who fears the LORD.

⁵ The LORD bless you from Zion!
May you see the prosperity of Jerusalem
all the days of your life!

⁶ May you see your children's children!
Peace be upon Israel!

“[Psalms 127](#) & 128 show us God’s blueprint for building a satisfying home. Taken together, the two psalms may be seen as four stages in the development of a family:

127:1-2, Inception of home—“Foundation.”

127:3-5, Expansion of home—“Building on foundation.”

128:1-4, Child-rearing years—“Building material.”

128:5-6, Empty nest years—“Finished product.”

[Psalm 127](#) says: A satisfying home is based on God’s blessing. [Psalm 128](#) goes a step further: God’s blessing in the family is based on the fear of the Lord. Thus, a satisfying home is based upon the fear of the Lord...

Like throwing a pebble in a placid lake, [Psalm 128](#) begins with a godly man as the head of the home, ripples out to his wife, then to the children, and finally shows the effect of this godly home on the nation. I’m going to follow that progression in teaching the psalm:

1. A godly man is to lead his family in fearing the Lord (vv. 1-2, 4).

You’ve probably noticed that God did not inspire the psalmist along politically correct lines! In our American society, seeing the man as the head of the family is not the “correct” thing. Even many Christians have opted for an “egalitarian” marriage. But in both the Old and New Testaments, God’s directives for the family invariably are given to the man as the spiritual leader. And so, this psalm is addressed to the man of the family (v. 3, “your wife,” etc.)...

2. A godly woman will be fruitful and faithful in the home (v. 3a).

She is described as “a fruitful vine within your house.” *Fruitfulness* is the main thought in the figure of the vine. The main purpose of a grapevine is to bear fruit. There are probably two senses of fruitfulness referred to here: childbearing and productivity. The Hebrews saw children as a blessing from God ([Ps. 127:3](#)); barrenness was seen as a curse

This godly wife’s fruitfulness refers not only to bearing children, but also to her productivity. A fruitful vine in that hot Mid-Eastern climate produces something refreshing and nourishing for others...

The fruitful vine points to the joy this woman brings to her family. The fruit of the vine in the Bible is associated with joy and gladness ([Jud. 9:13](#); [Ps. 104:15](#))...

Thus a satisfying home will have a man who leads his family in the fear of the Lord and a woman who is fruitful and faithful in the home. But there is a third part of the blueprint:

3. Growing, fruitful children will carry on the godly legacy of the home (v. 3b).

The blueprint for a satisfying home includes children described as “olive plants” around the table. These are not mature trees, but little shoots that grow up around a mature olive tree. They will someday replace the parent tree, continuing to bear fruit after it is gone.

There are two implications here: *First, the children are developing, not perfect.* They have potential for fruitfulness, but they are not there yet. They need time to develop and mature in the nourishing soil of this God-fearing home. They need to be allowed to make mistakes without rejection. They need to be allowed to develop according to their unique, God-given “bents” and desires...

The second implication of the “olive plant” is: *Our children require nurture, care, and patience.* A tree doesn’t bear fruit overnight. It takes a lot of tender loving care, protection,

weeding, watering, and feeding (and prayer!) before there is fruit. That's the picture here, of the children being nurtured towards fruitfulness as they mature in years...

Thus God's blueprint begins with a God-fearing man, ripples out to a fruitful, faithful woman, ripples still further to growing and eventually fruitful children. What is the end result of this process?

4. Personal and national well-being are the result of homes where God is feared (vv. 5-6).

Personal well-being is described in verses 5a & 6a; national well-being in verses 5b & 6b. The man pictured here is a happy old man, enjoying God's blessing as he sees his grandchildren following the Lord. A man who pursues financial success to the disregard of his home will end up with poverty in his soul. A man who follows God's blueprint for the home will end up with prosperity in his soul...

Conclusion...

The outcome depends upon our following God's blueprint, given in [Psalms 127](#) and 128: A satisfying home is based on God's blessing. God's blessing is based on the fear of the Lord. Is your home being built on the fear of the Lord?

- <https://bible.org/seriespage/psalm-128-blueprint-satisfying-home-part-2> Copyright 1993, Steven J. Cole, All Rights Reserved. "Steve served as the pastor of Flagstaff Christian Fellowship from May, 1992 through his retirement in December, 2018".

1 Corinthians 12:1-11; RCL, the same reading (1 Corinthians 12:12-31a; RCL, the same reading)

1 Corinthians will be the source of this reading for the next 5 weeks, ending just before Ash Wednesday. It will reappear on the 3rd Sunday in Lent, as an alternate reading for Maundy Thursday and finally on Easter Sunday. The Revised Common Lectionary will vary somewhat on which verses are read in the three weeks before Ash Wednesday.

"Study in depth of the whole epistle will greatly help the interpreter to penetrate the meaning of these texts, but here it must suffice to note briefly the chief themes of the letter.

Paul wrote to the congregation at Corinth, it seems, in response to reports of sharp dissension among the believers. The nature of the conflicts has not been fully explained by modern scholarship, although the issues are clearly identified: rival loyalties to different evangelists, including Paul; the value of spiritual wisdom; lax morality; legal wrangling in pagan courts; the eating of food consecrated to idols; communal practices involving baptism, the Lord's Supper, and speaking in tongues; and the doctrine of the resurrection. No single hypothesis explains the eruption of this series of problems...

Paul, detecting this self-centeredness and partisanship (1:12-13, 22; 3:18; 10:23), thus writes to evoke and build up the sense of community that is to be theirs in the gospel. After discussing a number of matters, with appropriate counsel provided, Paul moves in the twelfth and thirteenth chapters to support his instructions with some solid theological underpinning.."

- http://wordandworld.luthersem.edu/content/pdfs/6-1_Land/6-1_Ormseth.pdf "Showing the Body: Reflections on 1 Corinthians 12-13 for Epiphany", Dennis Ormseth et al; Luther Northwestern Theological Seminary, St. Paul, Minnesota

Spiritual Gifts

12 Now concerning^[a] spiritual gifts,^[b] brothers,^[c] I do not want you to be uninformed. ²You know that when you were pagans you were led astray to mute idols, however you were led. ³Therefore I want you to understand that no one speaking in the Spirit of God ever says “Jesus is accursed!” and no one can say “Jesus is Lord” except in the Holy Spirit.

⁴Now there are varieties of gifts, but the same Spirit; ⁵and there are varieties of service, but the same Lord; ⁶and there are varieties of activities, but it is the same God who empowers them all in everyone. ⁷To each is given the manifestation of the Spirit for the common good. ⁸For to one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healing by the one Spirit, ¹⁰to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. ¹¹All these are empowered by one and the same Spirit, who apportions to each one individually as he wills.

- a. [1 Corinthians 12:1](#) The expression *Now concerning* introduces a reply to a question in the Corinthians' letter; see [7:1](#)
- b. [1 Corinthians 12:1](#) Or *spiritual persons*
- c. [1 Corinthians 12:1](#) Or *brothers and sisters*

“In chapters 12-14, Paul deals with the issue of spiritual gifts. Rather than celebrating one another’s gifts, the Corinthian Christians have become prideful concerning their particular gifts and dismissive of the gifts of others. Therefore spiritual gifts have become a divisive influence among them (see especially 12:12-31).

Paul repeatedly addresses issues related to the gift of tongues (12:10, 28, 30; 13:1; 14:2, 4-25), giving us reason to believe that those issues are especially serious in Corinth. In his lists of gifts (12:4-10, 28), he places the gift of tongues and their interpretation last. He devotes the first half of chapter 14 to counsel concerning the gift of tongues (*Fifth Sunday after the Epiphany*)...

1 CORINTHIANS 12:1-3. CONCERNING SPIRITUAL THINGS...

“Now concerning spiritual things (*pneumatikon*), brothers, I don’t want you to be ignorant”(*agnoein*) (v. 1). The word *pneumatikon* stands alone—there is no separate Greek word for “gifts” in this sentence. If it weren’t for the context, the word *pneumatikon* would be better translated “spiritual things” than “spiritual gifts.” However, verse 4 introduces the word “gifts (*charismaton*), and the subject of verses 4-11 clearly concerns spiritual gifts. The context therefore suggests that we should translate *pneumatikon* in verse 1 as “spiritual gifts.” ...*

“Therefore I make known to you that no man speaking by God’s Spirit says, ‘Jesus is accursed.’(anathema) No one can say, ‘Jesus is Lord,’ but by the Holy Spirit” (v. 3). This is a difficult verse. Was someone saying “Jesus is *anathema*”? Probably not. Paul uses the first part of this verse to establish a contrast with the last part. He says that the Spirit of God would never inspire someone to say “Jesus is accursed.” Such a statement would have to be inspired by a

demonic power. Alternatively, no demonic power would inspire anyone to say, “Jesus is Lord.” Only the Holy Spirit would do so.

It was by the work of the Holy Spirit that these Corinthian Christians found Christ. The Spirit has inspired them to say, “Jesus is Lord.”

1 CORINTHIANS 12:4-11. THERE ARE VARIOUS KINDS OF GIFTS, BUT THE SAME SPIRIT

...Note that the word translated “gifts” in this verse (*charisma*) is different from the word translated “spiritual gifts” in verse 1 (*pneumatikon*). As noted above, in most instances, *pneumatikon* would be better translated “spiritual things” rather than “spiritual gifts.” It is only the context of verse 1 that called for translating it “spiritual gifts.” The word *charismaton*, however, is specifically a word about gifts—special abilities given by God to God’s people for God’s service...

As Paul notes here, there are a variety of gifts. In verses 8-10, he will list nine of those gifts—wisdom, knowledge, faith, healing, the working of miracles, prophecy, discernment of spirits, tongues, and the interpretation of tongues. That list is not comprehensive, however, for there are other gifts...

BUT—and this is the point—while there are many gifts, there is only one Spirit of God who gives them.

“There are various kinds of service (*diakonion*—from *diakonia*), **and the same Lord**” (v. 5). The word *diakonion* is related to our word “deacon,” and denotes a humble kind of service... **“There are various kinds of workings** (*energmaton*—from the noun *energema*), **but the same God, who works** (*energon*—from the verb *energeo*) **all things in all**” (v. 6). The noun *energema* and the verb *energeo* are words from which we get our word “energy.” We could translate this sentence, “there are varieties of things that are created, but it is the same God who energizes (or creates) all of them in everyone.”...

We need also to remember that these spiritual gifts are really that—gifts. They come to us by the grace of God rather than by personal achievement. If we keep that in mind, it will give us a humble spirit if we happen to be among those who are especially gifted...

Which of these seven things from verses 9-10 is not like the other?

- Faith (v. 9a)
- Gifts of healing (v. 9b)
- Working of miracles (v. 10a)
 - Prophecy (v. 10b)
- Discernment of spirits (v. 10c)
- Various kinds of tongues (v. 10d)
- Interpretation of tongues (v. 10e)

The answer is faith. The other six involve some sort of specific action—healing, working miracles, prophesying, discerning spirits, speaking in tongues, and interpreting tongues. Not all Christians have even one of those particular gifts, and almost no one has all of them.

Faith is different. While true faith will manifest itself in some sort of action, the possibilities for its manifestations are endless—not like healing, which is very specific.

Faith is also different in that all Christians possess faith. Therefore, we might think of it as the umbrella gift under which all the other gifts are gathered—healing, working miracles, etc...”

<https://www.sermonwriter.com/biblical-commentary/1-corinthians-121-11/> Richard Niell Donovan publishes SermonWriter... After working through three ABC lectionary cycles focused solely on the Gospel lessons, he decided to start work on Old Testament exegesis. He has completed almost all the Biblical commentary for the lectionary Sunday texts. Dick is not a Biblical scholar, but he does love the scriptures. His gift seems to be the ability to explain things clearly. He studies reputable commentaries and lifts out points of particular interest to preachers. Only then does he develop SermonWriter materials.

- *<https://www.biblegateway.com/verse/en/1%20Corinthians%2012:1>Other translations of verse 1

John 2:1-11; RCL, (Luke 4:16-30; RCL, Luke 4:14-21)

“The structure of John 2:1-11 is typical of a miracle story: the setting is established (verses 1-2), a need arises (verses 3-5), a miracle addresses that need (verses 6-8), and there is a response to that miracle (verses 9-11).

The changing of water to wine is Jesus’ first public act in John, the inaugural “sign” of God’s presence in the world through him...” (continued after the reading)

“The Holy Gospel according to St. John, the 2nd Chapter”

The Wedding at Cana

2 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ² Jesus also was invited to the wedding with his disciples. ³ When the wine ran out, the mother of Jesus said to him, “They have no wine.” ⁴ And Jesus said to her, **“Woman, what does this have to do with me? My hour has not yet come.”** ⁵ His mother said to the servants, “Do whatever he tells you.”

⁶ Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷ Jesus said to the servants, **“Fill the jars with water.”** And they filled them up to the brim. ⁸ And he said to them, **“Now draw some out and take it to the master of the feast.”** So they took it. ⁹ 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 ¹⁰ 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.” ¹¹ This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

1. [John 2:6](#) Greek two or three measures (metrētās); a metrētēs was about 10 gallons or 35 liters

“This is the Gospel of the Lord” **“Praise to You, O Christ”**

“The “third day” language in verse 1, suggestive as it is of Jesus’ resurrection after three days, clues us into the symbolic nature of this particular miracle story. So does the wedding setting, as wedding and banquet imagery is used to symbolize the messianic era (Isaiah 54:4-8; 62:4-5; Matthew 22:1-14; Revelation 19:9). Present at the wedding are Jesus, his disciples, and Jesus’ mother, never called Mary in the Fourth Gospel (see 2:1, 3, 5, 12; 19:25). She is introduced first because of her prominent role in the story...

Jesus often uses the greeting “Woman” to address women without intending any rudeness or hostility (e.g., 4:21; see also Matthew 15:28; Luke 22:57). His use of it here is unusual because he is addressing his mother. The phrase “what concern is that to you and to me?” is a common Semitic expression that implies a sense of disengagement, not active hostility (similar uses occur in 2 Kings 3:13; Hosea 14:8). The combined rhetorical effect of the greeting and this expression is to downplay the familial relationship between Jesus and Mary and create a sense of distance between them.

The reason for this distancing becomes apparent in Jesus’ saying that his hour has not yet come. The word “hour” is a theologically rich term in the Fourth Gospel used to refer to the era of eschatological fulfillment (e.g., 4:21, 23; 5:25, 28) and especially to Jesus’ glorification through his passion, death, resurrection, and ascension (7:30; 8:20; 12:23; 13:1; 17:1).

Within the theology of John’s Gospel, no human being, not even his mother, can determine Jesus’ “hour,” that is, the saving work he does to restore the relationship between humanity and God. God alone determines when and how Jesus’ “hour” becomes a reality in the world (12:27-28; 13:1, 3; 17:1-5)...

The steward assumes it came from the bridegroom of the wedding being celebrated, but for John the real bridegroom present at the wedding is Jesus (see 3:29). The custom that the steward mentions in verse 10, of serving the good wine first, is known only from this text. The most important word he says (again, not realizing he should be speaking to Jesus) is the last one: “now.”

The real bridegroom who served this superior wine, Jesus, has “now” appeared, ushering into the world God’s abundant goodness and grace in a definitive way. The miracle centers on wine because abundant wine is symbolic of God’s presence in the world in the eschatological age (Amos 9:13; Joel 3:18).

The final verse tells us the miracle at Cana is the first of Jesus’ “signs.” It “revealed his glory,” and as a result “his disciples believed in him.” By referring to Jesus’ miracles as “signs,” John’s Gospel shifts attention away from the miracle itself toward the greater eschatological reality to which it points. The oblique narration of this miracle in verse 9 confirms that the divine reality behind the miracle is more important than the miracle itself...

The amount of wine that Jesus produces may seem like a humorous exaggeration to us, but this exaggerated amount is precisely why John introduces Jesus’ public acts with this story. God’s presence now fills the world “up to the brim.” As Jesus’ first public act, the changing of water to wine symbolizes the “fullness we have all received” (1:16) through Jesus’ presence in the world...

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1917
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Today I'm preaching on the Gospel passage about Jesus' first public miracle, when he changed water into wine at a wedding in Cana of Galilee. Cana was a very small village, and so the wedding was no doubt a community-wide event. Everyone of note in Cana was there, as were friends and family from neighboring villages, like Nazareth, so Jesus, his mother Mary, and some of his disciples were at the wedding too. The wedding was going well, everyone probably having a great time—some were even doing the Electric Slide—and then things came to a screeching halt because the wine ran out.

"In Jesus' day running out of wine at a wedding reception was not a mild social faux pas, it was considered extremely rude to the guests who had attended the wedding bearing gifts for the new couple. In fact, it was more than rude, it was offensive, so much so that there are actual records from Jesus' day of family's being sued for running out of wine at a wedding—no joke. So the wedding families found themselves facing an embarrassing and potentially threatening situation both socially and legally because "the wine gave out" (John 2:3).

And when the wine gave out, that's when Mary turned to Jesus. "They have no wine," she told him

And that's often when we to God. We turn to God when we run out of something...The good news of the gospel is that God meets us where we have run out, that God meets us in the place of our need..."

- <http://www.christchurchville.org/wp-content/uploads/2010/01/Sermon-1-17-10.pdf> Dave Johnson Sermon: "The Wine of Grace" (John 2:1-11) January 17, 2010. Christ Episcopal Church, 120 W. High Street, Charlottesville, VA 22902



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A milestone – while doing research for the Pastor Nick Seda's Kenyan edition of the Epistle reading, a link took me here:

<https://www.bethlehemlutheranchurchparma.com/BibleStudies/12109/DownloadText>

I was cross referenced to myself!