

Let's look at the Bible readings for Jan. 16 (The 2<sup>nd</sup> Sunday after the Epiphany), to prepare for on-line, drive-in, and in-person worship (10 am) with Abounding Joy Lutheran Church.

**1st Reading: Isaiah 62:1-5 The Lord delights in His people**

<sup>1</sup>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. <sup>2</sup>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. <sup>3</sup>You shall be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of your God.

<sup>4</sup>You shall no more be termed Forsaken, and your 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.

<sup>5</sup>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.**

**SOME QUESTIONS TO PONDER RELATED TO ISAIAH, CHAPTER 62**

1. Here the prophet Isaiah foresees the restoration of God's people after the long and painful exile. The words in red (above) denote characteristics of the Lord that will be revealed (or manifested) in that day. What are they?
2. What is meant in vs. 3 when it says God's people will be a crown and a diadem?
3. What is the good news in vss. 4-5 that involves the words delight and rejoice?
4. How does this text relate to us as Christians?

**2nd Reading: 1 Corinthians 12:1-11 Many gifts, one Spirit**

<sup>1</sup>Now concerning **spiritual gifts**, brothers, I do not want you to be uninformed. <sup>2</sup>You know that when you were pagans you were led astray to mute idols, however you were led. <sup>3</sup>Therefore 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**.

<sup>4</sup>Now there are varieties of **gifts**, but the same **Spirit**; <sup>5</sup>and there are varieties of service, but the same Lord; <sup>6</sup>and there

are varieties of activities, but it is the same God who empowers them all in everyone. <sup>7</sup>To each is given the manifestation of **the Spirit** for the common good. <sup>8</sup>For to one is given through **the Spirit** the utterance of **wisdom**, and to another the utterance of **knowledge** according to the same **Spirit**, <sup>9</sup>to another **faith** by the same **Spirit**, to another gifts of **healing** by **the one Spirit**, <sup>10</sup>to 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. <sup>11</sup>All these are

empowered by one and **the same Spirit**, who apportions to each one individually as he wills.

## SOME QUESTIONS TO PONDER RELATED TO I CORINTHIANS, CHAPTER 12

1. What does vs. 3 say about our ability to believe in Jesus by our own power?
2. In this passage Paul is teaching the Corinthians about spiritual gifts.  
What is his message regarding the diversity and the unity of these gifts?
3. How many of the gifts (in yellow) are new or unfamiliar to you?
4. Can you find the Holy Trinity in vss. 4-6?
5. Vs. 7 What is the purpose of these spiritual gifts?

## Gospel Reading: John 2:1-11 Jesus is the font of God's joyous blessings

<sup>1</sup>On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. <sup>2</sup>Jesus also was invited to the wedding with his disciples.

<sup>3</sup>When the **wine** ran out, the mother of Jesus said to him, "They have no **wine**."

<sup>4</sup>And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come." <sup>5</sup>His mother said to the servants, "Do whatever he tells you."

<sup>6</sup>Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

<sup>7</sup>Jesus said to the servants, "Fill the jars with water." And they filled them up to

the brim. <sup>8</sup>And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

<sup>9</sup>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 <sup>10</sup>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." <sup>11</sup>This, the first of his signs, Jesus did at Cana in Galilee, and **manifested his glory**. And his disciples believed in him.

## SOME QUESTIONS TO PONDER RELATED TO JOHN, CHAPTER 2

1. In the Hebrew Scriptures, the image of marriage is often used to represent God's relationship with His people. What significance does that have for this passage?
2. In the Old Testament, vineyards and wine were symbols of God's abundant and joyful gift of salvation. How does that help us understand this story?
3. What does the phrase (vs. 1) "the third day" remind you of?
4. What do you make of Jesus' (seemingly rude) comment to his mother (vs. 4)?
5. How does "saving the best for last" (vs. 10) relate to the whole story of Jesus?
6. What about God is manifested/revealed ("Epiphanied") in today's three readings?
7. Vs. 11 notes that this is the first of the signs of Jesus. Google "7 signs in John's Gospel" to learn more about his important feature in the fourth Gospel.