BIBLE STUDY
January 15-16, 2025

<u>THE SECOND SUNDAY IN ORDINARYTIME</u>
Isaiah 62: 1-5
John 2: 1-11
1 Corinthians 12: 4-11

1. **Isaiah 62: 1-5**
   - This passage comes from the third Isaiah, a disciple of Isaiah, who wrote in Jerusalem after the exiles returned. The author continues the themes of Israel's restoration that were begun in chapter 60.
   - V. 1: The Lord will work passionately to make sure that the restoration of Israel is made known to all the nations. Isarel will be a light shining in the darkness and like a burning torch.
   - V. 2: Israel will be given a new name given by the Lord himself.
   - V. 3: Isarel will be like a crown or diadem that is held by the Lord ready to crown Israel.
   - V. 4: The old names of sadness and misfortune will be no more, and the new name will reflect the new, renewed relationship with God. The Lord delights in his people. The relationship between God and his people will be like that of a husband and wife.
   - V. 5: The relationship of God and his people will be as close as the relationship of a husband and wife.
2. **John 2: 1-11**
   - V. 1: This miracle at Cana happens on "the third day" after Jesus met his first disciples. In the Scriptures, the third day is the day when God reveals himself. He came down on Mt. Sinai on the third day. Jesus rose from the dead on the third day. This time label prepares us for a revelation of God's glory to take place. The location of Jesus' first miracle is a humble wedding in a small town. This brings hole the reality of the Incarnation. God made human in Jesus means that the unknowable Creator of heaven and earth is comfortable in the smallest of earthly settings. Mary, the mother of Jesus, is the first named of the guests, but only as "the mother of Jesus."
   - V. 2: Jesus and his disciples are also wedding guests.
   - V. 3: Mary brings the lack of wine to Jesus' attention.
   - V. 4: Jesus gives a surprising answer. The term "woman" to address his mother seems harsh. In effect, Jesus says, "What has this to do with me?" He seems to brush off Mary's request and indicate that it is not yet time for him to be revealed. Commentators say that Jesus use of the term "woman" is to set up a comparison with Eve. Eve, the mother of all the living, is contrasted with Mary, who will become the mother of all believers when Jesus is dying on the cross. His dismissal of her request highlights the tension between human need and the plan of God. Several times in the Gospel it is said that it is not Jesus' hour and so he will not act. But he always gives in and meets the human need.

- V. 5: Mary has confidence that Jesus will honor her request and instructs the servers to do whatever Jesus tells them.
- V. 6: There are containers present that can hold a large amount of water for the Jewish rite of purification. There are potentially 120-180 gallons of water that will produce an abundance of wine by Jesus' miracle.
- V. 7: The servers fill the jars to the brim—emphasizing the large quantity of water.
- V. 8: We do not see the miracle happen. At Jesus' order, the servers bring a sample to the headwaiter.
- V. 9: The servers are the only ones who know that the water was changed into wine. The headwaiter does not know.
- V. 10: The headwater expresses his surprise to the bridegroom that he has kept the best wine until the end and not served an inferior wine when everyone has drunk enough not to notice the change.
- V. 11: The evangelist comments that this is the first of Jesus' signs (miracles) and has revealed his glory. His new disciples believe in him.
- There are many layers of meaning. When Jesus entrusts his mother to John at the foot of the cross, she becomes the mother of all believers. Here we see her already in the role of coming to the aid of those in need.
- The changing of water into wine in the jars that were used to hold the water for purification rites of the Law symbolize that the Law has run out of power to save. It will be superseded by the new wine of the Kingdom of God. As it says in the Prologue to the Gospel: The law came through Moses, but grace and truth came through Jesus Christ.
- That the miracle happens at a wedding suggests that Jesus will bring about a union as close as the marriage bond between God and his people. Jesus is the bridegroom and his people, the Church, is the bride.
- Water symbolizes humanity and wine symbolizes divinity. Jesus turning water into wine is a sign that we are being invited to share in the divinity of God juts as Jesus shared in our humanity.

3. **1 Corinthians 12: 4-11**
   - We are very familiar with the situation of the Corinthian church that was divided by cliches and by members who though they were more spiritually advanced than others. Paul is addressing these divisions by teaching them about the many gifts of the Spirit.
   - V. 4: The one and the same Spirit gives out many kinds of charisms or gifts.
   - V. 5: The one and the same Lord calls people to different forms of service.
   - V. 6: The one and the same God gives people many different forms of work.
   - V. 7: Each person is given a particular gift for a special purpose to build up the community.
   - V. 8: Some receive wisdom, some knowledge—but from the same Spirit.
   - V. 9: Some receive faith, some healing—but from the same Spirit.
   - V. 10: Some receive mighty deeds, or discernment, or tongues, or interpretation of tongues.
   - V. 11: But all are given by one Spirit who distributes them to each person.

To answer a particular need in the community. One gift is not better or more important than the other. The Spirit harmonizes all the gifts into a symphony.