**Notes for Next Sunday**

Fifth Sunday after Epiphany

**The Point of this Week’s Readings**

Old Testament (Isaiah 6:1-13). These verses are about God calling Isaiah to prophesy about the coming exile of Judah to Babylon. In verses 1-4 Isaiah sees a very scary vision of the Lord and some angels. Isaiah knows that humans cannot see God and live and he say as much in verse 5. The angel uses live coal from the altar to make Isaiah’s lips clean. In verse 6 Isaiah responds with the well-known words, “Here am I. Send me!” The Isaiah is told that his message will not be heeded and that Judah will go into exile in Babylon. The last words in this reading point to the hope of Christ.

Epistle (1 Corinthians 14:12b-20). Here Paul concludes his teaching on spiritual gifts. He again puts a strong emphasis on having the gifts being helpful to others. In these verses Paul especially dwells on the speaking in tongues. The Corinthians had had problems with wanting to show off when it came to spiritual gifts. This was a way for them to have some “one-upmanship” on others. It was especially true when it came to speaking in tongues. Paul’s point is well made with when he says, “I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.” (Verse 19)

Gospel (Luke 5:1-11). In this text Jesus calls Peter, James and John to become His disciples. He does this by persuading Peter to go out fishing even though Peter and his crew had caught nothing all night. Peter is skeptical but does as Jesus says. The result is an amazing number of fish. James and John were Peter’s partners. Jesus challenges the three to become fishers of men.

*For more in-depth commentary on each reading, read the notes found after each text below.*

FIRST READING – Isaiah 6:1-8

**In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of his robe filled the temple. ﻿2﻿ Above him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. ﻿3﻿ And they were calling to one another: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory.” ﻿4﻿ At the sound of their voices the doorposts and thresholds shook and the temple was filled with smoke. ﻿5﻿ “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty.” ﻿6﻿ Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. ﻿7﻿ With it he touched my mouth and said, “See, this has touched your lips; your guilt is taken away and your sin atoned for.” ﻿8﻿ Then I heard the voice of the Lord saying, Whom shall I send? And who will go for us?” And I said, “Here am I. Send me!” ﻿9﻿ He said, “Go and tell this people: “‘Be ever hearing, but never understanding; be ever seeing, but never perceiving.’ ﻿10﻿ Make the heart of this people calloused; make their ears dull and close their eyes.﻿ Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.” ﻿11﻿ Then I said, “For how long, O Lord?” And he answered: “Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, ﻿12﻿ until the LORD has sent everyone far away and the land is utterly forsaken. ﻿13﻿ And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land.”**

*6:1 temple.* Probably the heavenly temple, with which the earthly temple was closely associated. John’s vision of God on his throne is similar (Rev 4:1–8). (CSB)

*6:2 six wings.* Two covered their faces, for even in their perfection the surpassing brilliance of God was overwhelming. With another two they cover their lower body in modesty. The last two are used to serve the Lord. (Concordia Pulpit Resources – Volume 5, Part 1)

*6:3 covered their faces.* Seraphim covered their faces in reverence before God’s holy presence. They also covered their bodies in modesty. This is the antithesis of pagan worship that featured illicit sexuality. (TLSB)

*6:3 Holy, holy, holy.* The repetition underscores God’s infinite holiness. Note the triple use of “the temple of the Lord” in Jer 7:4 to stress the people’s confidence in the security of Jerusalem because of the presence of that sanctuary. (CSB)

*6:4* *doorposts … shook … filled with smoke.* Similarly the power of God’s voice terrified the Israelites at Mount Sinai, and the mountain was covered with smoke. (CSB)

*6:5**Woe*. Isaiah’s cry indicates that he is as good as dead. Ex 33:20 declares no one may see God and live. (TLSB)

*6:10 healed*. Forgiven and restored. (TLSB)

Epistle – 1 Corinthians 14:12b-20

**try to excel in gifts that build up the church. ﻿13﻿ For this reason anyone who speaks in a tongue should pray that he may interpret what he says. ﻿14﻿ For if I pray in a tongue, my spirit prays, but my mind is unfruitful. ﻿15﻿ So what shall I do? I will pray with my spirit, but I will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. ﻿16﻿ If you are praising God with your spirit, how can one who finds himself among those who do not understand say “Amen” to your thanksgiving, since he does not know what you are saying? ﻿17﻿ You may be giving thanks well enough, but the other man is not edified. ﻿18﻿ I thank God that I speak in tongues more than all of you. ﻿19﻿ But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue. ﻿20﻿ Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults.**

*14:13 may interpret.* Lit, “pray so that he may interpret.” Interpretation was a spiritual activity that should follow speaking in a tongue. (TLSB)

*14:20 In regard to evil be infants.* A proverbial saying. Paul did not suggest that infants are innocent of sin (Rm 3:23; 5:12). (TLSB)

Gospel - Luke 5:1-11

**One day as Jesus was standing by the Lake of Gennesaret,﻿ with the people crowding around him and listening to the word of God, ﻿2﻿ he saw at the water’s edge two boats, left there by the fishermen, who were washing their nets. ﻿3﻿ He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. ﻿4﻿ When he had finished speaking, he said to Simon, “Put out into deep water, and let down﻿ the nets for a catch.” ﻿5﻿ Simon answered, “Master, we’ve worked hard all night and haven’t caught anything. But because you say so, I will let down the nets.” ﻿6﻿ When they had done so, they caught such a large number of fish that their nets began to break. ﻿7﻿ So they signaled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. ﻿8﻿ When Simon Peter saw this, he fell at Jesus’ knees and said, “Go away from me, Lord; I am a sinful man!” ﻿9﻿ For he and all his companions were astonished at the catch of fish they had taken, ﻿10﻿ and so were James and John, the sons of Zebedee, Simon’s partners. Then Jesus said to Simon, “Don’t be afraid; from now on you will catch men.” ﻿11﻿ So they pulled their boats up on shore, left everything and followed him.**

*5:2* *washing their nets.* After each period of fishing, the nets were washed, stretched and prepared for use again. (CSB)

*5:3 sat down.* The usual position for teaching. The boat provided an ideal arrangement, removed from the press of the crowd but near enough to be seen and heard. (CSB)

*5:8 Go away from me, Lord.* The nearer one comes to God, the more he feels his own sinfulness and unworthiness—as did Abraham (Ge 18:27), Job (42:6) and Isaiah (6:5). (CSB)

*5:11 left everything and followed him.* Fishing often brought an above average income, so these disciples left behind considerable assets. (TLSB)