

The Gospel of John
Chapter 2

I. The Wedding Feast of Cana

A. The PRAYER that Mary Made

1. ***There was a wedding at Cana in Galilee and the mother of Jesus was there. 2 Jesus and his disciples were also invited to the wedding. 3 When the wine ran short, the mother of Jesus said to him, "They have no wine."***
2. Mary noticed and asked.
3. Didn't Jesus know?
4. Why did he "wait" to be asked.
 - a. Ye have not because ye ask not
 - b. What do you want me to do for you?

B. The PORTRAIT of Mother Mary

1. ***Woman, how does this concern of yours affect me? My hour has not yet come. His mother said to the servers, "Do whatever he tells you."***
2. TITLE = Woman (gunai)
 - a. Only in John's Gospel is this title used for Mary. It is likely a theological title conferred on her by John. Biblically she is being pointed to as the fulfillment of the prophecy of Gen 3:15. John refers only to Mary as woman, not by her name. This is also true in Revelation 12.
3. TENSION = *ti emoi kai soi*
 - a. *Ti emoi kai soi* is literally translated as "what to me and to thee" It comes across in English as a rebuke. It does indicate some sort of tension. And Jesus seems initially reluctant to be engaged in the matter at all.
 - b. And Yet Jesus does ultimately grant her request. Indicating her role as intercessor and influential. Jesus grants her request because it is important to her.
 - c. Those who merely see this as a rebuke by Jesus cannot explain the context wherein she trustingly turns to the steward and says "Do whatever he tells you." Nor can they explain why Jesus makes gallons of wine. There is tension in the moment, Jesus hesitates but based on who it is that asks, he yields to the request.
4. TRUST = ***do what ever he tells you***. Again, Mary's response to this interaction with Jesus means that she experienced Jesus' response to be yes. Not no. This is also the response of a perfect disciple.

5. TIME - Jesus says, *My hour has not yet come* - The term hour in John almost always refers to the passion of the cross. So Jesus seems to say, I prefer that the sign of the New and Perfect wine (of the Eucharist) wait till my hour (my passion) has come. Yet his preference notwithstanding he performs the sign. This also allows John to signal us, the readers important parallels.

a. The Water is turned to Wine but wine will be turned to blood when the hour has come.

b. Also - the Water becomes wine (spirits) here but when the hour comes the water from his side signifies the giving over of the Spirit (Holy Spirit).

(1) *John 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him." By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.*

(2) *John 19:28 Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips. When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit. Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.*

C. The POWER of Mary's prayer

1. *6 Now there were six stone water jars there for Jewish ceremonial washings, each holding twenty to thirty gallons. 7 Jesus told them, "Fill the jars with water." So they filled them to the brim. 8 Then he told them, "Draw some out now and take it to the headwaiter." * So they took it. 9 And when the headwaiter tasted the water that had become wine, without knowing where it came from (although the servers who had drawn the water knew), the headwaiter called the bridegroom¹⁰ and said to him, "Everyone serves good wine first, and then when people have drunk freely, an inferior one; but you have kept the good wine until now."*
2. 120-180 gallons of finest wine.
 - a. An abundance of wine is a sign of the messianic age:
 - (1) Is 25:6 *On this mountain the LORD Almighty will prepare a feast of rich food for all peoples, a banquet of aged wine—the best of meats and the finest of wines.*
 - (2) Joel 3:18 *In that day the mountains will drip new wine,*
 - (3) Amos 9:13 *The days are coming," declares the LORD, "when the reaper will be overtaken by the plowman and the planter by the one treading grapes. New wine will drip from the mountains and flow from all the hills.*
3. The water used was in jars intended for Jewish purification rituals. Water cannot truly purify the believer but only the blood of Jesus.
 - a. *Without the shedding of blood there is no remission of sin* (Heb 9:22)
 - b. Thus John looks back to the words of John the Baptist and forward to the hour of Christ's passion.

D. The PRODUCT of Mary's Prayer:

1. *11 Jesus did this as the beginning of his signs at Cana in Galilee and so revealed his glory and his disciples began to believe in him.*
2. Product - Jesus is glorified and the faith of the disciples is begun and strengthened.
3. Mary's scriptural role -
 - a. Brings Jesus forth
 - b. Manifests his glory.
 - c. Helps others to believe.

II. The Cleansing of the Temple.

A. *13When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. 14In the temple courts he found men selling cattle, sheep and doves, and others sitting at tables exchanging money. 15So he made a whip out of cords, and drove all from the temple area, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. 16To those who sold doves he said, "Get these out of here! How dare you turn my Father's house into a market!" 17His disciples remembered that it is written: "Zeal for your house will consume me." 18Then the Jews demanded of him, "What miraculous sign can you show us to prove your authority to do all this?" 19Jesus answered them, "Destroy this temple, and I will raise it again in three days." 20The Jews replied, "It has taken forty-six years to build this temple, and you are going to raise it in three days?" 21But the temple he had spoken of was his body. 22After he was raised from the dead, his disciples recalled what he had said. Then they believed the Scripture and the words that Jesus had spoken. 23Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. 24But Jesus would not entrust himself to them, for he knew all men. 25He did not need man's testimony about man, for he knew what was in a man.*

B. Outline

1. Transition - V. 13

a. Here is a reference to the brothers (and sisters) of Jesus. Yet the Church teaches that Mary was a virgin for her entire life. How can be since the Bible makes clear reference to the brothers and sisters of Jesus? The Church is not ignorant of such Scripture passages like the one placed before us today. However, the terms "brother" and "sister" are understood by the church not in the strict sense but in a wider sense to mean "cousin." The Aramaic language which Jesus spoke at that time had no word for cousin but had to use the word *Achim* (Brethren) to also indicate cousins. Whether the literal brothers and sisters or cousins was meant by this word depended on the context. The ambiguity of the term is indicated in today's Gospel since two of the men in today's Gospel (James and Joses) who are called brothers of Jesus are listed as elsewhere in Scripture (Matthew 27:56) as sons of Mary Clopas who was the sister of the Blessed Mother (*cf* also John 19:25). Thus they are in fact what we would call cousins and this is verifiable from the Bible. The teaching that Mary always remained a virgin is a very ancient teaching of the Church and there is no conflict with the scriptures if we understand that the brothers and sisters of Jesus are actually cousins.

2. Temple Problem - v. 14 - 17

a. What was the problem?

b. *Mark 11:17* And as he taught them, he said, "Is it not written: " 'My house will be called a house of prayer for all nations'? But you

have made it 'a den of robbers.'

3. True Prophet - V. 18
4. Time of Prophecy vv. 19 - 22
5. True Perception - vv. 23 - 25