

# John 2.1-11

## - Surprised by the glory of Jesus -

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### Introduction

- ❖ Have you ever seen the glory of God? Start reading the Gospel of John. This Gospel is meant to introduce the reader to the world of God and to see his glory, as some quotations will show:
  - John 1:14: The Word became flesh and made his dwelling among us. **We have seen his glory**, the glory of the One and Only, who came from the Father, full of grace and truth. (See also John 1:18).
  - John 14:7-11: “If you really knew me, you would know my Father as well. From now on, you do know him and have seen him.’ Philip said, ‘Lord, show us the Father and that will be enough for us.’ Jesus answered: ‘Don’t you know me, Philip, even after I have been among you such a long time? **Anyone who has seen me has seen the Father.** How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in me? The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.”
- ❖ Against this background, the sign of the water, wine it became, must be read and preached in order to be surprised by the glory of Jesus.
  
- ❖ The context, form and structure, theological, technical and hermeneutical notes given in this sermon outline overlap with other sermon outlines taken from the Gospel of John. This makes it possible to use this sermon outline as a “stand-alone”. You can also fit this outline into a series of sermons.

## Context

<b>We have seen his glory (John 1:1-14)</b>	
John 1:1-14	The Word of God became flesh.
(John 1:14)	The Word became flesh and made his dwelling among us. <b>We have seen his glory, the glory of the One and Only</b> , who came from the Father, full of grace and truth.
<b>John the Baptist, Jesus and the first disciples (John 1:15-51)</b>	
John 1:15-28	The testimony of John the Baptist: "I am not the Christ."
John 1:29-34	The next day. The testimony of John the Baptist: "Look, the Lamb of God."
John 1:35-42	The next day. The first disciples of Jesus.
John 15:43-51	The next day. The call of Philip and Nathanael.
(John 1:50)	Jesus said, " <b>You believe</b> because I told you I saw you under the fig tree. <b>You shall see greater things than that.</b> "
<b>Miraculous signs and faith (John 2:1-4:54)</b>	
John 2:1-11	The first miraculous sign at Cana
John 2:12-4:42	Judea and Samaria
John 4:43-54	The second miraculous sign at Cana
(John 2:11)	This, the first of his <b>miraculous signs</b> , Jesus performed at Cana in Galilee. <b>He thus revealed his glory, and his disciples put their faith in him.</b>

❖ John 1:14 is important.

- "The Word became flesh" (Jn 1:1-5) and refers to Genesis 1:1-5.
- "**and made his dwelling among us.**" Young translates: "**and did tabernacle among us.**"<sup>1</sup>
  - Tabernacle = "**σκηνώω**":
  - "Jn. 1:14 is important: καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν. It undoubtedly suggests that the σκηνοῦν of the incarnate Logos is to be regarded as an expression for the fact that His earthly stay was for Him no more than an episode between His pre-existence and post-existence as the exalted Lord, in

<sup>1</sup> Young, R. (1997).

which case the translation “he **tabernacled** among us” is more apt and suitable than “he dwelt among us.”<sup>2</sup>

- “We have seen his glory, the glory of the One and Only” refers to the glory of God, revealed in the Old Testament.
  - “Then the cloud covered the Tent of Meeting, and the glory of the Lord filled the **tabernacle**. Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the **glory of the Lord** filled the **tabernacle**.” (Exod 40:34, 35).
  - “The concept of *glory* is likewise difficult. In the Old Testament the word glory is often used concerning the visible manifestation of the invisible God, especially as he made himself known through the mighty things that he did for his people. **This Old Testament usage seems to be the clue for understanding John’s use of the term in his Gospel. For John, Jesus bears the *glory* of God, because he has the very nature of God and performs the works of God.** From this basic use of the word other meanings are derived. These meanings will be discussed as they appear in their respective contexts.”<sup>3</sup>
- Newman and Nida comment: “If, in the present passage, John says that *the Word* ‘set up his tent’ among men, then the meaning is that in *the Word* God has come to dwell among men. It is likewise the focus of the verb as used in Revelation 7:15 and 21:3: in the eternal Word, who became a human being, God came to dwell among men.

**“Verse 14 is the very heart of John’s Gospel; everything else that John says must be understood in light of this verse.”<sup>4</sup>**

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<sup>2</sup> Michaelis, W. (1964–). σκηνή, σκῆνος, σκῆνωμα, σκηνόω, ἐπισκηνόω, κατασκηνόω, σκηνοπηγία, σκηνοποιός. In: G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.) (electronic ed., Vol. 7, p. 386).

<sup>3</sup> Newman, B. M., & Nida, E. A. (1993, p. 23).

<sup>4</sup> Newman, B. M., & Nida, E. A. (1993, p. 22, 23).

## Form and structure

- ❖ The story of the wedding in Cana, where Jesus turned water into wine, can be divided in a setting, three scenes and one conclusion:

<i>Setting:</i>	On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, and Jesus and his disciples had also been invited to the wedding.
<i>Scene (1) – main actors = Jesus' mother and Jesus</i>	When the wine was gone, Jesus' mother said to him, "They have no more wine." "Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."  His mother said to the servants, "Do whatever he tells you."
<i>Scene (2) – main actor = Jesus</i>	Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.  Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim. Then he told them, "Now draw some out and take it to the master of the banquet."
<i>Scene (3) – main actor = the master of the banquet</i>	They did so, and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew.  Then he called the bridegroom aside and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."
<i>Conclusion and result</i>	This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus revealed his glory, and his disciples put their faith in him.

## Technical, hermeneutical and historical notes

- ❖ Some commentators try to give explanations for the presence of Jesus at this wedding. John didn't give us these details, therefore we only can guess.

Verse 4

- ❖ Time = “ὥρα”: The expression οὐπω ἤκει ἡ ὥρα μου (literally ‘my time has not yet come’) in Jn 2:4 denotes that it is not yet the occasion for a particular event but that it will soon be. In these contexts the expression may be rendered as ‘there is still time’ or ‘I will soon do it.’<sup>5</sup>
  - This rendering of Louw and Nida is helpful to understand why the mother of Jesus immediately turns to the servants and says: “Do whatever he tells you.”

#### Verse 11

- ❖ Miraculous sign = “σημεῖον”:
  - 1. **a sign or distinguishing mark whereby something is known, sign, token, indication;**
  - 2. **an event that is an indication or confirmation of intervention by transcendent powers, miracle, portent;** a. **miracle:** a miracle of divine origin, performed by God himself, by Christ, or by men of God.<sup>6</sup>
  - Newman and Nida comment: “The Greek is translated ‘sign’ in most translations. This word has a rich religious heritage, especially through its use in the Septuagint, the Greek translation of the Hebrew Old Testament. It may denote something miraculous—though not always—but it always has a religious significance beyond the event itself. That is, a ‘sign’ is a means of revealing a greater reality to which the ‘sign’ itself merely points. The Gospel of John speaks of seven ‘signs’ of Jesus, and these are ‘signs,’ not necessarily because they are miracles, but because they point to a truth beyond themselves, to a truth regarding God’s salvation. Therefore, it is important that if possible the translator find a term which means not merely a miracle—but one which can carry the force of pointing beyond itself to a greater truth.”  
“It is rendered in some languages ‘a great deed which reveals’ or ‘a powerful work which teaches’ or even ‘a miracle which tells something.’”<sup>7</sup>
- ❖ Revealed = “φανερώω” :
  - 1. **to cause to become visible, reveal, expose publicly;**
  - 2. **to cause to become known, disclose, show, make known;**<sup>8</sup>
- ❖ Glory = “δόξα” :
  - 3. **honor as enhancement or recognition of status or performance, fame, recognition, renown, honor, prestige**<sup>9</sup>

<sup>5</sup> Louw, J. P., & Nida, E. A. (1996, Vol. 1, p. 627).

<sup>6</sup> Arndt, W., Danker, F. W., & Bauer, W. (2000, p. 920).

<sup>7</sup> Newman, B. M., & Nida, E. A. (1993, p. 62).

<sup>8</sup> Arndt, W., Danker, F. W., & Bauer, W. (2000, p. 1048).

<sup>9</sup> Arndt, W., Danker, F. W., & Bauer, W. (2000, p. 257).

- This glory is an important theme in theme in the Gospel of John:

“The Word became flesh and made his dwelling among us. **We have seen his glory, the glory of the One and Only, who came from the Father,** full of grace and truth” (Jn 1:14).

“Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world” (Jn 17:24).

This glory is connected with and referring to: **who came from the Father**: “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, **whom you have sent.** **I have brought you glory** on earth by completing the work you gave me to do” (Jn 17:3-4).

Jesus refers to 16:29-30: “Then Jesus’ disciples said, ‘Now you are speaking clearly and without figures of speech. Now we can see that you know all things and that you do not even need to have anyone ask you questions. **This makes us (disciples) believe that you came from God.**”

- “It denotes ‘divine and heavenly radiance,’ the ‘loftiness and majesty’ of God, and even the ‘being of God’ and His world. How does the word come to have this new significance? To answer this question it is necessary that we study the OT כְּבוֹד.”<sup>10</sup>

❖ Put faith in = “πιστεύω”: 2. **to entrust oneself to an entity in complete confidence, believe (in), trust,** with implication of total commitment to God and Christ, that relies on their power and nearness to help, in addition to being convinced that their revelations or disclosures are true.<sup>11</sup>

- This is the purpose of the Gospel (Jn 20:30, 31):  
Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written **that you may believe that Jesus is the Christ,** the Son of God, and that by believing you may have life in his name.

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<sup>10</sup> Kittel, G. (1964–). δοκέω, δόξα, δοξάζω, συνδοξάζω, ἔνδοξος, ἐνδοξάζω, παράδοξος. In: G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.) (electronic ed., Vol. 2, p. 237)..

<sup>11</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 817).

## Exposition

### Before

- ❖ See above “Context” and the comments on John 1:14.

### Verse 1-2

- ❖ On the third day cannot refer to the sequence of events recorded in chapter 1:

Day 0	<i>The testimony of John the Baptist.</i>	John 1:19-28
Day 1	The next day John saw Jesus coming toward him and said, “Look, the Lamb of God, who takes away the sin of the world!”	John 1:29-34
Day 2	The next day John was there again with two of his disciples.	John 1:35-42
Day 3	The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, “Follow me.”	John 1:43-52
Day 3(?)	On the third day a wedding took place at Cana in Galilee.	John 2:1-11

- Lincoln comments: “If there is an allusion here, it is more likely that it is to the use of ‘on the third day’ in Exod. 19:11 (cf. 19:16), when God appears in glory to give the law. Here in John on the third day Jesus manifests his glory which surpasses that associated with the law.”<sup>12</sup>
- The comparison between Moses and Jesus is prominent in the Gospel of John: “For the law was given through Moses; grace and truth came through Jesus Christ” (Jn 1:17).
- ❖ Nathanael came from Cana (Jn 21:2).
- ❖ John introduced the scenery and the main actors:
  - Scenery: a wedding took place at Cana in Galilee.
  - Main actors:
    - Jesus’ mother was there (verse 3-5)
    - and Jesus (verse 4-8)
      - the master of the banquet is not mentioned in verse 2 – he is part of the wedding scenery (verse 8-10)

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<sup>12</sup> Lincoln, A. T. (2005, p. 126).

- He also refers to “his disciples” (verse 11). They are only mentioned in verse 1 but the purpose of this narrative is to point to their faith.

### Verse 3-5 Scene (1)

#### ❖ **“When the wine was gone, Jesus’ mother said to him, ‘They have no more wine.’”**

- Weddings were not simply for a family and personal friends. One might think of an extended family and a whole village. In Jewish custom, the wedding feast lasted for a week with guests coming and going during that time. The groom was responsible for a sufficient supply of wine for as long as the wedding feast lasted.
- We are not informed why the wine had gone. John just narrates the fact.
- It is interesting to note that Jesus’ mother, who is never called by her name Mary in the fourth Gospel, is the first one to notice the shortage of wine and not the master of the banquet. This might indicate that Mary had a special position, and perhaps even some responsibilities at this wedding. She is also in the position to give advice or commands to the servants (verse 5).
- **‘They have no more wine.’** Is this just a remark? Is it an implicit question? “Please, do something! Help this family. You can help them.”
- The mother of Jesus had already high expectations of her son!

#### ❖ **“Dear woman.”** Jesus addressed his mother with compassion. Compare:

- “Jesus declared, ‘Believe me, **woman**, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem’ (the Samaritan woman; Jn 4:21).
- “Jesus straightened up and asked her, **‘Woman**, where are they? Has no one condemned you?’” (the woman caught in adultery; Jn 8:10).
- “When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, **‘Dear woman**, here is your son’” (Jn 19:26).
- “They asked her, **‘Woman**, why are you crying?’ ‘They have taken my Lord away,’ she said, ‘and I don’t know where they have put him’” (Mary Magdalene; Jn 20:13, 15).
  - The NIV adds “dear” to the translation (Jn 2:4, Jn 19:26) to express the compassion of Jesus for his mother. Because of his special relationship with Mary Magdalene, “dear” might have been added in the translation of John 19:26 too. There is no reason to conclude that Jesus was less compassionate when he addressed the Samaritan woman and the woman caught in adultery.

#### ❖ **“why do you involve me?”**

- Newman and Nida translate: **“You must not tell me what to do”** and comment: “a Semitism (literally ‘what to me and to you?’) It appears in the Septuagint (Greek Old Testament) with at least two different meanings. In Judges 11:12, Jephthah’s reply to the



Ammonite king is best taken to mean 'What is your quarrel with us?' In 2 Samuel 16:10, David's response to Abishai and Joab may be translated, 'This is none of your business.' In the New Testament the same expression is used by demons when confronted by Jesus (Mark 1:24; 5:7). "In the present passage the force of the expression seems to be to deny the authority of Mary over Jesus in the revelation of his true glory. That is, the time and the manner in which the Son would reveal his glory to the world was determined by God the Father and not by any earthly person, not even Jesus' mother."<sup>13</sup>

- But Bernard comments: "Here it seems to be a gentle suggestion of misunderstanding: 'I shall see to that; it will be better that you should leave it to me.'"<sup>14</sup>

❖ **"My time has not yet come."** Has this remark the same force and meaning as the previous words, as Haenchen and Busse remark: "Jesus does not permit himself to be prompted to act by any human agent, even when that agent is his own mother; he is driven by the will of the Father alone."<sup>15</sup>

- This remark contradicts several situations, in which people came to Jesus and asked him for help. In this story, Jesus gave orders to the servants, Immediately after he has said this.

There is no apparent contradiction between a serious request and the will of the Father as is made clear by the following example:

"A man with leprosy came and knelt before him and said, 'Lord, if you are willing, you can make me clean.' Jesus reached out his hand and touched the man. 'I am willing,' he said. 'Be clean!'" (Mt 8:2, 3).

- **"My time has not yet come."** Similar expressions are found at:
  - John 7:30: "At this they tried to seize him, but no one laid a hand on him, because **his time had not yet come.**"
  - John 8:20: "He spoke these words while teaching in the temple area near the place where the offerings were put. Yet no one seized him, because **his time had not yet come.**"
  - John 12:23: "Jesus replied, '**The hour (=time) has come** for the Son of Man to be **glorified.**'"
  - John 17:1: "After Jesus said this, he looked toward heaven and prayed: 'Father, **the time has come.** Glorify your Son, that your Son may **glorify** you.'"

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<sup>13</sup> Newman, B. M., & Nida, E. A. (1993, p. 57).

<sup>14</sup> Bernard, J. H. (1929. P.75).

<sup>15</sup> Haenchen, E., Funk, R. W., & Busse, U. (1984, p. 173).

- John 2:11: “This, the first of his miraculous signs, Jesus performed at Cana in Galilee. He thus **revealed his glory**, and his disciples put their faith in him.”
- Lincoln concludes: “This is the first mention of a theme that will be pervasive in the narrative. Its plot moves towards Jesus’ future hour, which is depicted as an hour of glory and has at its heart his crucifixion and exaltation (cf. 7:30; 8:20; 12:27–8; 13:1; 16:32; 17:1). The hour is also an eschatological hour in that the exaltation of Jesus inaugurates the benefits of the life of the age to come and its resurrection (cf. 4:21; 5:28). There is a further twist to this theme in that John’s Gospel frequently collapses two temporal perspectives, that of the post-exaltation period and that of Jesus’ earthly mission, so that the hour can already be anticipated in the offers of life and other benefits of the new order that Jesus makes (cf. ‘the hour is coming, and now is’ in 4:23; 5:25).”<sup>16</sup>
  - “In this context the expression may be rendered as ‘**there is still time**’ or ‘**I will soon do it**.’”<sup>17</sup>
- ❖ “**His mother said to the servants, ‘Do whatever he tells you.’**” The reaction of Jesus did not disappoint her. Instead, she seemed to be quite sure that Jesus would do something. See also the previous comment.

#### Verse 6-8 (scene 2)

- ❖ “**Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.**” In the metrical system, this is equal to 75 – 120 litre. In total, they filled these jars with one hundred and twenty to eighty gallons, or 450 – 720 litre of water. And this amount of water will be turned by Jesus into wine! Very good wine!
  - Newman and Nida remark: “The fact that the jars are *stone*, rather than earthenware, is important. According to Jewish law, earthenware jars, if contaminated, had to be broken, but contaminated stone jars could simply be washed.”<sup>18</sup> Unfortunately, they don’t mention why this fact is important within the context of the narrative.
  - It is more feasible that the water the servants used to fill these jars, was living or fresh and ceremonially clean water to prevent contamination.

#### Verse 9-10 (scene 3)

- ❖ “**The master of the banquet tasted the water that had been turned into wine.**”

<sup>16</sup> Lincoln, A. T. (2005, p. 127, 128).

<sup>17</sup> Louw, J. P., & Nida, E. A. (1996, Vol. 1, p. 627).

<sup>18</sup> Newman, B. M., & Nida, E. A. (1993, p. 59).

- It was the official duty of the master of the banquet to taste the wine before it was served to the guests.
- Besides Jesus, only the servants knew where it came from. Until this moment, they didn't realize that the water had been turned into wine, they just obeyed Jesus. John is a master in highlighting the effect of the surprise.

Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.	water
Then he told them, "Now draw some out ( <i>see below</i> ) and take it to the master of the banquet." They did so,	water
and the master of the banquet tasted the water	water
that had been turned into wine.	wine

- To draw some out = "ἀντλήω": 1. **to draw a liquid from a source, draw, water** understood.<sup>19</sup>
  - The Greek word order contributes even more to the surprise-effect: "as the master of the banquet tasted the water, WINE it had been turned into, and he didn't realize where it came from."
- ❖ **"He didn't realize where it came from."** Or, **"did not know where it came from"** (ESV). The expression "to know where it/he came from" is found at several other instances.
- "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit" (Jn 3:8). Compare John 8:14.
  - "But we know where this man is from; when the Christ comes, **no one will know where he is from**" (Jn 7:27; 28).
  - "We know that God spoke to Moses, but as for this fellow, **we don't even know where he comes from**" (Jn 9:29; 30).
  - **To know where he comes from is the key to eternal life!**
    - John 17:3 gives the answer: "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, **whom you have sent.**"
- ❖ **"But you have saved the best till now."**

<sup>19</sup> Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000, p. 91).

- The master of the banquet did not realize where the wine had come from, though the servants who had drawn the water knew. He is unaware of the identity of Jesus and the character of the sign.
- The words “you have saved the best till now” not only refer to the quality of the wine, which must have been superb, but also to the work of God.
  - John wrote at the beginning of his Gospel (1:16-18): “From the fullness of his grace **we have all received one blessing after another**. For the law was given through Moses; grace and truth came through Jesus Christ. No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.”
  - Lincoln comments: “It confirms indirectly that a miracle has taken place, though its speaker does not know that this is what he has witnessed. It indicates that Jesus’ supply has not only saved the bridegroom’s honour but also enhances it. His hospitality surpasses the norm, even if the guests might not be in the best condition to appreciate it. There is also an irony in the master of the banquet attributing the supply of good wine to the bridegroom, when in reality it has come from Jesus, who will shortly be depicted as the true bridegroom (3:29). Jesus is a guest at a wedding, in which the bridegroom fails in a crucial aspect of his role. He fulfils the role of the bridegroom and does so in a way that exceeds all its usual expectations. In addition, the reversal of what is alleged to be the usual practice at such feasts also has symbolic force by underscoring the time sequence in the order of salvation. The best comes last; the good wine of the new age has been saved ‘until now’. The ‘now’ is at a wedding banquet and in the Jewish Scriptures this serves as another image of the end time, when God, the bridegroom, rejoices in his bride, Israel (cf. Isa. 62:4–5). Elsewhere in the New Testament Rev. 19:7, 9 presents Jesus as the bridegroom at the eschatological wedding banquet.”<sup>20</sup>

Verse 11 Conclusion:

- ❖ **“This, the first of his miraculous signs, Jesus performed at Cana in Galilee.”**
  - Jesus performed a second miraculous sign in Cana, where a royal official begged Jesus to come to his house in Capernaum because his son was very ill (Jn 4:46-54).
  - Between the first and the second miraculous sign, John refers to more miraculous signs in relation to the identity of Jesus:
    - “Then the Jews demanded of him, ‘What miraculous sign can you show us **to prove your authority to do all this?**’” (Jn 2:18).

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<sup>20</sup> Lincoln, A. T. (2005, p. 130).

- “Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name” (Jn 2:23).
- **Johannes 3:2**
- “He (Nicodemus) came to Jesus at night and said, ‘Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him’” (Jn 3:2).
- “‘Unless you people see miraculous signs and wonders,’ Jesus told him, ‘you will never believe’” (Jn 4:48).
  - See also John 6:2, 14, 26, 30; 7:31; 9:16; 10:25, 32, 38, 41; 11:47; 12:18, 37; 15:24.
- There is a similar connection between signs and faith found “Then the Lord said, ‘If they do not believe you or pay attention to the first miraculous sign, they may believe the second. But if they do not believe these two signs or listen to you, take some water from the Nile and pour it on the dry ground. The water you take from the river will become blood on the ground.’” (Exod 4:8, 9).
- ❖ **“He thus revealed his glory, and his disciples put their faith in him.”**
  - “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves” (Jn 14:11).
    - His glory reflects his identity with the Father.
  - John 1:14: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”

## Application

- ❖ What are the rituals and customs concerning a wedding ceremony in your local situation? Would a lack of food or drinks be embarrassing? Try to relate this to the narrative of John.

### Important

- ❖ John 1:14: “The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.”
  - This verse summarizes the whole Gospel of John.
- ❖ John 2:1-2: “On the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, and Jesus and his disciples had also been invited to the wedding.”
  - When John sets the scene of the wedding, he mentions the mother of Jesus first, secondly Jesus and his disciples. At this moment we don’t know the number of disciples.

### Be surprised

- ❖ John 1:14 + John 2:1-2 combined: “On the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, and Jesus, - The Word became flesh and made his dwelling among us. -

and his disciples had also been invited to the wedding - **We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.**

- At this wedding, the Word who became flesh, dwelt among the people present.
  - “Through him all things were made; without him nothing was made that has been made” (Jn 1:4; Gen 1). The first woman was brought to man by God himself (Gen 2:22, 23).
  - “Through him all things were made.” That implies wine. He reveals his creational powers.
- At this wedding, he revealed his glory (Jn 2:11).
  - This glory was the glory of the One and Only, the glory of God the Father.
- At this wedding, he revealed that the best (wine) has been reserved until now: “grace and truth” (Jn 1:14, 17).

#### Tell the story vividly

- ❖ Pay special attention to Jesus responding his mother:
  - With compassion!
    - He is not rebuking her! (See explanation).
- ❖ Pay special attention to the surprise of the master of the banquet and the discovery that the **water, wine it has become.**
  - Surprised by his glory.

#### Faith

- ❖ Finally, ask the question of why ordinary people don't believe. It is necessary to note that the faith of people cannot be based on miracles and wonders alone.
  - They are signs of his glory and of his identity.
  - John 14:8-11: “Philip said, ‘Lord, show us the Father and that will be enough for us.’ Jesus answered: ‘Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? **Don’t you believe that I am in the Father, and that the Father is in me?** The words I say to you are not just my own. Rather, it is the Father, living in me, who is doing his work. Believe me when I say that I am in the Father and the Father is in me; **or at least believe on the evidence of the miracles themselves.**”
  - John 20:30, 31: **“Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.”**

#### Be aware

- ❖ This narrative is not meant to teach us that Jesus will solve all our problems and that we should invite Jesus to be present in our lives.
  - Jesus will reveal himself only when his time has come. John 2:4: “My time has not yet come.” This was true when he dwelt among the disciples. It is also true for today. He is not our problem-solver, but he will give eternal life, which is life in communion with God (Jn 17:3).

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