

# The Gospel of John

Chapter 2, Verses 1-5

# Review

- General Introduction
  - The Gospel According to John is:
    - one of the five books in the Bible grounded on the testimony and authority of John, the Apostle, Son of Zebedee; all of which were written, around the end of the First Century, and are therefore among the last books in the Bible to be written.
    - one of the four books in the Bible classified as “gospels” each of which is a biography and historical narrative of the life of Jesus as well as a proclamation of the good news concerning the salvation he brings to those who receive and believe him.

# Review

- General Introduction
  - The Readers of the Gospel According to John:
    - were perhaps predominately Greek speaking, Jewish Christians in Asia, but would almost certainly have included other Christian and non-Christian readers as well
    - would have been familiar with other early Christian writings and teachings, as well as Jewish Scripture (our Old Testament) and other Jewish and Greek religious and philosophical writings and teachings.

# Review

- Structure
  - Prologue (1:1-18) – And Introduction and summary of the work of the incarnate Word.
  - Body (1:19-20:31)
    - The Book of Signs (1:19-12:50) – The Word reveals himself to the world but they will not accept him.
    - The Book of Glory (13:1-20:31) – To those who accept him, the Word shows his glory and communicates the Spirit of life.
  - Epilogue (21:1-25) – A series of resurrection appearances in Galilee.

# Review

- **Prolog (1:1-18)**
  - Jesus Christ is the Word become flesh (1:14).
  - “Flesh” emphasizes that Jesus was exactly what we are.
  - The Word (Greek, *Logos*) was what God was and did what God did from the beginning.
  - The Word is generally rejected by the world, but he is the savior of all who accept him.
  - God is revealed in Jesus as being full of grace and truth.
  - John the Baptist came to introduce Jesus to the world.

# Review

- **John the Baptist Answers the Jews (1:19-28)**
  - The Jews wonder who and what is John the Baptist.
  - He claims to be only a “voice crying in the wilderness.”
  - His authority to baptize, he said, came from one already standing among them, who was far greater than himself.

# Review

- **John the Baptist Introduces Jesus (1:29-34)**
  - The next day, the Baptist points out Jesus, calling him “the Lamb of God who takes away the sin of the world.”
  - Not even the Baptist had known these things at first and perhaps even he still did not fully understand them.
  - However he clearly did understand that the purpose of his own ministry was to reveal Jesus to Israel.
  - He bore witness to what God had first revealed to him: that Jesus was the Son of God who baptizes in Holy Spirit.

# Review

- **Jesus' First Disciples (1:35-42)**
  - The next day, the Baptizer is with two of his disciples (Andrew and John? ) to whom he points out Jesus.
  - They follow Jesus who asks them what they are looking for.
  - Calling him Rabbi, they ask him where he is staying.
  - He invites them to come and see, and they do.
  - Andrew then tells his brother Simon that they have found ***the Messiah*** and brings him to meet Jesus.
  - Jesus gives Simon the name Cephas, translated Peter.



# Review

- **Jesus Calls Philip and Nathanael (1:43-51)**
  - The next day, Jesus and his disciples leave the place where John the Baptist was baptizing and they go to Galilee.
  - Jesus invites Philip to follow, and he does.
  - Philip finds Nathanael and tells him about Jesus.
  - Nathanael is skeptical but agrees to “come and see”
  - Jesus perceives that Nathanael is a “true Israelite without deceit” and Nathanael perceives that Jesus is the Messiah.
  - But the disciples have only begun to perceive Jesus’ glory.

# Observations

- The author and readers of this gospel know things about Jesus that the characters in the story do not know yet.
- Therefore much of what happens is ironic; the author intends for us to perceive the characters' ignorance.
- So far we have seen John the Baptist, Jewish priests and Levites, Andrew and another of the Baptizer's disciples (probably the Son of Zebedee) , Peter, Philip, and Nathanael (possibly also know as Bartholomew) .
- All of these know Jesus imperfectly at this point.

# John 2:1-5

**2:1**三日目にガリラヤのカナに婚礼があつて、イエスの母がそこにいた。

**2:2**イエスも弟子たちも、その婚礼に招かれた。

**2:3**ぶどう酒がなくなつたので、母はイエスに言った、「ぶどう酒がなくなつてしまいました」。

**2:4**イエスは母に言われた、「婦人よ、あなたは、わたしと、なんの係わりがありますか。わたしの時は、まだきていません」。

**2:5**母は僕たちに言った、「このかたが、あなたがたに言いつけることは、なんでもして下さい」。

# John 2:1-5

- 1 On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there.
- 2 Jesus also was invited to the wedding with his disciples.
- 3 When the wine ran out, the mother of Jesus said to him, "They have no wine."
- 4 And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."
- 5 His mother said to the servants, "Do whatever he tells you."

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- This expression is inclusive,

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- This expression is inclusive, meaning “two days later.”
- Hence the wedding probably took place two days after the conversation between Jesus and Nathanael (1:47ff)

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- Therefore the wedding at Cana was probably on the fifth day following the conversation between John the Baptist and the priests and Levites sent from Jerusalem.



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- Everything has happened on six consecutive days.

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- This wedding is mentioned only here in the Bible.

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- Perhaps John alone speaks of this wedding because it is particularly well suited to his literary needs....

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- Cana in Galilee was the home of Nathanael (21:2).
- It does seem important to John to stress that this series of signs which reveals the glory of Christ begins in Galilee.

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- The exact location of this Cana is uncertain, but it appears to have been less than 10 miles (16 km) from Nazareth.
- Thus these signs begin very near the place in Galilee where Jesus and his family have been living.

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- Jesus' mother appears only twice in the Gospel of John: here and at the cross (19:25 and following).

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- She does not appear but is alluded to at 6:42.

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- At no place in the Gospel of John is Jesus' mother referred to by her personal name, Mary.



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- At no place in the Gospel of John is Jesus' mother referred to by her personal name, Mary.
- Perhaps this is just to avoid confusion with the other women named Mary who appear in the Gospel.

## John 2:2

イエスも弟子たちも、その婚礼に招かれた。

Jesus also was invited to the wedding with his disciples.

- Regarding how and when Jesus and his disciples were invited to the wedding, we know nothing.

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- Here Jesus' disciples probably include but may not be limited to the ones already named in Chapter 1.

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Jesus also was invited to the wedding with his disciples.

- I think the image before us is one of Jesus and his mother as well as Nathanael and some other neighborhood folks attending a local wedding with perhaps a few of Jesus new friends (disciples) who have recently started to follow him.

## John 2:3

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- John does not comment on these things.

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- But Jesus' mother does comment on their lack of wine.

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- And she directs her comment to her son.



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- But Jesus' mother does comment on their lack of wine.
- And she directs her comment to her son.
- And John finds this exchange between Jesus and Mary interesting and important to communicate to us.

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- Here a mother speaks to her son in what seems, to me, to be a fairly natural and casual manner.
- And she speaks to him about something that is fairly mundane --- a wedding celebration has run out of wine.

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- I can easily imagine my mom saying something like that to me under similar circumstances.
- To me this says more about how close Jesus and his mother were than it suggests any sort of distance between them.

## John 2:4

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And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

- If I were to address my mother as “woman,” she might find it endearing, depending on my tone of voice, or possibly disrespectful, and certainly a little unusual.

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- It seems more normal and not at all disrespectful in Greek.

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- Of course Jesus was not being disrespectful!



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- Of course Jesus was not being disrespectful!
- Jesus was without sin.
- He appears to have been genuinely fond of his mother.

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And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

- We are almost certainly to read this passage in light of 19:25-27 and others (20:15-16) in which Jesus addresses women whom he loved as “woman” obviously meaning no disrespect, but perhaps rather, a polite formality.

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- The question that follows is therefore more difficult.

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- The question that follows is therefore more difficult.
- The demons who address Jesus in Mark 1:24 and 5:7 and Matthew 8:29 use this same idiomatic expression with the same logical sense: "why are you troubling me now?"

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- Indeed, why was Mary troubling the Son of God with the comparatively trivial matter of a wedding wine shortage?

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- Indeed, why was Mary troubling the Son of God with the comparatively trivial matter of a wedding wine shortage?
- It is virtually certain that Jesus was not in the habit, then or later, of working gratuitous miracles.

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And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

- Perhaps Mary knew very well that the time had come for her son to reveal himself but had misunderstood to some extent the nature, extent, and timing of his self revelation.



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- Perhaps Mary knew very well that the time had come for her son to reveal himself but had misunderstood to some extent the nature, extent, and timing of his self revelation.
- Jesus reminds her that she does not know such things.

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- This exchange between Mary and her son remind me of the one described in Luke 2:41-51 of Jesus in the temple as a young boy.

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- This exchange between Mary and her son remind me of the one described in Luke 2:41-51 of Jesus in the temple as a young boy.
- Mary must have had many such experiences.

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And Jesus said to her, "Woman, what does this have to do with me? My hour has not yet come."

- Perhaps every mother has such experiences to some extent, times when she suddenly realize that she has overstepped her bounds and must allow her child to act independently, because her child actually does know best.

## John 2:5

母は僕たちに言った、「このかたが、あなたがたに言いつけることは、なんでもして下さい」。

His mother said to the servants, "Do whatever he tells you."

- She now leaves everything entirely to his discretion.

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His mother said to the servants, "Do whatever he tells you."

- She now leaves everything entirely to his discretion.
- This avoids the possibility that others will misunderstand Mary's role in this miracle or her relationship with her son.

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His mother said to the servants, "Do whatever he tells you."

- We do not know if Mary was a person of some authority at the wedding or merely helping others to understand that which she already knew...

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- I think Mary already knew very well that Jesus had power and authority beyond her capacity to understand and that he could always be trusted to do exactly the right thing.



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- This is something we must learn from Mary!