

The Gospel of John

Chapter 2, Verses 6-11

Review

- General Introduction to the Gospel of John
 - one of the five ***Johannine*** books, all of which are among the last books in the Bible to be written
 - one of the four ***gospels***, each of which is a biography of Jesus and an historical narrative of his life
 - originally written in Greek ***to Jews and Gentiles***, including but not limited to those who had already accepted Christ
 - Read within the context of ***early Christian literature***, the ***Jewish Bible*** and ***other*** religious and philosophical writing.

Review

- **Prolog (1:1-18)**
 - Jesus Christ was 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.
 - God is full of **grace** and **truth** as revealed in Jesus.
 - He is **rejected by the world**, in general.
 - But he is **the savior of all who receive him**.

Review

- **Jesus is revealed to Israel by John the Baptist (1:19-34)**
 - John calls Jesus *the Lord* (1:23) and the *Lamb of God who takes away the sin of the world* (1:29).
 - He bears witness that Jesus *baptizes with Holy Spirit* (1:23) and that Jesus is the *Son of God* (1:34).
- **Two of John's disciples, Andrew & John (?), follow Jesus**
 - They call Jesus *Rabbi* (1:38) and *Messiah* (1:41)
 - Andrew brings his brother, Simon, to Jesus and Jesus names him Peter (1:42)

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 all go to Galilee.
 - Jesus invites Philip to follow, and he does.
 - Philip finds Nathanael and tells him about Jesus.
 - Nathanael, a true Israelite in whom there is no deceit, is skeptical about Jesus at first but agrees to “come and see”
 - He then calls Jesus Rabbi, Son of God and ***King of Israel***.
 - Here Jesus first refers to himself as the ***Son of Man***.

Review

- **Summary to the end of Chapter 1:**
 - The author and readers of this gospel understand things about Jesus that the characters in the story do not yet understand, so there is a sense of *irony* in what we read.
 - Nevertheless some of these people have begun to *follow* Jesus and Jesus now begins to perform *signs* of his glory.
 - The first of these is the turning of water into wine, at the wedding at Cana in Galilee, which is the story with which Chapter 2 begins, and which we started reading last week.

Review

- **Chapter 2, Verses 1-3**
 - The author recounts a **wedding**.
 - It is recorded **only here in the Bible**.
 - It takes place in **Cana in Galilee**.
 - This is Nathanael's home town, and within 10 miles of **Nazareth**, were Jesus and his family had been living.
 - Jesus' **mother** was at the wedding.
 - Jesus and his **disciples** were also invited to attend, and did.
 - The wine ran out, and Jesus mother **told** him of this.

Review

John 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」。

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

- Clearly this is a reference primarily to what Jesus will accomplish through his death and resurrection on the cross at the end of his public ministry, which is the only other time that Jesus mother appears in John's gospel.

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- The clause in the middle is the difficult one to interpret.

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- The clause in the middle is the difficult one to interpret.
- This same *idiomatic expression* was used by the demons who address Jesus in Mark 1:24 and 5:7 and Matthew 8:29 with the sense of: “why are you troubling me now?”

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

- I am certain that Jesus does not use this idiomatic expression in a way that dishonors his mother!
- Jesus's mother clearly understood this expression to imply that Jesus alone knows what he must accomplish next.

Review

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 and she recommends that the servants do likewise.
- It is significant, I think, that only the servants are instructed to obey Jesus's commands.

Observations

- We are left wondering what Jesus mother was thinking, what she was expecting, what her intentions were when she told Jesus “they have no wine.”
- This was not the first time she had trouble understanding what her son was doing (c.f. Luke 2:41-51).
- It may be important to notice that Jesus has just been revealed to Israel by the Baptist and proclaimed King of Israel by Nathanael, a godly man of good character from the town in which this wedding is held.

Observations

- If there was a difference between what Jesus would do and what Mary at first expected, then it may have been that she did not know ***what sort of sign*** her son would perform.
- In tonight's reading we shall examine what Jesus did.
- Before we read on, are there any additional comments or questions carried over from last week or from previous readings in John?

John 2:6-11

2:6そこには、ユダヤ人のきよめのならわしに従って、それぞれ四、五斗もはいる石の水がめが、六つ置いてあった。

2:7イエスは彼らに「かめに水をいっぱい入れなさい」と言われたので、彼らは口のところまでいっぱいに入れた。

2:8そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った。

John 2:6-11

2:9料理がしらは、ぶどう酒になった水をなめてみたが、それがどこからきたのか知らなかったのもので、
(水をくんだ僕たちは知っていた) 花婿を呼んで

2:10言った、「どんな人でも、初めによいぶどう酒を出して、酔いがまわったころにわるいを出すものだ。それなのに、あなたはよいぶどう酒を今までとっておかれました」。

2:11イエスは、この最初のしるしをガリラヤのカナで行い、その栄光を現された。そして弟子たちはイエスを信じた。

John 2:6-11

6 Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

7 Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

8 And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

John 2:6-11

9 When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom

10 and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."

11 This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

John 2:6

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- So what?

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- So what?
- What is the *purpose* of this sentence?

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- So what?
- What is the purpose of this sentence?
 - It makes *what follows* more *understandable*.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- So what?
- What is the purpose of this sentence?
 - It makes what follows more understandable and also *more believable*.

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そこには、ユダヤ人のきよめのならわしに従って、それぞれ四、五斗もはいる石の水がめが、六つ置いてあった。

Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- So what?
- What is the purpose of this sentence?
 - It makes what follows more understandable, more believable and, also perhaps, *more meaningful*.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- We are, I believe, reading here about a true miracle, one in which water truly was changed into wine.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- We are, I believe, reading here about a true miracle, one in which water truly was changed into wine.
- A description of the vessels which held the water and wine is not out of place when describing such a miracle.

John 2:6

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- But we must also remember that every true miracle of God is arranged so as to signify and glorify Christ.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- But we must also remember that every true miracle of God is arranged so as to signify and glorify Christ.
- Which is also the purpose of the Holy Spirit and the inspired author in recording the miracle for us to read.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- Therefore every aspect of the miracle here described is worthy of close attention.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- Therefore every aspect of the miracle here described is worthy of close attention, including this verse 2:6 which is, in some sense, preliminary to the miracle, but in a larger sense, part of the miracle intended to reveal Christ to us.

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そこには、ユダヤ人のきよめのならわしに従って、それぞれ四、五斗もはいる石の水がめが、六つ置いてあった。

Now there were six stone water jars there for the **Jewish rites of purification**, each holding twenty or thirty gallons.

- For example, what is the significance of the fact that the jars were there for the Jewish rites of purification?

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Now there were six stone water jars there for the **Jewish rites of purification**, each holding twenty or thirty gallons.

- For example, what is the significance of the fact that the jars were there for the Jewish rites of purification?
 - Symbolic of Israel and of the old covenant.

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Now there were six stone water jars there for the **Jewish rites of purification**, each holding twenty or thirty gallons.

- For example, what is the significance of the fact that the jars were there for the Jewish rites of purification?
 - Represent Israel and the old covenant, which like the wedding ceremony they were attending, prefigure Christ.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- What is the significance of the fact that there were six of these Jars?
 - May be symbolic of the old creation.

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- What is the significance of the fact that there were six of these Jars?
 - May be symbolic of the old creation, which prepares the way for the new creation in Christ and the eternal Sabbath rest

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そこには、ユダヤ人のきよめのならわしに従って、それぞれ四、五斗もはいる石の水がめが、六つ置いてあった。

Now there were six **stone** water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- What is the significance of the fact that these Jars were made of stone?

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Now there were six stone water jars there for the Jewish rites of purification, each holding twenty or thirty gallons.

- What is the significance of the fact that these Jars were made of stone?
 - Of the earth, old creation, and especially good for keeping water pure, but probably not good or often used for wine.

John 2:7

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

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- We remember that Jesus' mother has told the servants to do whatever Jesus said.

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

- We remember that Jesus' mother has told the servants to do whatever Jesus said.
- Now Jesus speaks his instructions to these same servants.
- This is nothing more or less than the spoken word of God.

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

- Because it is Jesus purpose to involve the servants in the performance of the sign, his word is somewhat specific.

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

- Here it is Jesus purpose to involve the servants in the performance of the sign, so his word is rather specific.
- He tells them what to use (the jars and water).

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

- Here it is Jesus purpose to involve the servants in the performance of the sign, so his word is rather specific.
- He tells them what to use (the jars and water) and he tells them what action to perform (fill the jars with the water).

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

- Notice that Jesus' mother was correct in thinking that Jesus would do something, and that he would do it by speaking words of instructions to these very servants!

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- The narrator informs us that the servants have complied with Jesus' instructions and, incidentally, with those of his mother.

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Jesus said to the servants, "Fill the jars with water." And they filled them **up to the brim.**

- The narrator informs us that the servants have complied with Jesus' instructions and, incidentally, with those of his mother.
- The narrator informs us that the filling was complete.

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Jesus said to the servants, "Fill the jars with water." And they filled them up to the brim.

- How do you understand the **significance** of this: of the filling of these jars with water, up to the brim, by servants at a wedding, in obedience to the instructions spoken by Jesus and by Jesus mother?

John 2:8

そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

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And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

- Who is he?

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- Who is he? Jesus

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- Who is he? Jesus
- Who are they?

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- Who is he? Jesus
- Who are they? Servants

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And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

- Who is he? Jesus
- Who are they? Servants
- So the instructions spoken to the servants by Jesus continue from Verse 7

John 2:8

そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "Now draw some out and take it to the master of the feast." **So they took it.**

- Who is he? Jesus
- Who are they? Servants
- So the instructions spoken to the servants by Jesus continue from Verse 7 The servants remain obedient.

John 2:8

そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "Now draw some out and **take it to the master of the feast.**" So they took it.

- In obedience to Jesus instructions, the servants take something to the master of the feast.

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そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

- I obedience to Jesus instructions, the servants take something to the master of the feast.
- What do they take to him?

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そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

- I obedience to Jesus instructions, the servants take something to the master of the feast.
- What do they take to him?
- ***When he receives it, as we shall see, it is wine.***

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- The more difficult questions are:

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- The more difficult questions are:
 - When did what was taken to the master become wine?

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And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

- The more difficult questions are:
 - When did what was delivered become wine?
 - What did the servants draw out?

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And he said to them, "Now draw some out and take it to the master of the feast." So they took it.

- The more difficult questions are:
 - When did what was delivered become wine?
 - What did the servants draw out?
 - From out of where did they draw it?

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And he said to them, "**Now draw some out** and take it to the master of the feast." So they took it.

- It is possible that the servants drew from out of (a) the same source of water from which they had filled the jars or (b) one or several of the jars after they had filled them.

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And he said to them, "Now draw some out **and take it to the master of the feast.**" So they took it.

- It is possible that the wine taken to the master of the feast became wine either (a) before or (b) sometime after the servants drew it out.

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そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "**Now draw some out and take it to the master of the feast.**" So they took it.

- It is interesting that all of these possibilities remain open.

John 2:8

そこで彼らに言われた、「さあ、くんで、料理がしらのところに持って行きなさい」。すると、彼らは持って行った

And he said to them, "**Now draw some out and take it to the master of the feast.**" So they took it.

- It is interesting that all of these possibilities remain open.
- Only Jesus and the servants know these things for sure!

John 2:9

料理がしらは、ぶどう酒になった水をなめてみたが、それがどこからきたのか知らなかったのもので、（水をくんだ僕たちは知っていた）花婿を呼んで

When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom

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When the master of the feast tasted the water now become wine, and **did not know where it came from** (though the servants who had drawn the water knew), the master of the feast called the bridegroom

- The only thing the reader can be sure of, is that the wine had once been water.
- The master of the feast did **not** know that!

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- The servants knew that it had once been water, but when did they first discover that it had become wine?

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 - Did they know before taking it to the master of the feast?

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- The servants knew that it had once been water, but when did they first discover that it had become wine?
 - Did they know before taking it to the master of the feast?
 - Jesus never told them to taste it first!

John 2:10

言った、「どんな人でも、初めによいぶどう酒を出して、酔いがまわったころにわるいを出すものだ。それなのに、あなたはよいぶどう酒を今までとっておかれました」。

and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."

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- Notice what the master of the feast does NOT report to the bridegroom:

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- Notice what the master of the feast does NOT report to the bridegroom:
 - He makes no mention of water becoming wine.
 - He makes no mention that the original supply of wine failed.

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- All that he DOES report is that the wine had improved!!
- And he clearly does not perceive this as a supernatural occurrence but, rather, as a choice of the bridegroom.

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- The bridegroom surely wondered where this good wine came from, and been moved first to taste it himself and then (hopefully for his sake) to investigate it source.

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- That the master and the bridegroom were at first **unaware** of the miracle, and surprised by the arrival of the excellent wine, makes their testimony more believable.

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and said to him, "Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now."

- It is interesting that the miracle does not call attention to itself, but instead prompts men to investigate its source.

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- Regarding how the wine came to be, neither Jesus' own mother nor the servants who involved in performing it nor we who read the Bible in these later days can be certain.

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- Regarding how the wine came to be, neither Jesus' own mother nor the servants who involved in performing it nor we who read the Bible in these later days can be certain.
- What is certain is that the wine took its origin in the Word.

John 2:11

イエスは、この最初のしるしをガリラヤのカナで行い、その栄光を現された。そして弟子たちはイエスを信じた。

This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.

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- The changing of water into wine, as reported here, was a sign of who Jesus was and what he was to accomplish.
- It was, indeed, the first in a series of signs that Jesus will perform and the author of this Gospel will record.

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- These signs are manifestations of the glory of God, of the Word become flesh, Jesus Christ.
- The goal and purpose and the result of such signs is that certain men and women will find Jesus and believe in Him.

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- Those who believed in Jesus, in the sense implied here, **were** his disciples.

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- Those who believed in Jesus, in the sense implied here, **were** his disciples.
- His disciples, in other words, are those who believe in his glory and follow (obey) him because of what they believe.

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- Conversely those who do **not** believe in him and follow him because of what they believe are not his disciples.

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- Conversely those who do **not** believe in him and follow him because of what they believe are not his disciples.
- This process of division repeats throughout the Gospel of John, and finally divides the entire world into two camps.

Reading Assignment

- **John 2:12-25** (First Passover – Cleansing the Temple)