



Coptic Orthodox Diocese of the Southern United States



The Holy Gospel According to St. John

Chapter 2

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Introduction

- From Chapter 2-12 Christ began His public service
- Some Scholars called these Chapters the Book of Miracles
- These miracles and deeds proclaim His Divinity
- Some scholars consider that St. John moves powerfully and courageously to select from the works and sermons of the Lord Jesus Christ **seven miracles** that He performed throughout **seven different stages**



Introduction

- The First Stage: The New Beginning (Ch 2-4)
- The Gospel according to St. John is called The New Gospel and it is called the Book of Genesis for the New Testament or The Christian Genesis because he presents to us the story of the renewal of the creation
- In this stage we find that the Lord Jesus Christ is present at several meetings where His message focuses on renewal
- In Chapter 2 the first and the second meeting took place



Introduction

- The first meeting occurs at Cana of Galilee and there He presents a joyful and new Messianic life
- The second meeting occurs in the Temple and there He speaks of a new and resurrected Temple
- The first miracle which is changing the water into wine at the wedding at Cana took place in Chapter 2

Chapter Outline:

- Water Turned to Wine 1-12
- Jesus Cleanses the Temple 13-22
- The Discerner of Hearts 23-25



Water Turned to Wine 2:1-12

- *On the third day*, This is how the Evangelist indicates that with every new day the Lord Jesus went about doing a new service and a new act
- Not a single day of His life on earth passed away without His doing services
- In the same manner the lives of all those who are close to the Lord are spent in work and not a single day is lost in idleness
- The statement 'On the third day...' carries a symbolic significance since the Lord Jesus Christ Himself came to His Church to celebrate His wedding to her in the third age



Water Turned to Wine 2:1-12

- The first age was that of the Fathers before the Law was given
- The second age is that of the Fathers who lived under the Law
- And the third is the age of grace in which the true Light shone on the world to vanish its darkness
- “The wedding is celebrated on the third day- that is in the last age of the world- for the number three indicates the beginning, the middle, and the end.” **St. Cyril the Great**
- ‘*Cana of Galilee*’ This was a small city in the tribe of Asher, Joshua 19:28



Water Turned to Wine 2:1-12

- Jacob had foretold this, when he blessed the tribes, saying:
“Bread from Asher will be rich, and he shall yield royal dainties...” Genesis 49:20
- By saying this was *Cana of Galilee*, the evangelist distinguishes it from another Cana, which was in the tribe of Ephraim, in the Samaritan country, Joshua 16:8, 17:9
- *the mother of Jesus was there*, Probably not as one of the guests but as one of the family
- This would explain why she realized that they had run out of wine



Water Turned to Wine 2:1-12

- *both Jesus and His disciples were invited*, We do not know how many of Jesus' disciples attended the feast, but from the information given in chapter one we know of at least six
- This was probably the first Christian wedding that was ever in the world
- Jesus and His disciples were invited to it
- The first miracle Jesus Christ performed was at it, and in honor of it
- The mother of Christ, the most pure and the most holy of all, was also at it



Water Turned to Wine 2:1-12

- The marriage was according to God, or these holy persons would not have attended it
- Marriage is ever honorable in itself; but it is not at all times used honorably
- Where Jesus is not invited to bless the union, no good can be expected; and where the disciples of sin and Satan are preferred to the disciples of Christ, on such occasions, it is a sad indication that so bad a beginning will have a bad ending

Water Turned to Wine 2:1-12



- Though the blessed Virgin is supposed to have never seen her Son work a miracle before this time
- Yet she was not ignorant of the divine power of her Son, and that the time has come when He designed to make Himself known to the world
- For many long years she had kept in her heart the Son's words and deeds, Luke 2:51



Water Turned to Wine 2:1-12

- “The Savior did not attend the wedding due to His will alone but because He had been invited. That is He was urged and begged by saintly voices. However, the wine ran out and the partakers had none left: this is a reference to the law that does not achieve perfection, and to the Law of Moses that did not give joy. Besides, the laws of nature ingrained within us were incapable of redeeming us.” **St. Cyril the Great**



Water Turned to Wine 2:1-12

- Some wonder why the Lord called His mother 'woman'
- Jesus calls St. Mary "Woman" because that is her title
- She is the "Woman" whose seed will defeat the serpent
- Only two women in salvation history have been given the title "Woman," Eve and Mary, Genesis 2:23; John 2:4, 19:27
- Our Lord's answer to His mother is far from being disrespectful
- He addresses the Virgin as He did the woman of Canaan, Matthew 15:28



Water Turned to Wine 2:1-12

- As He did the Samaritan woman, John 4:21
- As He addressed His sad mother when He hung upon the cross, John 19:26
- As He did Mary Magdalene, John 20:15
- And as the angels had addressed her before, John 20:13
- And as St. Paul does the believing Christian woman, 1 Corinthians 7:16



Water Turned to Wine 2:1-12

- In all these places the same term is used and where certainly no kind of disrespect is intended, but, on the contrary, favor, honor, affability, tenderness, and concern
- And we should remember that the Lord kept the law and He would have been in violation of the Law if He was disrespectful to His mother
- He respected His mother, listen to the words of St. Luke as he states that He '*...was subject to them*' Luke 2:51



Water Turned to Wine 2:1-12

- *your concern have to do with Me?* According to St. John Chrysostom, the Lord wished to indicate that He did everything at the appropriate time and does not do everything instantaneously
- He is not obligated necessarily by the times for He has set the order of the seasons and has created them
- Consequently, He says “*My hour has not yet come*” By this He indicates that He has neither been revealed to many nor does He have a body of followers as yet



Water Turned to Wine 2:1-12

- “The Lord does not wish to rush into any action as He does not desire to appear as a miracle maker to someone who has not requested anything. Indeed, He waits until the needy invite Him rather than satisfy those who are merely curious. He grants grace to the needy and not to mere spectators seeking to enjoy some sight.” **St. Cyril the Great**
- St. Irenaeus in addressing this passage points out that it could not be a reproach but is instead, as Jesus indicated by the mention that "his hour had not yet come" that Jesus is telling Mary, "this is not the plan but leave it to me." **St. Irenaeus, Against Heresies III.17.7**



Water Turned to Wine 2:1-12

- To some scholars this reference to "the hour" refers to the "hour" of His glorification
- To others it is the "hour" that marks the beginning of His public ministry and His manifestation as the Messiah
- But all scholars will agree that in John's Gospel the reference to Jesus' "hour" most often points to the "hour" of Christ's passion and death on the cross, an hour that man will not determine but an "hour" that completely in God's control



Water Turned to Wine 2:1-12

- That interpretation fits in the context of this passage where He mentions the "hour" of His death in association with the "best wine" in John 2:10 that was provided through Jesus' miracle at the wedding at Cana, for it will be His blood that is shed that will become the "best wine" of Holy Communion that provides the blessings for all of mankind through His sacrificial death



Water Turned to Wine 2:1-12

- *Whatever He says to you, do it,* Being confident in the love of the Lord to serve and in His tenderness, she was sure that He would definitely act and satisfy every shortage
- The Holy Virgin asked the servants to turn to Him and obey Him
- This is the role of the holy St. Mary and all the saints: to draw our attention to our Lord and obey Him completely
- “She began to work by orienting the servants so that would readily obey Him always.” **St. Cyril the Great**



Water Turned to Wine 2:1-12

- This is the same advice Mary gives to all her spiritual children in the family of God; to do as her Son tells them to be obedient to the will of God in their lives
- St. John Chrysostom finds that St. Mary gives us a practical lesson in perseverance through her act
- For in spite of the Lord's response to her, she did not stop working, called the servants, and asked them to obey Him



Water Turned to Wine 2:1-12

- Six pots were used to correspond to the days of the week from Sunday to Friday, each pot consecrated for a specific day for purification
- As for Saturday, it was a day for worship and rest, no one did any work that required purification
- These water pots were used for purification since it was not acceptable for a Jew to eat unless he washed first, Mark 7:3
- This water was also used for other rituals relating to purification



Water Turned to Wine 2:1-12

- St. John Chrysostom notes that the Evangelist stresses that this is *according to the manner of purification of the Jews* so that all may be aware that they were never used for wine but only for water for purification
- He also notes that Palestine is a country known for shortage of water, there are no canals or sources available every where
- Therefore people used to fill water pots with water so that they would not have to rush to the river when they got defiled at any time
- In this way they had instant access to the means of purification



Water Turned to Wine 2:1-12

- Moses started his miracles during the ten plagues by changing the water into blood that carried bitterness and death
- All had broken the Law and were therefore subject to a curse and death
- As for the Lord Jesus Christ, He turned the water into wine for He offers the joyful message of salvation
- Indeed, He came to save the world and not to condemn it
- He came to grant inner fullness and joy
- His evangelical invitation is, *“Ho! Everyone who thirsts, come to the waters...come buy and eat...buy wine and milk”* Isaiah 55:1



Water Turned to Wine 2:1-12

- St. Augustine finds that the water here refers to the Old Testament and ‘ the Law, the prophets, and the Psalms.’
- Now the Lord has come to transform the water into joyful wine that has a new taste and effect
- “How did He change the water into wine? When He opened their minds and interpreted the Holy Books to them: starting from Adam and all the prophets and until they became as drunk men and said: “Did not our hearts burn within us while He talked with us on the road, and while He opened the Scriptures to us ?” Luke 24:32 ... He revealed that the Old Testament was issued from Him just as the water pots were filled with water at His command.” St. Augustine



Water Turned to Wine 2:1-12

- We do not hear that the Lord called upon the name of God or that He prayed to bless the water, but that He issued an order to fill the water pots and then instantly ordered to present them
- He did not even ask them to give Him some in order to taste it
- St. Chrysostom explains that the testimony comes from the master of the feast so that on one would say that the testimony comes from drunk men who, therefore, do not distinguish water from wine



Water Turned to Wine 2:1-12

- Some of the Fathers of the Church saw this abundance of good wine kept for the end of the celebrations as symbolizing the crowning moment in Salvation history when God has sent His own Son whose teaching will perfect the old revelation of God received by the patriarchs and Old Covenant Church
- Now the graces that Christ brings will far exceed their expectations



Water Turned to Wine 2:1-12

- The wine replacing the water in essence symbolized the replacement of the Old Covenant and the superabundance of the New Covenant—the temporal blessings of the Old Covenant with the eternal blessings of the New
- They also saw this good wine coming at the end as prefiguring the reward and the joy of eternal life, which God grants to those who desire to follow Christ in obedience



Water Turned to Wine 2:1-12

- St. John used the word "sign," and not "miracles"
- These works performed by Jesus are not just supernatural miracles but are signs that unveil the glory and power of God working through Jesus the Messiah
- Moses turned the water of the Nile, which was "holy water" to the Egyptians, into blood
- Jesus is the new Moses sent by God to perform "signs" so that the people will believe



Water Turned to Wine 2:1-12

- Jesus turns the water in stone vessels into "the blood of the grape" into the best new wine which prefigures the best "new wine" which is His precious blood given to His New Covenant people in the sacrament of the Eucharist
- Seeing, they believed!
- They had believed in Him before or they would not have followed Him
- This confirmed their faith



Water Turned to Wine 2:1-12

- *His disciples believed in Him*, They had read and studied in the books of the Prophets now, in their response to faith, came together to open their eyes to the understanding that what had been promised was now fulfilled
- The town of Capernaum was on the lake shore of the Sea of Galilee while Nazareth and Cana were on higher ground in the hills of the Galilee; therefore, they traveled "down to Capernaum"



Water Turned to Wine 2:1-12

- The Greek word "brothers" can be used to refer to both kinds of siblings when used in the plural form
- This however, does not mean that Jesus had brothers and sisters born of the marriage between Mary and Joseph
- It has always been the tradition of the Church from the time of the Apostles that St. Mary remained a virgin all of her life
- In Hebrew and in Aramaic (the common language spoken at the time of Jesus) there is no single word for cousin or stepbrother or stepsister



Water Turned to Wine 2:1-12

- All of these relationships were expressed with the Aramaic word "brother"
- Even though there are words in Greek for "cousin" or stepbrother, etc., the sacred writers used the Aramaic/Hebrew tradition
- This is obvious in Acts 1:16 where Peter addresses the 120 believers of the New Covenant Church in the Upper Room, as "brothers"



Water Turned to Wine 2:1-12

- What does the Evangelist mean when he uses the expression ‘His brothers’?
- St. Augustine explains that it would include all those who have blood ties with St. Mary and therefore considered His brothers
- St. Augustine supports this by quoting the Holy Bible: Lot, Abraham’s nephew is called his brother, Genesis 13:8, 14:14; Laban, Jacob’s uncle, was called his brother, Genesis 29:12,15
- Moreover, the Lord speaks about His disciples and calls them His brothers, Matthew 12:46-50



Water Turned to Wine 2:1-12

- Origen notes that the word 'Capernaum' means 'field of action' and He says that the Lord and those with Him went to Capernaum but did not stay there for long
- This is because those who are fallen do not have a place where the Lord and His saints could stay for many days
- They represent the incline in the 'field of action' that has no potential to be receptive to much teaching, and is satisfied with very little movement
- In contrast, souls that are spiritually good and ready look upwards and are not satisfied with just a few days



Water Turned to Wine 2:1-12

- John frames this Gospel account with St. Mary in the beginning of her son's ministry with the events at the wedding at Cana and again at the end of his Gospel at Calvary—from Cana to Calvary her role is significant
- There are several analogies that can be drawn between the two events of Cana and Calvary:
 - ❖ The two events are located at the beginning and at the end of Jesus' public life and link Mary with His ministry from the beginning to the end



Water Turned to Wine 2:1-12

- ❖ Her two titles "mother" and "woman" are used in both episodes
- ❖ At Cana wine flowed from vessels intended for the cleansing of impurity while at Calvary the blood of Christ flowed from His side, which "cleanses us from all sin". 1 John 1:7



Water Turned to Wine 2:1-12

- ❖ In both episodes Mary demonstrates her special concern toward everyone: In Cana she intercedes when "the hour" has not yet come and at Calvary, when "the hour" has come, she submits humbly to God the Father's plan in accepting the redeeming death of her Son and accepts from her Son the mission to be the mother of all believers who are represented at Calvary by "the beloved disciple". Mary is the first Christian and the model disciple for all of us



Water Turned to Wine 2:1-12

- ❖ Both events signal the beginning of a family: the wedding at Cana is the beginning of family life for the couple being married, and at Calvary Jesus gives His beloved mother to His Apostle John, who represents the Church and all Jesus' "beloved disciples." Through this "adoption" Mary becomes the mother of all the Christian brothers and sisters of Jesus Christ

Jesus Cleanses the Temple

2:13-22



- This is the first Passover that occurs after the Baptism of the Lord Jesus Christ
- And it is the first of the three Passover Feasts mentioned in John's Gospel, John 6:4, and the last one on the night before he was crucified, John 11:55
- Origen wonders about the addition of '*Jews*' to '*Passover*'
- He responds by saying that there were probably some who celebrated the Passover based on their own human understanding rather than following the Divine thought of the Holy Bible

Jesus Cleanses the Temple

2:13-22



- That is why the Evangelist uses the expression *the Passover of the Jews*
- In the Book of Exodus, the expression used is: ‘It is the Lord’s Passover’ Exodus 12:11
- *the money changers doing business*, It was required by the Law of the Covenant that a Temple tax of a half-shekel was to be paid once a year
- Coins that bore the portraits of the Roman Emperors or other pagan portraits were not permitted to be used in paying the tax, Exodus 20:4

Jesus Cleanses the Temple

2:13-22



- And so moneychangers, for a profit, exchanged these coins for legal Tyrian coinage which was not stamped with an image
- St. Augustine considers that the *oxen* refer to the apostles, I Corinthians 9:9-10
- And that those who trade in *oxen* are like those who adhere to the apostle and not to the Lord Jesus Christ
- Therefore St. Paul reprimands the Corinthians and says, “*Was Paul crucified for you? Or were you baptized in the name of Paul?*” 1 Corinthians 1:13

Jesus Cleanses the Temple

2:13-22



- Some thinkers believe that this incident occurred in the last week in the Life of the Lord on earth and that it helped to accelerate the events leading to His judgment and crucifixion
- The leaders at the Temple considered the Lord's act humiliating to them and to the holy building
- However, St. John the evangelist puts this incident at the beginning of the Lord's mission among the public in order to stress that He is the new Temple which replaces the old one

Jesus Cleanses the Temple

2:13-22



- Many scholars believe that the Lord purified the temple on two occasions: once during the first Passover which took place at the beginning of His service and as it is mentioned in St. John's Gospel; and again a second time during last Passover which was at the time of the Lord's crucifixion, Matthew 21:12; Mark 11:15; Luke 19:45
- It is as though the cleaning of the House of God is the Lord's first and last task
- He begins His service at the Temple and ends it there too
- The prophet Malachi had foretold that task, Malachi 3:2-4

Jesus Cleanses the Temple

2:13-22



- "When did prophet and vision cease from Israel? Was it not when Christ came, the Holy One of holies? It is, in fact, a sign and notable proof of the coming of the Word that [the] Jerusalem [Temple] no longer stands, neither is prophet raised up nor vision revealed among them. And it is natural that it should be so, for when He that was signified had come, what need was there any longer of any to signify Him?...but if there is neither king nor vision, and since that time all prophecy has been sealed and city and temple taken, how can they be so irreligious, how can they so flaunt the facts, as to deny Christ who has brought it all about?"
St. Athanasius, On the Incarnation [40] 4th century

Jesus Cleanses the Temple

2:13-22



- It seems as though He did not chase the sellers or the moneychangers but only the cattle, sheep and pigeons
- He overturned the money and the tables
- He came not to judge but to purify and sanctify
- He came to restore
- How could the Son of the carpenter, Joseph, whose divinity was yet unknown to the people, succeed in expelling so great a multitude from the temple!

Jesus Cleanses the Temple

2:13-22



- There was undoubtedly something divine in His whole conduct and appearance, which deterred all from making resistance
- The evangelist seems to imply this by putting these words, "*The house of my Father,*" into our Savior's mouth, which was making Himself immediately the Son of God
- This made Origen consider this miracle, in overcoming the unruly dispositions of so many, as a superior manifestation of power to what He had shown in changing the nature of water at Cana

Jesus Cleanses the Temple

2:13-22



- Jesus claims here that He is the Messiah and He is God's Son
- When John the Baptist identified Jesus as "The Son of God" in John 1:24 he was not identifying Jesus as "a son of God" like David or the other Kings of Israel but as God's only begotten Son John 1:18
- Jesus is affirming this claim
- The early Church Father, Origen, in his Homilies on St. John writes, "And from thenceforth Jesus, the Anointed of God, always begins by reforming abuses and purifying from sin; both when he visits his Church, and when he visits the Christian soul.. [Homily on St. John]"

Jesus Cleanses the Temple

2:13-22



- Verse 17 is a reference to Psalms 69:9
- This passage expresses the suffering of the righteous who call out to God to save them from the wounds they suffer through the insults that sinners heap upon God
- This Psalm ends in a promise that God will save Zion
- Zion always refers to Israel but in the sense of a redeemed Israel – The Church
- The disciples connect this passage to Jesus' righteous anger in response to the misuse of His Father's house and the promise of Psalms 69 that He will redeem His people

Jesus Cleanses the Temple

2:13-22



- When the Lord chased the sellers and purified the Temple He did so with such authority that the leaders could not display any resistance or opposition to Him before the public
- They needed to underline their great respect and concern towards the Temple, as well as everything that happened there
- So instead of admitting the corruption that had taken place as a result of the of trade transactions carried on within its walls, they asked Him for a sign

Jesus Cleanses the Temple

2:13-22



- Moreover, they were really hurt as they would lose their dishonest money as a result
- By asking this question, they therefore hoped to prevent Him from interfering with their business
- “Their utter insanity is so regrettable! Is there a need for a miracle before they could stop from their evil acts and liberate the House of God from such shameful transactions? Is not the greatest miracle evident in His jealousy towards that House?”
St. John Chrysostom

Jesus Cleanses the Temple

2:13-22



- “The disciples appropriately distinguished themselves as they remembered that it was written: *“Zeal for Your house has eaten me up,”* [17]. In contrast, the Jews did not remember this prophecy, and said: *“What sign do you show to us?”* They hoped that in this manner they would be able to stop Him and further embarrass Him so that He would perform a miracle. This would have given them the opportunity to find Him guilty.”
St. John Chrysostom

Jesus Cleanses the Temple

2:13-22



- He asked them to destroy the temple of His Body indicating that they would lift Him up on the Cross; whereas they understood that He was speaking about the temple made of stone
- Jesus is declaring His Body, Himself personally and His Body the Church—to be the true Temple!
- The physical resurrection of Christ's Body is the foundation for His New Covenant people being constituted as the Temple for in receiving Christ in the Sacrament of Eucharist our bodies become the Temple
- Christ lives in us, therefore, we are the Body

Jesus Cleanses the Temple

2:13-22



- The Jewish historian Josephus confirms that Herod the Great spent 46 years re-building the Temple
- He records that Herod began reconstruction on the Temple in 19BC
- That would make the date for this event the Spring of AD28
- Others believe that Herod the Great began rebuilding it in the eighteenth year of his reign and ended the main work in nine and a half years
- However, repairs and additions went on for many more years

Jesus Cleanses the Temple

2:13-22



- Herod began the work in the year 16 B.C. and the reference here is to the time the Lord was thirty years old
- In this way the temple was forty six years old and it was not yet finished
- This indicates that the reference made here is to the last temple because the first one had been completed in twenty years
- It therefore becomes clear that the beginning of the Lord's ministry coincided with the time the Jews experienced the peak of their pride in their newly achieved temple
- Therefore it was not easy for them to accept the words of the Lord concerning destroying it in three days

Jesus Cleanses the Temple

2:13-22



- They revealed their ignorance as they misinterpreted the Lord's words
- He was referring to the temple of His body
- Even so, would it have been beyond the Creator's power to build a stone temple in three days?
- The temple of the resurrected body of the Lord replaces the temple of the Old Testament which was destroyed in the year 70 A.D. by the army of Titus the Roman
- The Lord Jesus Christ has established a new temple within us and no army in the world can ever destroy it, 1 Corinthians 6:19

Jesus Cleanses the Temple

2:13-22



- “Some may say: What was the purpose of the Lord for not explaining His puzzling words since He was referring to the building of His body and not to the stone temple. Rather, He kept silent and did not explain, because He knew that they would still not accept His words. If even some His disciples did not fully understand and did not know how to interpret what had been said to them, then it was logical that the people and the crowds could not understand the meaning of His words.”

St. John Chrysostom

Jesus Cleanses the Temple

2:13-22



- Many of the prophecies are hard to comprehend except after they have been fulfilled
- Similarly, the disciples could not comprehend His words at that time
- When the Lord arose, He opened their mind so that they might understand the Scripture
- He also inflamed their hearts with the real understanding of the prophecies, Luke 24:45
- Although their hearts were slow to believe yet they were fully convinced that His words are true

The Discerner of Hearts 2:23-25



- Jesus detects incomplete and imperfect faith in those men who have been amazed at his signs but who fail to grasp the significance of His mission
- They believed that He was the awaited Messiah, but they did not comprehend that He was the Savior of the world
- Rather, they imagined that He was the King of Israel who would liberate them from being occupied and grant them a worldly power
- They did not understand that He is the Savior of their spirits therefore their hearts were not changed and consequently the Lord did not place His trust in them

The Discerner of Hearts 2:23-25



- *Trust himself to them.* The Fathers generally understand these words, *to them*, to refer to those who believed in him, mentioned in the preceding verse
- Though they believed in him, He did not trust Himself to them, because He knew them
- He knew their weakness, their unfaithfulness, their shakiness
- He knew they would abandon Him on the first occasion; and that His passion, His cross, His doctrines, would be a subject of shame and disgrace

The Discerner of Hearts 2:23-25



- St. Augustine compares these first believers to catechumens
- They believe in Christ, confess His name, and sign their foreheads with His cross: but Jesus Christ does not trust Himself to them; He does not trust to them the knowledge of His mysteries, and He does not reveal Himself to them
- The catechumens were not allowed to be present at the holy mysteries of the sacrifice of the mass

The Discerner of Hearts 2:23-25



- They went out after the instruction of the gospel; whence the first part of the mass was frequently called the mass of the catechumens
- Origen the Scholar makes a distinction between those who believe in the Lord Jesus Christ and those who believe in His name (only)
- The Lord did not commit Himself to those who believed in His name only but He trusted those who believed in Him

The Discerner of Hearts 2:23-25



- “It is appropriate that we adhere to Him more than our adherence to His name. When we do miracles through His name we do not wish to hear the words that have been said about those who take pride in His name only (Matt. 7: 22-23). Indeed, we should follow St. Paul’s example and have the courage to say: “*I can do all things through Christ who strengthens me*” (Phil 4:13)1. Origen



Discussion

- How does Jesus' use of the word "woman" point to a parallel between Eve and Mary?
- What is it about Mary's directions to the servants that indicates her understanding of Jesus comment to her?
- Does Jesus legitimize drinking by His having turned water into wine? Why or why not? What does the Bible say about getting drunk? (Ephesians 5:18; 1 Peter 4:1-5)
- Why do you think John uses the Greek word for "signs" instead of the word for miracle?

Discussion



- How did the sign at Cana reveal the glory of Jesus the Messiah?
- In what two ways might one explain why John places the cleansing of the Temple at the beginning of Jesus' ministry, whereas the other Gospels place it near the end?
- Origen saw Jesus' action as driving out a lack of personal discipline and a herd of earthly attachments. What attachments do you have that Jesus might want to drive out of your heart (His Father's house)?



Discussion

- Why did this activity in the Temple make Jesus angry? Does it surprise you that Jesus should experience real human anger?
- How zealous are you for God's house? What forms does this zeal take?
- How would you categorize yourself? Are you one who needs "signs" to bolster your faith?