

HANDOUT #1: The Gospel of John chapter 2

John's 7 days from the Pre-Incarnate Christ to the Wedding at Cana

Day #1	1:23-28 "This was the witness of John, when the Jews sent to him priests and Levites from Jerusalem..." "This happened at Bethany, on the far side of the Jordan, where John was baptizing."
Day #2	1:29-34 "The next day,..." "I have seen and I testify that he is the Son of God."
Day #3	1:35-42 "The next day..." "You Simon son of John; you are to be called Cephas—which means Rock."
Day #4	1:43-51 "The next day..." "...you will see heaven open and the angels of God ascending and descending over the Son of man."
Day #5-6	
Day #7	2:1 "On the third day...[from the last day which was day 4] there was a wedding at Cana in Galilee."

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John 2:4: *Jesus said, "Woman, what do you want from me? My hour has not come yet."*

It is helpful to look at this Hebrew idiom in verse 4 in other passages in Scripture. The expression in Greek is *ti emoi kai soi* = "what to me and you."

1. This idiom is found in Judges 11:12 where Jephthah responds in a hostile challenge to the King of the Ammonites.
2. 2 Samuel 16:10 where David says *ti emoi kai umin* (plural, in the Greek Septuagint translation) to his cousins, the sons of Zeruah, meaning that he does not agree with their advice. [Also see 19:23].
3. 1 Kings 17:18 when the woman of Zarephath reproaches Elijah for the death of her son.
4. 2 Kings 3:13 the prophet Elisha refuses the King of Israel's request to consult with him.
5. In 2Chronicles 35:21 when Neco, King of Egypt, tells King Josiah there is no quarrel between them to cause them to go to war.

The phrase is used 6 times in the New Testament:

1. Here in John 2:2
2. Matthew 8:29 when the demoniacs of Gadara shouted to Jesus "What do you want with us ["what is it to me and you"], Son of God?"
3. Mark 1:24 when Jesus cures the man possessed by a demon at Capernaum when the man shouts "What do you want with us [what to me and to you/plural], Jesus of Nazareth?"
4. Mark 5:7 when the man with the unclean spirit says the same thing to Jesus in his attempt to urge Jesus to let him alone.
5. Luke 4:34 which is a repeat of the exchange with the demoniac of Capernaum and
6. Luke 8:28 which is a repeat of the story of the Gadara demoniacs.

The phrase does not always imply a reproach, but it suggests a divergence of opinion. The shade of meaning can be determined only from the context. In this passage Jesus' objection is only that his "hour has not yet come."

The Woman, Mary of Nazareth

CCC# 411 links the prophecy of Genesis 3:15, called the Protoevangelium [the first Gospel] to Mary as the new Eve: *The Christian tradition sees in this passage an announcement of the 'New Adam' who, because he 'became obedient unto death, even*

death on a cross, [1Cor 15:21] makes amends superabundantly for the disobedience of Adam. Furthermore many Fathers and Doctors of the Church have seen the woman announced in the Protoevangelium as Mary, the mother of Christ, the 'new Eve.' Mary benefited first of all and uniquely from Christ's victory over sin: she was preserved from all stain of original sin and by a special grace of God committed no sin of any kind during her whole earthly life.

The two Eves contrasted:

THE VIRGIN EVE	THE VIRGIN MARY
Daughter of the first Covenant	Daughter of the Sinai Covenant
Pledged obedience under the covenant	Pledged obedience under the covenant
Eve's disobedience resulted in the fall into sin of the entire human race. The result was death, physically and spiritually.	Mary's obedience to God resulted in the offer of the gift of salvation to the entire human race. The result was eternal life

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The Public Seven Signs of Jesus in St. John's Gospel

#1 2:1-11	The sign of water turned to wine at the wedding at Cana
#2 4:46-54	The healing of the official's son
#3 5:1-9	The healing of the paralytic
#4 6:1-14	The multiplication of the loaves to feed the 5,000
#5 9:1-41	The healing of the man who was born blind
#6 11:17-44	The raising of Lazarus from the dead
#7 2:18-20*	The Resurrection of Jesus that will be fulfilled in 20:1-10

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John frames his Gospel account with 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.

There are several analogies that can be drawn between these two events, Cana and Calvary:

1. There 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.
2. Her two titles "mother" and "woman" are used in both episodes.
3. 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 for all sin". (1John 1:7)
4. 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 offers humbly to the Father 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.
5. 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. She is our inheritance from the altar of the cross!

HANDOUT #2: The Gospel of John chapter 2

1. Jesus Clears the Temple in Jerusalem John's account vs. Synoptic Accounts

The fourth Gospel Account	The Synoptic Accounts
Jesus' protest against the commercialism of the selling of goods in the Temple precincts in vs. 16.	Jesus accuses the Temple authority of turning His Father's house into a bandit's den.
The cryptic prediction of Jesus' death	
Quotation from Psalms 69:9	Quotations from Isaiah 56:7 and Jeremiah 7:11, and Psalms 8:2
Cattle, sheep, a whip of cords, coins	
Money changers and dove sellers	Money changers and dove sellers
	Curing the blind and the lame
	The children shouting "Hosanna"
	The chief priests conspire to kill Him

2. John the Baptist's seven statements about Jesus in chapter 3 verses 31-36

1. Verse 31	He comes from heaven = He is divine
2. Verse 32	His testimony will be rejected
3. Verse 34	He speaks God's own words
4. Verse 34	He is filled with God's Spirit without limit
5. Verse 35	He is God's Son
6. Verse 36	Whoever believes in His has eternal life
7. Verse 36	Anyone who does not believe in Christ has no life

Grace and Justification defined:

3. Grace in its most intimate definition in terms of Christ, is noting less than Divine Sonship: *"Ours is a religion of Divine Sonship. We are made partakers of the **divine nature**."* - (Pope Pius XI) CCC# 1997 *"Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life..."*. -1 John 3:1a: *"You must see what great love the Father has lavished on us by letting us be called God's children—**which is what we are!**"*

4. 2Cor 5:17-18: *"So for anyone who is in Christ, there is a new creation: the old order is gone and a new being is there to see. It is all God's work; he reconciled us to himself through Christ and he gave us the ministry of reconciliation. I mean, God was in Christ reconciling the world to himself, not holding anyone's faults against them, but entrusting to us the message of reconciliation."*

5. The Catechism of the Catholic Church defines grace as *"... a participation in the life of God. .."* # 1997 And defines justification as *"... not only the remission of sins, but also the sanctification and renewal of the **interior man**."*

6. CCC # 1991: *"With justification, faith, hope, and charity are poured into our hearts, and obedience to the divine will is granted us."* CCC #1992: *"Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the Sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life..."* [See Romans 3:21-26].