

## The Gospel of John – 2.a

### The Wedding at Cana – only recorded on the Gospel of John

- This marks the beginning of Jesus' public ministry

<sup>1</sup>And on the third day a marriage took place in Cana of Galilee, and the Mother of Jesus was there. <sup>2</sup>And Jesus also was invited, and His disciples, to the marriage. <sup>3</sup>And after they fell short of wine, the Mother of Jesus said to Him, "They have no wine." <sup>4</sup>Jesus said to her, "What is it to Me and to you, woman (my dear lady)? Mine hour is not yet come."

<sup>20</sup>"Verily, verily, I say to you that you shall weep and lament, but the world shall be glad; and you shall be grieved, but your grief shall become joy. <sup>21</sup>"The woman, whenever she is about to bring forth, has grief, because her hour is come; but whenever she should bear the child, she no longer remember the affliction, on account of the joy that a human being (Christ- Adam) is born into the world. <sup>22</sup>"And therefore you now on the one hand have sorrow; but on the other hand I will see you again and your heart shall be glad, and your joy no one taketh away from you. [Jn. 16:20-22]

<sup>25</sup>Now there had stood by the Cross of Jesus His Mother, and His Mother's sister, Mary the wife of Cleopas, and Mary Magdalene. <sup>26</sup>Then Jesus, having seen His Mother and the disciple whom He loved standing by, said to His Mother, "Woman, behold thy son." <sup>27</sup>Then He said to the disciple, "Behold, your Mother." And from that hour the disciple took her into his own home. [Jn. 19:25-27]

1. In the gospel of John, the mother of Jesus is not named (Mary) but referred to only as the "mother of Jesus" and by Christ as "women"
2. "Woman, behold thy son." <sup>27</sup>Then He said to the disciple, "Behold, your Mother." – "He is not discharging his filial duty .... He speaks instead of the disciples adopted identity in, and as, Jesus.

Origen: "For indeed everyone who has been perfected no longer lives, but Christ lives in him, and since Jesus lives in him, it is said of him to Mary, 'behold your son,' the Christ."

All is accomplished and completed.

3. On the Third Day – Cana (the wedding), the cross, and the resurrection are thus bound tightly together. (Behr)
4. The Gospel begins with the Wedding of Cana and Jesus as the Bridegroom of the Church is finished upon the Cross
5. The ask of his mother to "create" wine out of water is seen by John the evangelist as pointing to the Cross when he will partake of the 'cup' set before him and shed His blood.

"So also the change of water into wine in Cana points to a transfiguration of the old into the new, a passage from death to life." (Meyendorff, An Orthodox Perspective on Marriage.)

<sup>5</sup>His Mother said to the servants, "Whatsoever He said to you, do it."

1. Jesus is obedient to His Father who is orchestrating everything for our salvation at the same time, He is also obedient to his mother and his disciples are obedient unto him.

**<sup>6</sup>And there were standing there six stone waterpots, according to the purification of the Jews, containing two or three measures each (18-24 gallons). <sup>7</sup>Jesus said to them, “Fill the waterpots with water.” And they filled them up to *the top*. <sup>8</sup>And Jesus said to them, “Draw out now, and bear *it* to the master of the feast.” And they brought *it*. <sup>9</sup>Now when the master of the feast tasted the water that had become wine, and knew not from what place it was—but the servants who had drawn the water knew—the master of the feast called the bridegroom, <sup>10</sup>and said to him, “Every man first sets forth the good wine, and whenever they have drunk freely, then the inferior. As for you, you have kept the good wine until now.” <sup>11</sup>This did Jesus in Cana of Galilee *as* the beginning of the signs, and it made manifest His glory; and His disciples believed in Him.**

1. No one knows about the miracle excepts the servants and disciples

Saint Bede: “The Bridegroom is Christ, the bride is the Church, and the friends of the Bridegroom, or of the marriage, are each of His faithful. The time of the marriage is that time when, through the mystery of the Incarnation, He joined holy Church to Himself. It was not by chance, but for the sake of a certain mystical meaning, that He came to a marriage celebrated on earth in the customary fleshly way, since He descended from heaven to earth in order to connect the Church to Himself in spiritual love. His nuptial chamber was the womb of His incorrupt Mother, where God was joined with human nature, and from there He came forth like a bridegroom to join the Church to Himself.” [Ib., 135.]

Saint Kyril of Alexandria: “He came...that He might sanctify the beginning of human generation in that which pertains to the flesh. It was but fitting that He Who was about to restore the nature itself of man (human beings), and bring it wholly to a better state, should give His blessing, not alone to those already born, but also prepare a blessing for those who were afterwards to be born, sanctifying their coming into this world....By sanctifying marriage, He has taken away the ancient sadness of childbearing.” [Ib., 276.]