

John 2:1-11 Extra Work for the Caterers January 19, 2025 CCC

John records that God's glory is revealed through this miracle. It was a lot of work for the people behind the scenes. But they were the ones who saw and understood what Jesus had done for the people gathered at the wedding.

13 guys invited to your wedding without a plus-one? (All 12 may not yet have been called, so it may have been fewer.)

Jesus and his mother at a local wedding.

Does this story reflect Jesus' support for the institution of marriage, as is often claimed? The clearest endorsement of marriage would have been to get married and have lots of children.

Mary's concern may have been for the hosts who would look bad to the community or that lack of wine was an inauspicious sign for the marriage. Were the hosts her relatives? Did Jesus and the Twelve not bring wine with them as expected, or consume more than she felt was a fair share of the available wine?

Mary's awareness of Jesus' ability to provide
Jesus' awareness of obedience to God's time.

Did Jesus go against what God wanted for him by yielding to his mother? Protestant reading identifies Mary with the Church. We get to ask him what we see is needed, although we do not know what Jesus will do with our requests.

6 X 20 or 30 gallons= 120 or 180 gallons of water hauled by the servants, and subsequently an equal volume of good wine. Standard 30 gallon home aquarium. 30 gallon large trash bags. 6 of those.

Not plonk but good wine from the ceremonial washing jars. Was John trying to contrast the abundance and blessing of, say, the wine of the Lord's table, to the water of Old Testament ceremonial washing? Almost certainly John was thinking of the overflowing food and wine at the table spread by God at the End Times. (Amos 9:13, 14; Hosea 14:7) Wedding (Is 54:4-8; 62: 4,5)

v. 9 Only the servants (plus Mary, Jesus and the disciples) knew where the wine had come from. The master of the banquet (a position not attested in research on the area) and the guests only enjoyed it. Did the hosts know? The knowledge of God's glory is coming to the bottom of society. (cf. Magnificat-poor filled)

v. 11 The disciples put their faith in him as a result of the glory revealed in his miraculous provision. This story should be read as a continuation of his calling them. They are being drawn into God's service and shown a better way. The disciples of John were trained in discipline of the body and limiting food and drink, but Jesus is bringing his disciples into the full involvement in the community. Luke 7:34 Accused of being "a

glutton and a drunkard” in contrast to John the Baptist, who “came neither eating bread or drinking wine.”

John has lined up seven miraculous signs in what is dubbed "the book of signs," chapters 2-12. This is the first.

Can we feel the different flavor of John's account compared to Luke's?

In addition to the differences in author perspective, this miracle has a different feel from the others, where the love of God responded with deep, creative compassion to someone's sickness or infirmity or the hunger of a group. This miracle is “extra.” Some say excess, some say abundance and joy and the end of deprivation.

Following this, Jesus heads down to Jerusalem with his mother and disciples for a few days leading into Passover. Did she often travel with him at first? John never names her, and after this, John does not record her traveling with Jesus until she is at the foot of the cross. (Brothers, 7:3-10) Women disciples also traveled with Jesus, and Mary seems to have been a part of that group. She is at the tomb with other women disciples.

Resources

Brown, Raymond E. The Gospel of According to John I-XII. Volume 29, Anchor Bible Series. Doubleday, 1966. Pp. 97-111.

Newman, Barclay M. and Eugene A. Niida. A Translator's Handbook on the Gospel of John. United Bible Societies, 1980. Pp. 54-63.