

## SESSION THREE

### The Glorious One: *Finding Assurance in a Chaotic World (John 2)*

“The created universe is all about glory. The deepest longing of the human heart and the deepest meaning of heaven and earth are summed up in this; the glory of God. The universe was made to show it, and we were made to see it and savor it. Nothing less will do. Which is why the world is as disordered and dysfunctional as it is. We have exchanged the glory of God for other things.”  
~ John Piper

#### I. The First Sign: Jesus’s Glory Revealed in Cana (2:1-11)

2:1-2 . . . *a wedding in Cana* . . . Cana resides some 9 miles north of Nazareth. This village served as the hometown of Nathanael (see 21:2).

Jewish weddings would normally last seven days, and the closest associates of the wedding party were expected to remain during this entire time.

2:3-4 - Jesus’ response in verse 4 and Mary’s response in verse 5 strongly suggest that Mary was expecting Jesus to do something concerning the shortage of wine. Whether Mary expected a miracle is less likely, she was probably depending upon Jesus and his disciples to assist in this embarrassing social *faux pas*. The manner in which Jesus addresses Mary is a normal, polite manner in which to speak to a woman (Mt 15:28; Lk 13:12; John 8:10); however, it is an unusual way in which to address one’s mother (also, see 19:26). It would suggest that Jesus and Mary’s relationship begins a new phase as Jesus moves into his ministry.

. . . *what to me and to you?* . . . This phrase can either be rendered: (1) What have I done to you that you should do this to me? (see Jdg 11:12; 2 Chron 35:21; 1 Kgs 17:18). This usage implies hostility. OR (2) This is your business, how am I involved? (see 2 Kgs 3:13; Hos 14:8). This rendering implies disengagement. Either interpretation further distances Jesus from his mother and carries a slight rebuke.

With great insight, D. A. Carson remarks: “This must have been extremely difficult for Mary. She had borne him, nursed him, taught his baby fingers elementary skills, watched him fall over as he learned to walk; apparently she had also come to rely on him as the family provider. But now that he had entered into the purpose of his coming, everything, even family ties, had to be subordinated to his divine mission.” (*John*, 171).

. . . *my hour has not yet come* . . . The “hour” occurs in 2:4; 4:21, 23; 5:25, 28, 29; 7:30; 8:20; 12:23, 27; 13:1; 16:25; and 17:1. The hour is in which the Son of Man is glorified; that is, his suffering, death, resurrection (and ascension).

2:6 . . . *six water jars* . . . Stoneware was associated with ritual purity due to its invulnerability to impurity. Each jar held approximately 18 to 27 gallons, a total volume of liquid around 108-162 gallons!

2:11 . . . *he revealed his glory, and his disciples believed in him.* We must keep in mind that John's emphasis is not upon ritual purity, water into wine, or the source of the water, rather John focuses upon the revelation of Jesus.

For the disciples, they undoubtedly saw first-hand the miraculous event. They could have also made connection with several significant OT symbols:

1. The Wedding Ceremony. The messianic days are depicted as a great wedding and banquet (see Isa 54:4-8; 62:4-5). This symbolism is later used in Revelation 19:9.
2. The Abundance of Wine. Often associated with joy in the final days is the abundance of wine (see Jer 31:12; Hos 14:7; Amos 9:13-14).

## II. The First Trip to Jerusalem: Jesus's Glory Revealed in the Temple (2:13-17)

Cleansing the Temple. Even a cursory reading of the Gospels will reveal the timing of Jesus cleansing the temple differs between John and the Synoptics (Matt 21:12-13//Mk 11:15-17//Lk 19:45-46). These differences include: the verb used for overturning the tables, absence of any reference to the OT in John's account, and the mention of sheep and oxen, the whip, and a different word for money-changers compared to Mark's gospel. It would seem that there was two temple cleansings in Jesus ministry. Basis for this claim is as follows: (1) Jesus actions on this occasion were not permanent in their result. (2) At this time, Jesus is fairly unknown and would not have created the public stir as in the second cleansing. (3) And finally, the statement of the Jewish authorities in 2:20 would tend to support an earlier date.

Recalling Zechariah 14:20-21 –

Why specifically did Jesus cleanse the temple?

1. Clearing a place of worship for Gentiles.
2. Replacement with Jesus as the new temple (2:14-21; 8:28; also, see Mk 14:58; 15:29). John incorporates Psalm 69:9 in reference to Jesus cleansing the temple. Jesus seems to suggest that the temple is not just a building, rather it is his resurrected body (e.g., 4:21-23 and the absence of a temple in the New Jerusalem, but rather the Lord and the Lamb – Rev 21:22). Rather than going to the temple to meet God, the temple is replaced by Jesus himself (see 1:18; 14:6).

2.19 . . . *destroy* . . . The imperative here suggests an ironic tone, indicative of the prophets (Amos 14:1; Isa 8:9); and thus, could be rendered "Go ahead and do this and see what happens."

### III. The First Public Response: Jesus's Glory Missed (2:23-25)

2:23-25 This passage serves as a transition piece into Jesus' dialogue with Nicodemus. The context seems to suggest that the crowd was seeking a political king, not a messiah that would eventually be crucified. Even later, the disciples' remained confused over Jesus' identity (see 14:9).

### IV. Intersect

- A. The One who is the ultimate expression of divine glory allows us the great privilege of sharing in His glory in this life—a sharing that comes through suffering and adversity.

2 Corinthians 4:10-11, 15-18 -

- B. The One who is the ultimate expression of divine glory allows us the great privilege of sharing in His glory for all eternity—a sharing that comes from dwelling in His presence.

Revelation 21:22-23 -

“How divinely full of glory and pleasure shall that hour be when all the millions of mankind that have been redeemed by the blood of the Lamb of God shall meet together and stand around Him, with every tongue and every heart full of joy and praise! How astonishing will be the glory and the joy of that day when all the saints shall join together in one common song of gratitude and love, and of everlasting thankfulness to this Redeemer! With that unknown delight, and inexpressible satisfaction, shall all that are saved from the ruins of sin and hell address the Lamb that was slain, and rejoice in His presence!” ~ Isaac Watts