



Vss. 3-5 -- This is an interesting interchange between Mary and Jesus. Mary obviously expects that Jesus can and will do something about the problem. *Woman, what do I have to do with you? My hour has not yet come.* -- This almost sounds disrespectful in our English translations. It is not meant to be so. It is merely a Jewish idiomatic expression, literally: "What to Me and to you, woman?" The thrust of what Jesus was saying is that He did not think that it was His responsibility or time to get involved in alleviating this problem by a miracle. *Whatever He says to you, do it.* -- Two observations: first, Mary was evidently expecting Him to do something miraculous, preparing the servants to respond to what may appear to be a strange request from Him; and second, Mary would not take "no" for an answer. I believe that she was being led by God to ask this of Jesus, that Jesus Himself did not really know that He was to do this until Mary came to Him with her request. This seems to me to be the significance of the recording of this incident. There are numerous times in the New Testament where God goes out of His way to spotlight the involvement of women in Jesus' life and ministry, and in the early church. In a culture that was as patriarchal as was first century Judaism, there was absolutely nothing to be gained by this. In fact, some would have been scandalized by, or would have ridiculed, the way in which Jesus and the early church lifted up women as equals.

The rivalry that began as the curse of sin resulted in the oppression and degradation of women in society. God clearly honored womankind so as to correct this evil mindset. Yes, Woman "helped" to introduce sin into the world (Genesis 3:1-7; I Timothy 2:14), but clearly Man was held responsible in God's sight for the fall that resulted from *his* action, not that of the Woman (Romans 5:12-19; I Timothy 2:14). Men have blamed womankind (Wrongfully so! The man was responsible for his *own* choices.) throughout the eons for the fall (Genesis 3:11,12). God, in His infinite love and wisdom chose to lift women up by including them in all aspects of the unfolding of the plan of salvation and its spread throughout the world. The mention of four women in Jesus' genealogy (Matthew 1:3,5,6); His choice to bring the Savior into the world as the "seed of the woman" (Gen. 3:15; Gal. 4:4), i.e., birth from a virgin apart from the agency of any male human parentage was not only a Divine miracle, but also a representative participation of womankind in the unfolding of the events surrounding redemption; "the childbearing" (This is the literal translation of the Greek in I Timothy 2:15, not "the bearing of children", as some translations have rendered it.), not referring to women needing to bear children to be saved (Woe to those who are barren or unmarried!), but again to their representative participation in the redemptive plan; the women who followed Jesus and supported His ministry (Lk. 8:1-3); the woman, Mary of Bethany, who sat at His feet to listen to Him teach (Lk. 10:38-39 -- This was the relationship of a disciple to his rabbi -- unheard of for a woman in Jewish society!); the women who were the first eyewitnesses of Jesus after His resurrection (Matthew 28:1-10); Mary and other women who were among the first recipients of the Holy Spirit in the upper room at Pentecost (Acts 1:14; 2:17,18); and many other examples show how God chose to specifically and visibly include women in the events having to do with the life, death, resurrection and proclamation of Jesus Christ. This interchange in John 2 between Mary and Jesus is, I believe, another example in which God used a woman in this way. I think God was using Mary to set up and initiate the first of Jesus' miraculous signs.

Vs. 6 -- *six stone waterpots* -- This detail is included to show the magnitude of this miracle. It was not some little dribble in a test tube that was changed, it was between 120 to 180 gallons of water!

Vss. 8-10 -- *headwaiter* -- The response of the overseeing manager of the catering demonstrates that this was no cheap parlor trick. This was genuine wine, and of an excellent flavor and quality (a headwaiter would know good wine).

Vs. 11 -- *the beginning of His signs* -- Literally, the Greek reads, "This beginning/first of the signs Jesus did in Cana of Galilee...". It is not definitively stated that this is the first sign that Jesus ever did anywhere, or merely the first one that John is recording. It does seem, however, that by the introduction of the events in 1:35 and 43 by the phrase, "on the next day", and by the introduction of this incident by "on the third day" (vs. 1), John is stating that this is the first sign that Jesus did that His disciples witnessed. *manifested His glory* -- This seems to be the essence of the sign, a glimpse of the supernatural power of God. *His disciples believed in Him* -- The purpose for the sign (*sēmeion*) was not lost to them. They got the message and responded to it.