

John 2:1-11

Read John 2:1-11

In the sermon Tim invited us to consider Jesus' interaction with his Mom as a clear invitation to see him and relate to him in a new way – not as a mother to a son, but as a disciple. In order for us to pick up a new way of seeing and relating we must first make a clean break with incomplete, inadequate ways of seeing and relating.

1. Has there been a time in your life where an inadequate and incomplete view of God has been exposed? If so, when? Was it easy to let go of? Why or why not? Did you have a new vision of God to take its place?

The jars that Jesus has filled with water were set aside for regular washing of feet when one entered, of hands before eating, utensils between courses. This washing also had a symbolic meaning with each washing they were reminding themselves of this truth: I / we / our world is marred by sin and so sin must be cleansed, sin must be washed away. Filling them to the brim is Jesus' way of saying I am coming to fulfill, to bring to completion what these washings point to.

2. How does it impact how we see ourselves, see others, relate to others to know that in Jesus our sins are completely forgiven?

Read Isaiah 25:1, 6-9 and Revelation 21: 1-4, 9-10

In scripture the future that God is bringing about is nothing less than the utter renewal of all of physical creation, not of us going to heaven but of heaven come down to unite heaven and earth. The imagery that is used is of a feast, a wedding feast. In this miracle Jesus is telling us that he is bringing that future about.

3. What does this imagery of a feast, a wedding feast, tell us about the future that Jesus is bringing?

Read John 3:22-30, Zephaniah 3:14-18

The bridegroom gets the credit for what Jesus has done. In this way John is telling us that Jesus is the true bridegroom. John the Baptist affirms this in the conversation you just read. Zephaniah adds further imagery to the reality of this coming feast of God's love for us is as a bridegroom to a bride.

4. How does it impact you to know that in Christ God will quiet you with his love, rejoice in you with gladness, delight over you with singing?

In light of this new vision of who Jesus is: the true cleanser of sin, the true Lord of the feast, the true bridegroom the disciples believe *into* him. This means they take a step of the will that is dependant upon what they believe about him. In the sermon Tim looked at a few implications of what it would look like to believe *into* Jesus. First obedience: Do what he tells you to do.

5. As we see with Mary believing into Jesus is to step forward in obedience for that is the way that Jesus brings about this new glorious reality. What are some of the barriers to obedience and what truths of who Jesus is from this story could address those barriers?

In the midst of the joy of the feast Jesus is oriented toward his hour. In John his hour always refers to the time of his death. Ed Clowney in reflection on this text says: "In the midst of the joy of the feast Jesus is sipping the coming sorrow, so that we in the midst of this world's sorrow can sip the coming joy. (The joy of a utterly renewed creation that is likened to a wedding feast).

6. How can being oriented toward the coming joy buoy us up in the midst of this world's sorrow?
7. N.T. Wright in *Surprised by Hope* says that this belief in resurrection as the utter renewal of creation stirred up in followers of Jesus a robust opposition to the injustices of the world. But also noted that ..."English evangelicals gave up believing in the urgent imperative to improve society (such as we find with Wilberforce in the late 18th and 19th centuries) about the same time that they gave up believing robustly in resurrection and settled for a disembodied heaven instead." Discuss.