

<b>A</b>	<b>AREA OF STUDY:</b> Jn 2-4 , Van 4-6	
<b>B</b>	<p><b>THE WEDDING AT CANA</b></p> <ol style="list-style-type: none"> <li>1. Rev19 has foretold the Marriage Feast of the Lamb: the similarities between the two are as follows:-             <ul style="list-style-type: none"> <li>❑ The completion and crowning of the economy of salvation is the Marriage Feast of the Lamb</li> <li>❑ The Week of New Creation (= economy of salvation) also ends and culminates in the Wedding at Cana</li> <li>❑ In Rev., Jesus is the “Son of God”, “King of Israel”, “Lamb of God”, and “Word”, then comes the Wedding Feast of the Lamb..</li> <li>❑ In John, Jesus is the “Word”, “Lamb of God”, “Son of God”, and “King of Israel”, then comes the Wedding at Cana</li> </ul> </li> <li>2. The Significance and richness of Jesus' first miracle:             <ul style="list-style-type: none"> <li>❑ How rich? First, understand the meaning of Marriage: Hans von Balthasar (Overhead)</li> <li>❑ As the marriage relationship between humanity and God is crucial, Jesus' first miracle points to the beginning of salvific history (A&amp;E), then the completion of salvation in the Marriage Feast of the Lamb.</li> <li>❑ Message: the fulfillment of the unity of humanity and God is to be found in the New Creation which is the crown of salvation</li> <li>❑ Good Wine = NT Salvation which far surpasses the OT Righteousness; = The joy of New Life ➤ The suffering in old life (worldly life)</li> </ul> </li> <li>3. The Day of Purification as written in the OT             <ul style="list-style-type: none"> <li>❑ 3<sup>rd</sup> and 7<sup>th</sup> days</li> <li>❑ Sprinkling of water: cleansing</li> </ul> </li> <li>4. “Woman” (Jn 2:4): this term reveals Mary's identity as the “woman” in both the beginning and conclusion of the Bible             <ul style="list-style-type: none"> <li>❑ “Woman, what ...” is not disrespectful, the 4<sup>th</sup> Commandment</li> <li>❑ Mary is the New Eve who reverse the effects of the disobedience of the Old Eve; she is the mother of all</li> <li>❑ Mary is the “woman” in the conclusion of the Bible: both her body and soul are assumed into Heaven</li> <li>❑ JPII (Overhead)</li> </ul> </li> <li>5. Mary's Power of Intercession             <ul style="list-style-type: none"> <li>❑ She cares about our needs and intercedes for us</li> <li>❑ She knows and believes in Jesus' power</li> <li>❑ Her role as an intercessor has been foretold in the OT: “Giberah”</li> <li>❑ The “Queen Mother” in the OT prefigures Mary as the “Queen Mother of Heaven”</li> </ul> </li> <li>6. “You have kept the good wine until now”             <ul style="list-style-type: none"> <li>❑ She legitimizes the King</li> </ul> </li> <li>6. “You have kept the good wine until now”             <ul style="list-style-type: none"> <li>❑ Blood of Jesus ⇒ OT's water for cleansing VS NT's salvific blood</li> <li>❑ OT's Laws VS NT's Salvation</li> <li>❑ The Wedding Feast of the Lamb</li> </ul> </li> </ol>	<p>Jn 2:1-11                  B2/ 1-2, 20-23</p> <p>Num 19:11                  Ezek 36:25</p> <p>B2/2, 21                  Gen 3:14</p> <p>Rev 12:1</p> <p>Jn 2:3                  B2/21-22</p> <p>1Kings 2:19-20                  Jer 22:26                  1Kings 15:2                  Rev 12                  MT 1:16,23                  Lk 1:43                  Is 7:14                  Jn 2:10                  B2/31</p>

<p><b>C</b></p>	<p><b><u>JESUS CLEANSSES THE TEMPLE IN JERUSALEM</u></b></p> <ul style="list-style-type: none"> <li>❑ Why is the setting of the Passover Feast used in this episode? Why does this happen after JBap calling Jesus as the “Lamb of God”? ⇒ The slaughtering of lambs during Passover is a common practice according to Jewish customs. Today, the true “Lamb of God” will be here</li> <li>❑ “will be rebuilt in three days”: Temple ⇒ Body of Christ ⇒ Resurrection</li> <li>❑ “Passover, Lamb of God, Body of Christ, Resurrection” give an image of the Sacrament of Eucharist</li> <li>❑ The “Temple” is an image of the whole cosmos, a sign in the OT (Old Creation) and the Temple Elite in Jerusalem. Its destruction symbolizes God’s judgment on the world as well as the Temple Elite. The rebuilding of the Temple symbolizes Jesus’ coming through the Apostles, the Church’s Sacraments, the Word, and the Eucharist</li> </ul>	<p>Jn 2:13-25                  Jn 1: 19                  B2/29</p>
<p><b>D</b></p>	<p><b><u>NICODEMUS AND NEW LIFE</u></b></p> <ul style="list-style-type: none"> <li>❑ “ANOTHER” = born again or born from above; Jesus refers to the latter meaning while Nicodemus understands the first</li> <li>❑ “Born from above” = born of water and spirit</li> <li>❑ Baptism is necessary (Overhead)</li> <li>❑ Jesus refers to the bronze serpent in the OT: implying that though Nicodemus and the Temple Elite are familiar with God’s salvation of the Israelites, they still reject Him.</li> </ul>	<p>Jn 3:1-15                  B2/30-31                  Mk 16:16, Tit 3:4, Mt 28:19                  JP II RM 47                  CCC 1257</p>
<p><b>E</b></p>	<p><b><u>JBAP’S WITNESS</u></b></p> <ul style="list-style-type: none"> <li>❑ “He who has the bride is the bridegroom”: confirms the marital relationship between Jesus and the Church</li> <li>❑ Background in OT: Is 62:4-5 ⇒ foretold Jesus’ Church                      Rev 12 ⇒ The Marriage Feast of the Lamb is the culmination of this marital relationship</li> </ul> <p>“He must increase, but I must decrease”: 3 main points:-</p> <ul style="list-style-type: none"> <li>- JBap VS Jesus</li> <li>- OT VS NT</li> <li>- Self VS Truth</li> </ul>	<p>Jn 3:22-30                  B2/31                  CCC526</p>
<p><b>F</b></p>	<p><b><u>THE HISTORICAL BACKGROUND OF SAMARIA</u></b></p> <ul style="list-style-type: none"> <li>❑ Historical Background</li> <li>❑ The promise of the return of Israel to her husband</li> </ul>	<p>B2/39                  Hosea 2:16-19</p>
<p><b>G</b></p>	<p><b><u>THE REVELATION TO THE SAMARITAN WOMAN</u></b></p> <ul style="list-style-type: none"> <li>❑ Jn 4:9 (the 2 nations do not share anything common) – see “F”</li> <li>❑ Jn 4:13 (never be thirsty again): Jesus is the eternal spring of living water</li> <li>❑ Jn 4:17 (5 husbands “Baals”) – combining with 5 gentile nations and worshipping their gods</li> <li>❑ Jn 4:26 (no longer worship on this mountain nor in Jerusalem) – Heb 8:2-5 (God’s altar not built by human hands)</li> <li>❑ The wedding motif begins at Cana (the Jews): extending to the Samaritans (the Israelites) and the royal official (Gentiles) ⇒ The Triumphant Marriage Feast of the Messiah is an open invitation to all peoples.</li> </ul>	<p>Jn 4                  1Cor10:4                  Jn 7:37                  B2/40</p>