

The Book of Signs

Cana • Nicodemus • The Woman at the Well — John 2–4 • Tuesday, August 25, 2026 • 7:00–8:30 PM • Parish Center

Two threads to watch tonight. (1) **The Bridegroom** — God has come to wed his people (Cana → the Baptist → the well). (2) **New creation, not repair** — every sign makes something new; it doesn't patch the old. Genesis running forward, not Eden mended.

Follow the numbers ① → ⑪ through the evening; jot in the margins and in “My Notes” at the end.

1 Where We Left Off

- Last week: the Word made flesh, *tabernacling* among us (1:14).
- Creation was heading toward a wedding — we stopped at the door of Cana.
- Tonight we walk in: the Book of Signs begins (John 2–4).

2 What Is a “Sign”?

- John’s word is *sēmeion* — a **sign**, not merely power (*dynamis*).
- A sign points beyond itself, revealing who Jesus is.
- Cana is the first of **seven signs**; each “manifests his glory” and calls forth faith (2:11).

John 2:11 • 20:30–31

3 Cana — The First Sign

“On the third day there was a wedding at Cana... ‘Fill the jars with water’... the water now become wine... the first of his signs.” (2:1–11)

- A village wedding; the wine fails — a social disaster.
- Six stone jars → ~120–180 gallons of the **best** wine.

4 The Wedding & the New Eve

- Jesus calls his mother “**Woman**” (2:4) — Eve’s name (Gen 2:23) and the woman of Gen 3:15.
- Her word reverses Eve’s: “Do whatever he tells you” (2:5) — trust where Eve grasped.
- The New Eve; “Woman” again at the Cross (19:26).

John 2:4; 19:26 • Gen 2:23; 3:15

5 The Bridegroom & the New Wine

- Providing the wine is the **bridegroom’s** job — Jesus quietly claims it.
- In the OT God weds Israel (Hosea; Isa 62:5); new wine = the messianic feast (Isa 25:6).
- Six jars — the old purifications, one short of seven; Jesus pours the wine of **completion**.

John 2:9–10; 3:29 • Isa 25:6; 62:5

6 The Bride from His Side

- “My hour” (2:4) points to the Cross (12:23; 17:1).
- There “Woman” returns (19:26); from his pierced side flow **blood and water** (19:34).
- As Eve came from sleeping Adam’s side (Gen 2:21–22), the Church — the Bride — is born from the side of the New Adam.

Gen 2:21–22 • John 19:34 (Augustine)

7 Nicodemus — Born From Above

- A Pharisee comes **by night** (3:2) — in the dark, drawn to the Light.
- Born *ánōthen* — both “again” and “from above.” Nicodemus hears only “again.”
- “Born of **water and the Spirit**” (3:5) — Baptism: a real new birth, a new creation.

John 3:1–8

8 Lifted Up

- “As Moses lifted up the serpent (Num 21), so must the Son of Man be lifted up” (3:14).
- “Lifted up” (*hypsōō*) = crucified *and* exalted — the Cross is his glory.
- “For God so loved the world...” (3:16) — the gospel in a sentence.

John 3:14–16 • Num 21:8–9

9 The Woman at the Well

- Jesus meets a Samaritan woman at **Jacob’s well** (4:6) and asks for a drink — crossing every barrier.
- Meeting a woman at a well = a **betrothal** scene (Isaac, Jacob, Moses — Gen 24; 29; Ex 2).
- The Bridegroom comes to the well — but this wedding gathers in the **outsider**.

John 4:5–26 • Gen 24; 29 • Ex 2

10 Living Water & True Worship

- Living water — “a spring welling up to eternal life” (4:14): the Holy Spirit (7:38–39).
- Worship no longer “this mountain” or Jerusalem, but “in **Spirit and truth**” (4:23–24).
- “**I am he**” (*egō eimi*, 4:26) — the first “I AM.”

John 4:10–14, 23–24 • 7:38–39

11 One Thread: the Bridegroom

- Cana — a wedding; the Baptist — “the bridegroom” (3:29); the well — a betrothal.
- John 2–4 is a **nuptial sequence**: God has come to wed his people — and the wedding widens to include the outsider, us.

John 2:9 • 3:29 • 4:5–26

Genesis → John: the typology at a glance		
Eve, “the Woman” (Gen 2:23; 3:15)	→	Mary, the New Eve — “Woman” at Cana & the Cross
Eve from sleeping Adam’s side (Gen 2:21–22)	→	The Church from the New Adam’s pierced side (19:34)
The messianic feast of wine (Isa 25:6)	→	The new wine of Cana (2:9–10)
Spirit over the waters (Gen 1:2); new heart (Ezek 36:25–27)	→	Born of water & the Spirit — Baptism (3:5)
The bronze serpent lifted up (Num 21:8–9)	→	The Son of Man lifted up on the Cross (3:14)
Betrothal at a well (Gen 24; 29; Ex 2)	→	The Bridegroom & the Samaritan woman (4:5–26)
The fountain of living water vs. broken cisterns (Jer 2:13)	→	Living water welling up to eternal life (4:14)

New creation — not repair

Each sign brings something **new**, not a patch on the old. That is what redemption is: creation brought to completion, Genesis running forward.

new wine

new temple

new birth

new worship

new bride

Take It Deeper

-  **Apologetics** — “born of water and the Spirit” (3:5): Baptism is a real new birth, not just a symbol (CCC 1215).
-  **Practice** — recall your Baptism: bless yourself with holy water this week; renew your baptismal promises.

Talk It Over

- Cana, Nicodemus, the woman at the well — which one is *you* right now, and why?
- “You must be born from above.” What would being born anew look like this year?
- Jesus asked the outsider for a drink first. Who is the outsider he’s sending you to?

My Notes

Before Next Week

- **Sep 1** — The Bread of Life (John 6): “My flesh is true food.” • Parish Center.
- No class Sep 8; we resume Sep 15.
- Pre-read John 6, slowly.