

In our confirmation class, we were talking about perspective. We've been talking obviously about building our own faith and what that means. But we are talking about today specifically about the differences in the gospels and how that can affect your faith, your perspective and Bible study.

On Friday, we read one of the letters and I asked one of the people how they read it.

Did you read it? Does that influence how you read the Bible? Does that influence what you take from the Bible? And I asked that of the conference today. They remembered reading the Bible, so that was a key thing that was a big bonus win for us.

They remembered, and they could tell me things about it. And I was very happy, and they were very happy. They were excited because they were actually seeing their faith formation today. They were excited to tell me about the scriptures they picked out for themselves. And then we started talking about why, and that led us into talking about today's message.

Because why is the gospel according to John different than the other three gospels? The other three gospels, they start off talking about The birth of Christ. They talk about the lineage of Christ. John talks about God at the beginning of all creation. Two very different things we've seen the last couple weeks. At the end of the baptism stories, Jesus goes into the wilderness, and he goes through his temptations between him and Satan.

The way John reads, he goes to a party. The Apostles have already joined him. The disciples have already joined them, and they're going to this wedding instead. Two very different perspectives.

I asked them how does knowing that change your perspective on your faith? I got, it, does, it doesn't, and it could. There's only two people in the class. So, I looked at them, and one of them is so very smart, he replies back, "You're going to ask, why aren't you?" "I said yes I was, so, why? Why is it like that? What difference does it make?"

The gospel of John tells us different stories. It tells us different ways to relay different information, in a way that we can understand it differently because God speaks to us how we can hear. They speak to us in a way that influences our faith formation. There's so many parts of the Bible that we don't understand because we didn't live in that time. .

It starts off with the third day. Why is that important? Nobody gets married on the third day, They would know this during that time. They would know that it really wasn't the third day after Jesus got baptized. They would know that nobody gets married on the third day. The third day is Wednesday. If you get married, you got married on Thursday, or you got married on Friday. You got married on Thursday if it was your first

marriage because the courts were in session on Friday, and it gave you one day to figure out this isn't going to work. Yeah, one day to figure out that it wasn't a good fit.

Now, if you were divorced or widowed, you got married on Friday, because then you had three days to figure out it's not going to work or even going to try to make it work. So they would know this. They would know this if they heard this gospel. So, what is the third day? We'll think about that for a bit.

Did you notice John doesn't call Mary by name. Nowhere does he ever say Mary's name. It's always the mother, the mother of Jesus,. That gives you a different perspective. The other three gospels are written in a way that would teach each one of us a historical factor. Teaches us a way to understand who and what everybody is, but John is talking to us as one of them. So, it's another thing they would realize that this disciple isn't just somebody recounting the history of Jesus. It's somebody who lived it, is somebody who was a part of it.

The way we read the interaction between Jesus and Mary is rather harsh because he says woman like knock it off, I'm not going to listen to you. It's not how it was intended. The actual words that were used by John were much, much softer, but we don't see that because we weren't a part of that time.

In the story, there is six urns. We see it as six. They know that it's actually seven because it doesn't tell us about the one for the bride. The bride has her own cleansing urn, and seven is the number of perfection. The urns represent their size as the entire community. Those urns were clean. It would be used for the entire population, not just the people that were there. At this party, the people that we would assume would be 50 to 100. This would clean the entire population, and it would clean them in perfection. The significance of it being a ceremonial urn is because the inside is smooth. If it was used for anything else there's no way that it would have been able to hold it within.

That's one of the arguments always. The miracle never happened because somebody had used those urns unbeknowning to Jesus to store wine. And it got set in the crevices in the cracks inside the urn. So when they refilled it, it all just seeped into it together. That's one of the arguments against the miracle. But we know that that's not possible. They would have known that that wouldn't be possible. That it had to have been changed.

The first Miracle tells them, tells everyone to follow Jesus. The third day, it parallels the end. It parallels his resurrection, his rebirth, the beginning of the New Covenant. That's why John chose the third day. He had been seen. He had been spoken to. He had been a part of their lives. And now he's ready to begin the new chapter.

In our faith started on the third day. Their new faith started on the third day. John is telling us that Jesus came to a small, simple wedding. He came to the world. He came to feed everyone, to bless them. That is the miracle. He shared his love with everyone, not just the people that were there.

At the wedding, he wasn't there to celebrate a party. He is the bridegroom that John is talking about: the head of the feast, the chaplain, the priest. The minister is telling everyone that we have all lived our lives. We've all done what we're supposed to do. We've all seen and followed the teachings of God, and now the better life is coming. Jesus is coming to tell us, to show us that there is a better life, that there is a better world, that there's a better opportunity, and the miracle is that he is giving it to all of us. He's giving it to everyone.

It isn't a simple story. They ran out of drink. He created wine. It's more than that. It's more because it's the story of him starting, giving us his love. We focus so much on the end of the story. We focus on the death, the resurrection, the ascension, But we're at the beginning.

It's so much more than strangers going to a Manger. At that moment, we were ready. We were ready to hear his voice. We were ready to hear his voice, but we don't hear everything the same way. This gospel tells a much more poetic version of the life of Christ, and it speaks to us intentionally to our hearts, Intentionally to share that love that God has for us, that Jesus has for us, that the Holy Spirit has for us. But they are so much more than that. There's so much more, than simply being at a party. They're there for us to continue through life.

Let us pray.