

## Miracle At Cana In Galilee

John 2:1-12 - Part 1

### Introduction.

1. Marriage is from God. (Gen. 2:18-25).
2. Jesus taught marriage is from God and guarded the sanctify of marriage (Matt. 19:3-6).
3. Jesus showed His respect for marriage in the account of the “Miracle At Cana In Galilee.”

### **Jn. 2:1 On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there;**

1. “On the third day” - This wedding was 3 days after Jesus had met with Nathanael. (Jn. 1:45-50).
  - a. It was the seventh day after John the Baptist’s testimony to the Jewish delegation from Jerusalem. (Jn. 1:19-28).
  - b. Following the meeting with Nathanael and a two day journey Jesus and His disciples came to Cana of Galilee “on the third day.”
2. “A wedding” - The Jewish Mishnah indicates the wedding of virgins most often occurred on Wednesday and the marriages of widows occurred on Thursday.
  - a. The Jewish Mishnah, composed about A.D. 200, was a collection of Jewish oral teachings and customs.
  - b. We do not know when this marriage occurred.
  - c. The day the wedding occurred is unimportant to what John wished his readers to know about this occasion.
  - d. Jewish weddings, in the first century, most often included a wedding banquet of 7 days at the bridegroom’s home.
3. “Cana of Galilee” - Cana was a small city in Galilee that was west of the Sea of Galilee and a few miles north of Nazareth where Jesus grew up. (Matt 2:23; Mk. 1:26;; Lk. 2:51; 4:34; Jn. 19:19; Acts 2:22).
  - a. It was the birth place of Nathanael. (Jn. 21:2). See Jn. 1:47, 49)/
  - b. Like many ancient locations Cana’s exact location is not known today.
4. “the mother of Jesus was there” - Mary of Nazareth was the virgin mother of Jesus. (Lk. 1:26-35).
  - a. She is not here called by name, but the Scriptures make it clear this was Mary by the words “the mother of Jesus.”
  - b. John mentioned she was there because he wanted to let his readers know she was present and how Jesus honored her request and manifested His power
  - c. Joseph is not mentioned and likely was not there though we cannot be sure about that fact.
  - d. Mary and Jesus are the focus of this narrative - not Joseph or Jesus’ disciples.

- e. Joseph is not mentioned as being alive or present during the ministry of Christ unless the words “Is not this the carpenter’s son?” be interpreted to mean Joseph was alive during Christ’s ministry.
  - 1) This question does not prove or disprove that Joseph was alive.
  - 2) We just cannot be sure and John and the other gospel writers are completely silent on the subject.
- f. We do not know what happened to him, and it is inconclusive to speculate as some have done.
- g. Many believe he had died and some believe he had separated from Mary.
- h. There is no evidence for either view.
- I. This couple had, at least, six children together (Matt. 13:55; Mk. 6:3), and it is possible Joseph was dead or was not present at the wedding feast.

Matt. 13:55 "Is not this the carpenter's son? Is not His mother called Mary, and His brothers, James and Joseph and Simon and Judas?"

Mk. 6:3 "Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?" And they took offense at Him.

- j. Even if he was present at the feast there was nothing special about his presence.
- k. The emphasis of John is on how Jesus responded to the request of Mary and proving He was the Messiah.
- l. Joseph was a righteous man (Matt. 1:19), and nothing negative was ever recorded in the New Testament about him.
- m. It is significant to point out that neither the death of Joseph or Mary are recorded in the New Testament.
- n. Very few deaths are recorded in the New Testament.
  - 1) The death of Judas and the death of James the son of Zebedee are recorded.
  - 2) The death of Stephen, one of the seven, is also recorded.

**John 2:2 and both Jesus and His disciples were invited to the wedding.**

1. John also stressed Jesus and His disciples were invited guests at the feast.
2. “His disciples” would refer to the twelve apostles or at least to the disciples mentioned in John 1.
  - a. Andrew and Peter (Jn. 1:40, 41); Philip (Jn. 1:43,44).
  - b. Nathanael [thought to be Bartholomew in the Synoptic gospels] - Jn. 1:49.
3. We do not know the name or the ages of the persons getting married.
4. These details were not important to what John was seeking to teach.
5. Though not mentioned here, it seems Jesus’ brothers may have been present at the wedding feast. (Jn. 2:12).

John 2:12 After this He went down to Capernaum, He and His mother and **{His} brothers** and His disciples; and they stayed there a few days.

**John 2:3 When the wine ran out, the mother of Jesus said to Him, "They have no wine."**

1. "When the wine ran out" indicated there was wine at the beginning of the wedding feast.
2. Mary called attention to the fact "they have no wine."
  - Why they ran out is not discussed.
  - It could have been because they were poor or a lack of preparation or mis-calculation.
    - a. She did not announce this to the guests, but came to Jesus.
    - b. The guests had likely already discovered this fact and may or may not have been complaining.
3. She was evidently embarrassed for the bridegroom and was confident Jesus could correct this bad situation.
  - a. Mary was giving this information to her Son not realizing He was all-knowing.
  - b. She believed her Son had the power to change the situation.
  - c. She likely remembered all the remarkable statements the angel made about her Son. (Lk. 1:32, 33).

Luke 1:32 "He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David;

Luke 1:33 and He will reign over the house of Jacob forever, and His kingdom will have no end."

- f. She had carefully observed Him growing up and remembered their visit to the Passover in Jerusalem when He was 12 years of age. (Lk. 2:41-52). Note Lk. 2:51-52

Luke 2:51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all {these} things in her heart.

Luke 2:52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

**John 2:4 And Jesus said to her, "Woman, what does that have to do with us? My hour has not yet come."**

1. Jesus addressed his mother as "woman." See also Jn. 19:26.
2. The term "woman" seems very disrespectful to us, but it was not rude or inappropriate for a man to address a lady by the word "woman" in first century culture.
  - a. Jesus was not violating the 5<sup>th</sup> commandment, as some have charged, by addressing his mother as "woman." (Exod. 20:12; Matt. 15:4; Eph. 6:2).
  - b. Today, addressing a lady by the word "woman," would be regarded by most as disrespectful and unloving language.
  - c. In the 1<sup>st</sup> century it was a respectful mode of addressing a lady.
3. Jesus used this word several times to address a woman. (Matt. 15:28; Lk. 13:12; Jn. 4:21; 8:10; 20:13, 15).

Matt. 15:28 Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed at once

Lk. 13:12 When Jesus saw her, He called her over and said to her, "Woman, you are freed from your sickness."

Jn. 4:21 Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

Jn. 8:10 Straightening up, Jesus said to her, "Woman, where are they? Did no one condemn you?"

Jn. 20:13 And they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."

Jn. 20:15 Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" Supposing Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."

4. Paul used this word "gune" [goo **nay**] meaning "woman, wife" in addressing some wives married to unbelievers. (1 Cor. 7:16).

1 Cor. 7:16 For how do you know, O wife [woman], whether you will save your husband? Or how do you know, O husband, whether you will save your wife [woman]?

5. It should be pointed out that it was not a sin for a son or daughter to correct his/her parents in a respectful way.  
a. No parent is sinless, but makes mistakes.

b. Mary was a wonderful woman chosen to be the mother of Jesus (Lk. 1:30), but she was not sinless. (Rom. 3:10,23). The Bible never even hints that Mary was an exception to Paul's affirmations about sinful humanity.

c. Those who seek to teach she was sinless err and those who worship her commit idolatry.

d. **Only Deity should and must be worshiped.** (Matt. 4:10).

6. The words "woman, what does that have to do with us?" are a good translation of the meaning of the original Greek. The KJV has "Woman, what have I to do with thee."

a. Literally the Greek has "what to me and to you."

b. He was saying this was not their problem since they were the guests at the wedding - not the host.

c. They had not been asked to help with the problem.

d. Jesus expressed the same or similar attitude to his brothers and Mary and Martha. (Jn. 7:2-8; 11:5-6).

1) His brothers wanted Him to do what He was not ready to do. (Jn. 7:2-8).

Jn. 7:2 Now the feast of the Jews, the Feast of Booths, was near.

Jn. 7:3 Therefore His brothers said to Him, "Leave here and go into Judea, so that Your disciples also may see Your works which You are doing.

Jn. 7:4 "For no one does anything in secret when he himself seeks to be known publicly. If You do these things, show Yourself to the world."

Jn. 7:5 For not even His brothers were believing in Him.

Jn. 7:6 So Jesus said to them, "My time is not yet here, but your time is always opportune.

Jn. 7:7 "The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.

Jn. 7:8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

2) Jesus did not respond immediately to the request to heal Lazarus because He was going to use the death of Lazarus to prove His Deity. (Jn. 11:5,6).

Jn.11:5 Now Jesus loved Martha and her sister and Lazarus.

Jn. 11:6 So when He heard that he was sick, He then stayed two days longer in the place where He was.

3) See also John 11:14,15. Jesus delayed coming to Lazarus that He might demonstrate His power over death.

7. “My hour has not come” - “Hour” can be understood as “the right time.”

a. The meaning seems to refer to the great event of His death, resurrection and glorification.

b. The hour had not come later in His ministry. (Jn. 7:30; 8:20).

Jn. 7:30 So they were seeking to seize Him; and no man laid his hand on Him, because His hour had not yet come.

Jn. 8:20 These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.

c. It had come late in His ministry as His time to die drew near. (Jn.12:23; 13:1; 16:32; 17:1).

d. When His hour came He would fulfill God’s predetermined plan for Him. (Eph. 1:4,5; Isa. 53:6).

**John 2:5 His mother said to the servants, "Whatever He says to you, do it."**

1. It would seem that Mary was not offended or angered by the response of her Son.

• She did the unusual and though she was a guest gave orders to the “servants.”

2. She did not take His response to her urgent request as a “no.”

3. She immediately proceeded to give instructions “to the servants.”

4. Mary made an unusual request for a guest, and this may indicate she knew the ones getting married well and felt comfortable getting involved and seeking the help of Jesus.

5. Though Jesus had indicated it was not their problem, Mary took the lead and anticipates her Son would correct the problem. She did not stop her, but honored her request.

a. She likely had no idea how Jesus would solve the problem, but believed He could solve it.

b. It is possible and even likely she believed her Son had miraculous power, but had not used it as far as John’s gospel records.

c. The Bible does not affirm this was the first miracle of Jesus. (Jn. 2:11).

**John 2:11 This beginning of {His} signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.**

6. Jesus did respond to her request primarily to use this occasion to prove His Deity. Most at the feast were not aware a miracle had occurred. (Jn. 2:10).

7. “Signs” revealed Jesus was from God (Jn. 3:1,2), and proved He was “the Christ, the son of God.” (Jn. 20:30,31).

John 3:1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews;

John 3:2 this man came to Jesus by night and said to Him, "Rabbi, we know that You have come from God {as} a teacher; for no one can do these signs that You do unless God is with him."

John 20:30 Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book;

John 20:31 but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

**John 2:6 Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.**

1. John immediately mentions the fact that there were "six waterpots" present holding between 20 to 30 gallons each or a total of 120 to 180 gallons.
  - a. The Greek has 2 or 3 "metretes" [meh tray **tays**].
  - b. A "metretes" was equal to about 10 gallons. Each jar would hold 20 to 30 gallons.
2. It is not affirmed these jars were empty, but the next verse implies they were empty.
3. These waterpots were "there for the Jewish custom of purification."
  - a. Before a meal servants would pour water over the hands of every guest.
  - b. Much water was needed if there was a large number of guests.
  - c. Mark 7:1-4 gives the kind of purification for which this water was used.

Mark 7:1 The Pharisees and some of the scribes gathered around Him when they had come from Jerusalem, Mark 7:2 and had seen that some of His disciples were eating their bread with impure hands, that is, unwashed.

Mark 7:3 (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, {thus} observing the traditions of the elders;

Mark 7:4 and {when they come} from the market place, they do not eat unless they cleanse themselves; and there are many other things which they have received in order to observe, such as the washing of cups and pitchers and copper pots.)

3. The empty jars suggest the wedding feast had been going on for a while before the wine ran out. The guests would have washed their hands a number of times during the feast.
4. The source of water, to fill the jars, appears to have been very near.

### **Jesus Takes Charge**

**John 2:7 Jesus said to them [the servants], "Fill the waterpots with water." So they filled them up to the brim.**

1. Jesus ordered the waterpots to be filled "to the brim."
  - a. The jars were filled up to the top.
  - b. There was no room for anything to be added.
  - c. The waterpots held only water.

2. He was about to demonstrate His miraculous power.
3. He wanted to make it clear that a miracle had occurred and nothing had been added to the water jars.

**John 2:8 And He said to them [the servants], "Draw *some* out now and take it to the headwaiter." So they took it to *him*.**

1. Jesus commanded that some of the wine be taken "to the headwaiter [the steward, the master or ruler].
  - a. NIV has "master of the banquet." RSV has "steward." KJV has "governor" and the NKJV has "master."
  - b. "architriklinos" [ahr kee **tree** klee nahs] is used here of one who was the ruler or director [master] of the feast.
    - 1) This person was often a servant.
    - 2) He does not appear to be a servant here since he "called" [summoned] the bridegroom. (Jn. 2:9).
    - 3) The Greek literally has "calls [summons] the bridegroom."
    - 4) He appears here to be an important person who was in charge of the marriage feast.
2. The servants quickly obeyed the instructions of Jesus.
3. The "headwaiter" [the steward, the master] was the person responsible for all the arrangements of the feast.

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