

Miracle At Cana In Galilee

John 2:1-12

Part 1

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.
 - a. It was the birth place of Nathanael. (Jn. 21:2).
 - b. Like many ancient locations its 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 wants to let his readers know she was present and how Jesus honored her request.
 - 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 more than likely Joseph was dead.

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. Joseph was a righteous man (Matt. 1:19), and nothing negative was ever recorded in the New Testament about him.
- k. It is significant to point out that neither the death of Joseph or Mary are recorded in the New Testament.
- l. Very few deaths are recorded in the New Testament.

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

1. John also stressed Jesus and His disciples were 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).
 - b. Philip (Jn. 1:43,44).
 - c. 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 were also at the wedding feast. (Jn. 2:12).

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."
 - 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 remembered all the remarkable statements the angel made about her Son. (Lk. 1:32, 33).
 - 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.

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 5th commandment, as some have charged, by addressing his mother as "woman." (Exod. 20:12; Matt. 15:4; Eph. 6:2).
 - b. Today the way the word "woman" if used to address a lady would be disrespectful and unloving language.
 - d. In the 1st 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" is 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).
 - 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.
6. The words “woman, what does that have to do with us?” are a good translation of the meaning of the original Greek.
- 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. 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).

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.
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 in 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.
 - a. She likely had no idea how Jesus would solve the problem.
 - b. It is possible she believed her Son had miraculous power, but had not used it.
6. Jesus did respond to her request primarily to use this occasion to prove His Deity.
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 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 9 or 10 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.
3. The empty jars suggest the wedding feast had been going on for a while before the wine ran out.
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."
 - b. RSV has "steward."
 - c. "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.

John 2:9 When the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the bridegroom,

1. The headwaiter was really impressed by the quality [taste] of the wine, but he did not know where it came from.
2. He called for the bridegroom to ask him about this wine.
3. He was unaware Jesus had ordered water to put in the waterpots and the water had been changed to wine.
4. He was commenting only about the quality of the wine.

John 2:10 and said to him, "Every man serves the good wine first, and when *the people* have drunk freely, *then he serves the poorer wine; but you have kept the good wine until now.*"

- "methusko" [meh **thoo** skoh] means "to drink freely, to be drunk."
- NIV has "guests have had too much to drink."
- The NASB translation of "have drunk freely" seems to capture the idea.

1. The headwaiter stated the custom of most when serving wine.
2. The best wine was usually served first and then the poorer wine.
 - a. Men served better wine while the palates were still sensitive.
 - b. This was the custom - not the absolute rule.
 - c. This does not mean Jesus was providing wine to promote drunkenness.
 - d. There is no indication these guests at this wedding feast were drunk or anywhere near a state of drunkenness.
3. “Good wine” could be alcoholic or non-alcoholic.
4. Grape juice could be called wine in the 1st century, but all wine was not grape juice.

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

- John used the word “sign” to denote a miracle in his gospel. (Jn. 3:1, 4:54; 6:14; 20:30, 31).
 - He used “semeia” [say **may** ah] meaning “sign” rather than “dunamis” [**doo** nah mis] meaning “power” to denote a miracle as the Synoptic writers did.
1. This was the very first miracle of Jesus.
 - NIV has “This, the first of his miraculous signs..”
 - Lit. translation “”this beginning of the signs Jesus did in Cana of Galilee.”
 - a. This was a genuine miracle.
 - b. It was not a trick or an allusion.
 - c. Some have tried to advocate this was not a miracle, but was a parable.
 - 1) Christ changing water to wine represented the Old Law had failed like the wine.
 - 2) The water Jesus allegedly turned to wine represented the new age and the New Law.
 - 3) There is nothing to substantiate this ridiculous theory some have used to deny this miracle at Cana or give the sign some symbolic or spiritual meaning.
 2. “His glory” was “manifested” on this occasion, but His full glory was not manifested until His “hour” had come.
 - a. John regarded the whole incarnate life of Jesus as a manifestation of the glory of God. (Jn. 1:14).
 - b. On this occasion His glory was especially recognized by “His disciples.”
 3. John 7:39 shows Jesus had not been fully glorified at the marriage feast in Cana.

Jn. 7:39 But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

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.

1. Jesus then “went down to Capernaum” for a visit to this city before going to Jerusalem to celebrate the first Passover of His ministry. (Jn. 2:13).
 - a. The words “went down” to Capernaum are correct.
 - b. Cana was on the uplands whereas Capernaum was on the north side of the sea of Galilee.
2. He spent a lot of time in Capernaum during His ministry. (Mk. 2:1; Matt. 9:1).

Mk. 2:1 When He had come back to Capernaum several days afterward, it was heard that He was at home.

Matt. 9:1 Getting into a boat, Jesus crossed over the sea and came to His own city.

- a. Jesus was born in Bethlehem of Judea and grew up in Nazareth (Matt. 2:1, 23), but Matthew called Capernaum “His own city.”
 - b. It seems to be designated as such because Jesus spent a lot of time there.
 - c. Some believe Capernaum was called His “own city” or “He was at home” is because His family had moved there.
 - d. This seems unlikely because of the following words “they stayed there a few days” and in the previous chapter He was said to be from Nazareth. (Jn. 1:45).
 - e. Jesus had been brought up in Nazareth (Lk. 4:16), but was not well received there. (Lk. 4:17-30).
3. “They stayed there a few days” - “The Passover of the Jews was at hand, and Jesus went up to Jerusalem.” (Jn. 2:13).
 - b. John was emphasizing the activity of Jesus and was not affirming Jesus went to Jerusalem alone.
 - c. All males 12 years old and older were required to attend the annual Passover feast.
 4. There is no reason to believe these “brothers” were only cousins.
 - a. The word “brother” does not mean “cousin.”
 - 1) The word “cousin” is used in Colossians 4:10.

Col. 4:10 Aristarchus, my fellow prisoner, sends you his greetings; and also Barnabas's **cousin** Mark (about whom you received instructions; if he comes to you, welcome him);

2) Paul used the Greek word “anepsios” [ah nehps see **ahs**] meaning “cousin.” Some believe the word can also mean “nephew or relative.” The NIV has “cousin” and the Amplified has “relative.”

- b. The Bible is clear Mary was a virgin when Jesus was conceived in her by the Holy Spirit. (Matt. 1:18-25; Lk. 1:26-35).

c. The Bible is plain she remained a virgin after the birth of Jesus. (Matt. 1:24,25).

Matt. 1:24 And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife,

Matt. 1:25 but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

d. The Bible also states Jesus was “her firstborn son.” (Lk. 2:7).

Lk. 2:7 And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn.

e. Those who advocate the perpetual virginity of Mary are making her an unfaithful wife. (1 Cor. 7:1-5).

f. They argue the perpetual virginity of Mary that they might make her a object of worship.

g. In the second century Epiphanius argued for the perpetual virginity of Mary and claimed the brothers and sisters of Jesus were Joseph’s children by a former alleged marriage.

h. Jerome, 340?-420, held they were mere cousins of Jesus.

5. It is interesting to observe John recorded nothing about the effect of this sign on the ruler of the marriage feast or the guests. One cannot be sure they even knew a miracle had occurred, but likely the servants told them what had happened.

6. John recorded nothing of the effect of this sign on the servants, but only the effect on “His disciples.” (Jn. 2:11).

a. These men certainly knew what had happened.

b. They had filled the six waterpots to the brim with water, and were likely involved in later serving the guests.

7. It would seem the glory of Jesus was revealed to some and perhaps hidden from others.

8. It was affirmed the disciples came to believe in Jesus.

a. Nathanael was already a believer (Jn. 1:50), but now the other disciples joined him in faith.

b. The disciples undoubtedly had some faith before this sign, but this sign strengthened their faith in Jesus.

Some Lessons From This Account

1. Jesus was a social Being.

a. He came to seek and save the lost (Lk. 19:10), but then did not mean He avoided social contact with others.

b. He attended this marriage feast as a guest.

c. He ate in the homes of those He taught. (Lk. 10:38-42).

2. Jesus manifested His approval of marriage.

a. Marriage is approved of God. (Gen. 2:18-25).

b. Jesus taught the sanctity of marriage. (Matt. 19:6).

c. Paul stressed the sanctity and beauty of marriage. (Eph. 5:22-23).

Eph. 5:22 Wives, *be subject* to your own husbands, as to the Lord.

Eph. 5:23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body.

Eph. 5:24 But as the church is subject to Christ, so also the wives *ought to be* to their husbands in everything.

Eph. 5:25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,

Eph. 5:26 so that He might sanctify her, having cleansed her by the washing of water with the word,

Eph. 5:27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.

Eph. 5:28 So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself;

Eph. 5:29 for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church,

Eph. 5:30 because we are members of His body.

Eph. 5:31 ***For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one flesh.***

Eph. 5:32 This mystery is great; but I am speaking with reference to Christ and the church.

Eph. 5:33 Nevertheless, each individual among you also is to love his own wife even as himself, and the wife must *see to it* that she respects her husband.

1) Paul here emphasized that marriage is from God. (Eph. 5:31). See Gen. 2:24.

2) He put great emphasis on the love a husband must have for his wife. (Eph. 5:25, 28, 29).

- It was not merely a physical attraction and a way to fulfill one's sexual desires.
- It was a totally committed love. (Eph. 5:25, 28, 29).

3) He taught wives to be submissive to their husbands. (Eph. 5:22, 23, 33).

4) One should remember Paul was not merely giving his opinion.

5) He spoke and wrote by "revelation of Jesus Christ." (Gal. 1:12).

Gal. 1:12 For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ.

d. The Hebrew writer also emphasized the sanctity and holiness of marriage. (Heb. 13:4).

Heb. 13:4 Marriage is to be held in honor among all, and the marriage bed is to be undefiled; for fornicators and adulterers God will judge.

1) Marriage was not an inferior union, but it was to "be held in honor among all."

2) It is God's plan for sexual fulfillment and for the nourishing and rearing of children.

e. Peter also stressed the sanctity of marriage. (1 Pet. 3:1-7).

1 Pet. 3:1 In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives,

1 Pet. 3:2 as they observe your chaste and respectful behavior.

1 Pet. 3:3 Your adornment must not be *merely* external--braiding the hair, and wearing gold jewelry, or putting on dresses;

1 Pet. 3:4 but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

1 Pet. 3:5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands;

1 Pet. 3:6 just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

1 Pet. 3:7 You husbands in the same way, live with *your wives* in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

1) Peter set forth that a wife must obey her husband even if he was an unbeliever. (1 Pet. 3:1, 5,6).

2) Husbands were to “honor” their wives. (1 Pet. 3:7).

3) A wife was not to be treated as an inferior person, but “as a fellow heir of the grace of life.” (1 Pet. 3:7).

4) Failure to abide by these sacred teachings would hinder their prayers, that is, keep them from being answered by God. (1 Pet. 3:7).

f. The sanctity of marriage needs to be stressed today by all Christians.

g. Too many, even our government, are seeking to modify or destroy this sacred relationship.

Some just live together.	Some practice polygamy.	Some seek to have group marriage.
Some disregard the sanctity of marriage by divorcing for little or no reason.	Some seek to make it between two men or two women.	None of these things are approved by God.

h. Christians must not compromise the teachings of the Lord and His apostles, but must work hard to preserve their own marriages and teach others the great importance of following God’s plan.

i. Soldiers of the cross must stand tall and be uncompromising on the sanctity of marriage.

j. Many in our society have declared war on marriage as God designed it, and those defending it are shrinking in number and compromising what God teaches to please men.

k. This is a challenging battle, but it can be won with the help of the Almighty God of heaven.

2. This miracle manifested the miraculous power of Jesus, and it was intended to prove He was the Christ and the Son of God. (Jn. 20:30,31).

a. This sign was an act of mercy saving the wedding host from great embarrassment.

b. It was primarily to manifest that Jesus was not a mere man or even a prophet.

c. He was the Christ [the Messiah] and the Son of God.

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