

# JOHN CHAPTER TWO

KEN

The First Sign - Water into Wine (vss.1-11)

1. The third day is to be **ANALYSIS VERSES 1-4:** reckoned from D+4 of 1:43.
2. The event of vss.1-11 occurred on the 7th and final day of the week scenario beginning in 1:19.
3. The remainder of day 4 and days 5 and 6 were devoted to travel into Galilee from the South.
4. It was during these three days that Jesus accompanied by Philip and Nathanael, once again encountered John, Andrew, Simon and now John's brother James, fishing along the shores of the Sea of Galilee. Mt.4:12 cp.18-22; Mk.1:14-20
5. They then formally joined Jesus as part of His assembly of disciples following Him to Cana of Galilee.
6. Cana was the hometown of Nathanael (Jn.21:2) and the place of Jesus 1st miracle (2:11 cp.4:46). (Cana is not mentioned elsewhere in the N.T. The name is probably from Hebrew qana and means 'place of reeds'.)
7. This not well known village was located West of the lake and North of Nazareth about 14 km (9 mles) at the Khirbet Kana ruins which local Arabs still call Cana of Galilee or it was located about 6 km NNE of Nazareth (4 mles) at Kefr Kenna. (In either case, both places have ample water supply from springs and shady fig trees (possible ref. to Jesus revelation to Nathanael in 1:48)).
8. It was here that there was a wedding occurring and that Jesus and His family were friends of the principals seems clear.
9. Jesus' mother who is left unnamed in John's record, was there and seems to have a responsibility beyond just a mere guest.
10. The fact that both Jesus and His disciples were invited to the wedding supports Mary's position of importance as well as her giving instructions to the servants, vs.5.
11. It is important to note that Jesus was there per the POG, not to pursue R&R or just to be polite.
12. The aspect of the wedding ceremonies that is in view here is the wedding feast.
13. The Jewish marriage customs of the Bible centred in the two events of betrothal and wedding.
14. The betrothal (our engagement) was seen almost as binding as marriage itself as the betrothed woman was sometimes called 'wife' and the man 'husband' and both under the same obligation of faithfulness. cp. Gen.29:21; Dt.22:23-24; Mt.1:18-20
15. The wedding consisted of several ceremonies:
  - A. The procession which the bridegroom and his friends proceeded to the bride's home.
  - B. The wedding supper and feast which was usually held at the house of the groom as in our passage, vs.9,10.

- C. The "Covering of the bride" in which the man covers the woman with his skirt/robe denoting perhaps his protection of her.
  - D. The blessings upon the couple by parents and friends.
  - E. The covenant of faithfulness made by promise between the bride and groom.
  - F. The bridechamber was prepared.
  - G. The consummation which occurred in the bridechamber.
  - H. The proof of virginity where a blood-stained cloth or chemise was exhibited as a proof of the bride's virginity. Dt.22:13-21
  - I. The wedding festivities which continued for a week and sometimes two.
16. In our vss. the author centers around one of the principal features of the wedding, the feast.
  17. It is at the wedding feast that all the friends of the bride and groom are in attendance and food and drink are to be provided for all.
  18. At this particular feast, the wine gave/ran out before the feast was over.
  19. As it was the bridegroom and families responsibility to provide for the feast, this would mean:
    - A. The disruption of the feast.
    - B. A slur and embarrassment against those providing it.
    - C. As there were contractual agreements between the betrothed parties and families, a possible lawsuit might occur.
  20. The mother of Jesus was responsible for the catering and so turns to her son for help.
  21. Joseph (Jesus legal father) had by this time died. (Deduced from the fact that he is not mentioned after their visit to Jerusalem when Jesus was 12 (Lk.2:41f) and that Jesus charges John with the responsibility of His mother at the cross (Jn.19:26-27).
  22. As the firstborn male of the family, Jesus upon Joseph's death was in charge of family affairs.
  23. Mary had naturally come to rely upon Jesus to solve family matters and He of course never failed to provide the dvvwpt solution.
  24. So, in this crisis of sorts, Mary informs Jesus that they have no wine.
  25. On the surface it may seem that her statement is unentangled with any other motivation, only to rectify the predicament.
  26. However, Jesus' response to His mother demands a closer look.
  27. To evaluate the tone and content of His response, one must have a handle on Mary's spiritual frame of reference.
  28. Mary had spent some 30 years with her Son, the Messiah, which gave her ample opportunity to understand and acclimate to His total Person and Work.

29. She knew Him to be Messiah, yet like many was reticent to accept the doctrines pertaining to His sufferings.
30. She was (even as the disciples were) very positive to the docs. pertaining to His Messianic glory. Lk.1:26-38, 46-55
31. Failure to show an equal interest in the doctrine of the 1st Advent disoriented her to His ministry.
32. She like the disciples wanted a kingly Messiah but rejected the need for the cross.
33. As antagonism grew and the cross became more imminent, she stumbled over Him (Phase 2).
34. At one point she was so influenced by STA, hmvwpt and her offspring, she considered Him to be insane. Mk.3:20,21; cp.31-35
35. While His brothers were still unbelievers (Jn.7:3-10), Mary was doubting and thought Jesus wasn't taking care of Himself and sided with the others.
36. She obviously failed to acclimate to the doctrine that says He knew what He was doing and was led at all times by the H.S.
37. Jesus' remarks here reflect Mary's growing problem.
38. What Mary is trying to do here is "push" Jesus into manifesting His glory.
39. Her eyes are on the physical aspects in regards to Messiahship, not the spiritual.
40. Being negative to that smaller body of prophecy (cp. to the larger body of prophecy encompassing His glorious state as King and Judge) concerning Messiah's sufferings, she herself would missapply.
41. Applic: Watch for doctrines that you neglect and/or reject because they are unpleasant to you. (Ask yourself, am I reacting to this because it is untrue or is the problem within me, ie; hmvwpt in B/C; STA reaction; ignorance of BD. Mary didn't want to hear about His rejection (1:11) and sufferings.)
42. Mary is a perfect example of a maladjusted believer trying to promote their own viewpoint upon someone who is spiritually "miles" above her. (You have this is the local church. Believers always ready to tell others what they should be doing when in reality they are operating under hmvwpt or their own STA.)
43. From His addressing her statement, it is obvious Jesus knows her underlying intent to do something about the wine.
44. What do I have to do with you was His way of saying that He knows she is trying to prod Him to "show off" His Messianic abilities.
45. The fact that she sees Him only as a Kingly Messiah is reflected in His words, "My hour has not yet come".
46. Mary's problem is she thinks the road to the crown will be easy with no suffering for Him.
47. It is obvious that the "hour" Jesus is referring to does not

- indicate the time for performing His first miracle since He precedes to perform it.
48. The word "hour" (wra) can refer to a literal hour or be an extended period of time.
  49. It is used technically for the period of time of:
    - A. Christ's return at the 2nd advent. Mt.24:36,44,50; 25:13; Mk.13:32; Lk.12:39,40,46
    - B. Of the destruction of Jerusalem in 70AD. Jn.4:21
    - C. Christ's betrayal, suffering on the cross and resultant glorification and resurrection. Mt.26:45; Mk.14:35,41; Jn.12:23,27; 17:1
    - D. More specifically His suffering and death on the cross. Jn.7:30; 8:20; 17:1
    - E. The tribulation. Rev.3:10; 14:7
    - F. The rapture thru the milleneum. Jn.5:25-29
  50. In our verse Jesus refers to the hour as being His/My.
  51. Only in point 49.D, is a personal pronoun used with "hour" and the pronoun refers to Jesus. (In all vss. "His hour.)
  52. Hence, the hour Jesus is refering to here is His suffering and work on the cross.
  53. Jesus is saying that He is not free to manifest His glory at any old time He or anyone else so chooses.
  54. Not until after His death, burial and resurrection are all things turned over to him. IPt.3:22
  55. So His words are a rebuke designed to say:
    - A. I am not at your beck and call to satisfy your messianic aspirations.
    - B. There will be a time when I will enter that glorious Messianic condition you now think my public ministry ushers in.
    - C. All things concerning Jesus and His actions are based on the Father's will and plan and no one elses.
  56. The expression "Woman" instead of "Mother" was not disrespectful but emphasized subordination.
  57. It was used when the female had overstepped her pejoratives (her change of meaning for the worse) and going to far.

## ANALYSIS VERSE 5:

1. After Jesus' admonishes His mother, she then addresses the servants.
2. The author's use of the historical present "says/said, maintains the flow of the scenario. (He uses the historical present in the narratives to show the reader that there is no unusual break in time in the normal course of the context. ex.1:21,36,37;conversation between Jesus and Nathanael vss.47f.)
3. This verse denotes that Mary was in charge of the servants who waited upon the guests.
4. The fact that she immediately pursues her need to take care of the problem of no wine and still includes Jesus in her quest shows us indeed it was not the miracle in and of itself that brought Jesus rebuke upon her.
5. The use of the indefinite pronouns and subjunctive mood in "Whatever he may say", denotes that while not acclimated doctrinally, she at least for the moment quit trying to manipulate Jesus.
6. Mary orients to His authority after He pulls rank. (She wasn't so maladjusted as to continue.)
7. Applic: There are times when authority has to pull rank in order to curb STA activity and thinking. (This does not mean necessarily that those under authority will make all the adjustments immediately, but it keeps things on an even keel by putting them on notice).
8. The command to "do it" reflects that Mary still fully expects Jesus to come to her aid but she realizes it will be upon His terms, not hers.
9. Observation: It is fully God's will for Jesus to perform this miracle and even at this time, but not under pressure of STA influence or demands.
10. As legitimate as Mary's problem may have been, she did not faithrest it but used it to try to satisfy her own selfish ambition with regard to the Lord.
11. Though maladjusted to Jesus and God's will for Him (and her) in His ministry, grace still provides the need.

## ANALYSIS VERSES 6-10:

1. John now gives the particulars of the miracle as only one who was an eyewitness could.
2. The miracle begins with six empty stone waterpots used for the Jewish custom of purification.
3. Though the custom of personal hygiene before meals was the purpose of these vessels, the symbolic picture behind purification denotes a cleansing of the unclean (Mk.1:44; cp.Lk.5:14-of the purification/cleansing ritual for the leper Lk.2:22-of the purification period of the woman after giving birth) and cleansing of sins (Jn.3:25; Heb.1:3; 2Pt.1:9).
4. The next two ingredients called for are obedient servants and water.
5. In Jn.4:7-14, Jesus refers to Himself as possessing living water. (As God Jesus possesses E.L.)
- 5.a. Water is also analogous to the WOG (Jn.3:5 cp. Ti.3:5; ref. the SAJG. The bath is in association with the new birth and strictly speaking not the birth itself. This bath is a result of understanding the gospel and belief in it. cp. Ep.5:26 where Christ "...might sanctify her (U.C.), having cleansed her by the washing of water (BD) with the word..").
6. 1Jn.5:6 denotes that Christ came by water and blood. (The baptism of Jesus identified Him with His Messianic program at the 1st advent ie., His death, burial and resurrection. the maintaining of +R in His humanity qualified Him as as Sin-bearer and Savior).
7. His orders were to fill the waterpots to capacity which was done.
8. Upon completion of the last command the water is supernaturally changed into wine.
9. Wine is pictured symbolically in the bible as reference to His blood or S.D. ie.,Christ's work on the cross. (Communion-the drinking of the wine symbolizes His blood ie., work on the cross. Lk.22:20)
10. The miracle now completed was performed in such a way that the servants and the disciples were convinced of its authenticity vs.9 cp vs.11.
11. As the symbolic applications of the elements suggest, the the miracle as miraculous and beneficial as it was physically, was designed to point out a greater miracle in the spiritual realm.
12. Jesus in His beginning sign was teaching to anyone closely observing, the very nature and purpose of Himself at the 1st Advent.
13. A closer look at the symbolism in order of the miracle reveals the following picture:
  - A. The six empty vessels created from the earth pictures the humanity of Christ. (In numerology 6 is equated with man, God created man on the 6th day

- Gen.1:27; 6 days were allotted to man for labour Ex.20:9; 23:12 cf. Lk.13:14; etc. Other numbers used symbolically: 1=unity, 3=trinity, 7=perfection. Man was created from the "dust" Gen.2:7 and elsewhere believers are likened to as earthly vessels 2Tm.2:20 cp. Rev.2:27)
- B. That the six waterpots are there for the purpose of purification picture Jesus purpose at the 1st Advent of salvation/cleansing of sins (Heb.1:3).
  - C. The element of water completely filling the containers pictures His person at the 1st advent possessing E.L.(God-man),(Jn.4:7-14); His humanity was +R and fulfilled perfectly God's plan for His life (Mt.5:17); and in all aspects was not lacking.
  - D. The obedient servants picture that it took total obedience on Jesus' part to maintain His status of +R thus maintaing E.L.
  - E. The wine symbolizes His work on the cross ie., the water transforming to wine pictures Christ who was sinless (+R) dying spiritually (shedding His blood) by becoming sin on behalf of mankind (2Co.5:21 cp.1Jn.5:6).
  - F. The great amount of volume of wine (approx.144 gals) which was plenty for all thru the end of the feast pictures His unlimited atonement (1Pt.3:18).
14. So Jesus in performing His first miracle not only manifested His glory/Deity as a sign of His Messiahship but also taught doctrine concerning Himself.
  15. The miracle completed, Jesus then commands the servants to draw some out and take it to the headwaiter.
  16. The headwaiter also an expert winesteward, exposes the wine as of an excellent/superb vintage.
  17. Other observations from this passage with regard to wine include:
    - A. The drinking of wine is not a sin and vs.10 also proves it was alcoholic.
    - B. Enough wine should be served to satisfy the guests.
    - C. All wines are not created equal.
    - D. Certain people are trained to know and judge wine.
    - E. Wine is a gift of God (Ps.104:15).
    - F. Jesus did not refrain from providing it knowing some would abuse it (vs.10)
    - G. While men praise men for serving good wine, we know who should get the credit. (God for the grape, soil, climate, ageing techniques, occasion to enjoy, etc.)
  18. Conclusion:
    - A. Jesus even in performing miracles was always providing opportunity for others to come to an understanding as to who and what He was.
    - B. Those who are obedient to His word will come to that understanding and it will be evident of its veracity/validity. (God will provide physical proof to

those who desire that His word/BD is alive and powerful.

- C. Even Jesus had a true appreciation and total understanding of God's creation. (He created the wine with perfect ageing etc. denoting His knowledge of it).
- D. It is Christ who created all things (Jn.1:3).
- E. God will provide for +V even in areas of recreation and enjoyment.

1. Three aorists serve **ANALYSIS VERSE 11:** this verse:
  - A. The first miracle that Jesus did.
  - B. Jesus manifested His glory/Deity.
  - C. The response of His disciples that they believed in Him.
2. The demonstrative pronoun out of proximity looks back at the preceding context to the miracle of changing the water to wine (vs.5-8).
3. The author uses the word "signs" (shmeion) rather than the normal word for "miracles" (dunamij - "power/might/strength") to emphasize a spiritual significance behind the physical reality of the miracle itself. (-V only has their eyes on physical things/self gratification etc.)(Jn never uses dunamis in the gospel, only semeion.)
4. As the miracle itself symbolizes the purpose and person of Jesus at the 1st Advent, so it also points to a greater aspect of Jesus person, ie., His Deity.
5. Of all of the miracles He performed during His ministry, this beginning/first miracle spiritually taught and physically proved that He indeed was Messiah.
6. While omnipotence can't be seen the objective result can be seen.
7. Even if the spiritual lesson was lost on the witnesses, the physical proof still pointed towards Jesus authenticity as Messiah. (God provides physical proof to substantiate His word ie., creation, principles (bad drags down good; what you sow you reap; acclimation to authority; sexual perversion reaps discipline in the body, etc).)
8. The miracle fulfilled the purpose of the prologue to manifest His divine nature (1:14).
9. John the author and the disciples were consistent eyewitnesses to His miracles.
10. This illicit faith from the disciples in regards to Jesus (and JnB) claim that He was Messiah.
11. This was not saving faith (cp 1:50). (Believe here has the nuance of confidence.)
12. In order for the disciples to be adjusted Ph2, they had to believe Jesus was He in whom they had believed for salvation.
13. All miracles were done by Jesus to provide confirmation as to His Messiahship and to solicit belief in Him (2:23).
14. Whether healing the sick (6:2) performing wonders as the feeding of the 5000 (6:14) or raising the dead (Lazarus-12:18), these signs were always pointing as to who



and what He was.

15. The Jews were always looking for signs as confirmation of Jesus' Messiahship (2:18; 4:48) but even then many (the -V) still didn't believe (12:37).
16. Applic: No matter what -V sees or experiences, they still reject God and His word.
17. The miracles at the 1st Advent were a distinguishing mark of Messiah, which the Jews understood (7:31).
18. But it must remain understood that even those that believed Him to be Messiah still failed to understand the spiritual significance of His mission at the 1st Advent (11:47-48).
19. The disciples too stumbled over the doctrine of the cross in spite of their exposure to the many miracles performed by Him (20:30). (The number of miracles though not known was far greater than recorded in the NT.)
20. The next logical step for the disciples after seeing and believing was listening and believing.
21. However, it would not be until after the cross that they would see the true spiritual significance behind this first and many signs.
22. Because they were +V, the signs caused them to hang in there even with their initial maladjustments.
23. Applic: You can be +V but slow to adjust to certain doctrines.

1. Immediately after **ANALYSIS VS. 12** performing the miracle of turning the water to wine, Jesus, His mother, half-brothers and disciples retired to Capernaum for a few days.
2. Correction of ch.1:43: In the analysis of 1:43-46, delete subpoints G,H and I of point 4 which is not pertinent to that analysis and delete the end of point 12; and Mk.1:21 ties in with Jn.2:12.
3. Reason for correction: Mk.1:21-31 ties in chronologically with Lk.4:31-39; Luke's account notes Jesus being in Nazareth before He goes to Capernaum cp. Lk.4:16-30. The context in John does not support such a trip before vs.12.
4. Our verse simply denotes a short visit to Capernaum.
5. It is possible that all were invited to stay at Peter and Andrew's home since Capernaum was there place of residence Mk.1:29 cp. vs.21.
6. Ultimately (at the least/if not already) Capernaum would become the home for Jesus and His family thus providing a base of operations for His ministry which was primarily in Galilee, Mt.4:13 cp Mk.2:1.
7. Capernaum was located on the NW shore of the Sea of Galilee and was also the home of Matthew (Levi) the tax collector, Mt.9:9ff cp vs.1; Mk.2:13ff cp vs.1; Lk.5:27ff.
8. The words He went down to Capernaum is not in the sense as we would refer to the direction South, but refers to leaving a higher elevation to lower ground. (Any time one left Jerusalem to another town they would "go down" from Mt. Zion to their destination.)
9. Though some of Jesus' disciples were from there and Jesus chose to live there, Capernaum was hard core -V as a whole, Mt.12:23 cp Lk.10:15.
10. We note that while Jesus did not completely ignore His family, He spent an appropriate amount of time with them but NOT at the expense or interference of His ministry rather the contrary Mt.12:46-50; Mk.3:31-35; Lk.8:19-21.