

John Chapter 2 Part 1

Mon, 1/3 7:48PM • 28:32

SUMMARY KEYWORDS

redemption, wine, marriage, israel, wedding, verse, galilee, god, chapter, important, relationship, woman, means, speaking, book, joy, scripture, people, purpose, covenant relationship

In this study, we're going to look at the very first miracle that you should have performed. And anytime something happens for the first time in the Bible, it has great significance. Now, hopefully you'll recall that we ended up our study of chapter one, with a very important verse, a verse from a Torah Portion called *Va Tsay*, which means to go out and it's always connected to redemption, we see that you're sure that he is the Son of God, He is the one that's going to bring about redemption. But how do we understand redemption? What should come into our mind when we hear the concept of redemption? Well, with that said, to get your Bible and look with me to the next chapter in John's gospel, John's Gospel and chapter two, the first word that appears here is the word *and*, and the reason why that's there is to make a connection. Even though in our Bibles, we have chapter one and chapter two, originally, in the first text that was written in the biblical language, there were no numbers, that is, there were no chapter numbers or verses numbers at all was one, book, one writing. So what we find here with this word, and as we begin Chapter Two, it's to tell us that we're still talking about that same concept of redemption. And God wants to give us a proper understanding of what redemption means. So look with me to verse one, chapter two and verse one. And on the third day, there was a wedding in Cana of Galilee. Now, most people simply think that the term the third day is there to give us a narrative that is a historical basis for this wedding. Well, that's partly true. Whenever a day or information is given that pinpoints time, it's to tell us that this was a historical event. But there's greater revelation that we can understand from this term, the third day. Now, when we began our study of the Gospel of John, we pointed out that chapter one begins in the beginning. That is the same way that the book of Genesis begins. And we talked about the fact that there is a connection between creation and the book of John. And what I want you to see is the third day was very important in Genesis chapter one. Now, we talked about the fact that when God created the heavens in the earth, they were empty, void, formless that is, they were out of order. And God began to work, he began to bring change through illumination, and through his spoken word, there was an outcome. Each day we see that God did something specifically and at the end, he says, *he ne Tove Lo* and behold, it was very good. But when we studied the third day, there's something unique. What is that? It says, *PA, MIME ki tau*, which means two times, two times on the third day, God said, Behold, it is good. So what does that tell us? It tells us from a Jewish concept, that this third day was seen as unique because two times God says, Behold, it's good, very good. Because of that fact that two times the word good appears in the book of Genesis chapter one in regard to the third day, Judaism put great emphasis on the third day. And one of the ways they did that was there was a tradition for marriages to take place on the third day of the week. So it shouldn't surprise us in looking at verse one of chapter two that It says, And on the third day, there came about a wedding in Cana of Galilee. Now we've talked about that term Galilee before I mentioned that Galilee

was uniquely related to a Hebrew word, which means to reveal, there's that same word and a different construction. That means rolling, and Galilee has those rolling hills, but but in a more clear understanding of that word, there's revelation. So God is going to use a marriage and order to give us revelation about what well, what's the concept here? Redemption, it is through a biblical understanding of marriage, that we're going to have a better understanding of redemption, and what is redemption, it is the work of Messiah, how should we understand it? Well, we understand it through what we can know and learn about a wedding taking place. Let's move on to chapter two and verse two, we read, and the mother of your shoe was there, and also your shoe and his disciples, they were invited to this wedding. Now, one thing that stands out, it is very unique, that when we're speaking about your shoe, and his disciples, who are they men, that a woman would be mentioned. First, we need to remember in this time, and within that culture, and the context of Scripture, men took a place of prominence over women. So when it says in the scripture, and the mother of your show was there, that is to give us insight, there is a hermeneutical truth. According to the ancient sages, when looking at scripture, hermeneutics is the methodology. It's the rules for interpreting the Bible. And we talked about how when something is mentioned, first, it gives us the primary understanding of whatever that is. And when a woman takes precedent, when the woman takes a place of priority in the scripture, and gives us the concept of redemption. I've shared that many times where I have not taught why that is. The answer is this when we look at the book of Exodus, and when God began to move in the work of redeeming Israel, what is that, to bring them out of Egypt? It was because of two women, those Hebrew midwives, because they feared God, that is they put God at the center, they gave him the priority of their life, it was reflected in their behavior. And because of these two women, God moved, he remembered his covenant, and he did the work of redemption for the Hebrew children that were in bondage to each. So the fact that it says, And the mother of your shoe was there, and it's emphatic in verse two, it gives us an indication, if we had missed it before, that the primary concept here that we're speaking about in chapter two is redemption. So press on, we see in verse, verse three, and they ran out of why. Now, why is also an important biblical concept. When we talk about wine, one of the things that should come into our mind is love. Why do I say that?

08:43

Well, in the book of sheer how Cherie in the Book of Song of Songs, or you may know it better as the Song of Solomon, if you see that book, and you read it carefully, the term wine appears several times, always within the context of love. So there's an inherent relationship between wine and love. Elsewhere in the scriptures, we see wine and joy or happiness. Now, this is a story, a historical event, for the purpose of revealing biblical truth. And what happens there's this couple, there's this wedding, a wedding is based in love, it should be a reflection of, of happiness. Why? Well, for example, in the prophets, we had the expression Kol con Cole color, which means the voice of the groom, the voice of the bride, Cole Simha, they call sesan, the voice or the sound of gladness, the voice and the sound of, of joy. So biblically, there's a relationship between a marriage this bride and groom and happiness. So when the scripture says here, that they ran out of wine, it's trying to To tell us something that they don't have the love, they don't have the joy that a wedding and a marriage should have. And that's not unusual. I mean, I can tell you many times, after a few years of marriage, what happens? People they say, you know, I've just don't love my spouse anymore. I'm just not joyful. I'm just not happy with this relationship. In other words, we could say, they've ran out of line. So what happens is this, we're talking about a relationship, that is not what it should be one that is inadequate, insufficient. And how should

we understand that? Well, many times in the Scripture, when God speaks about his relationship with Israel, he says, I'm the husband and Israel is the wife. And what do we know about this relationship? Well, there's a problem with it, that that covenant, by the way, marriage is a covenant, what we find is that covenant relationship becomes far removed, what it should be, and what's the solution, the solution is redemption. So he's speaking here about this couple. And at their wedding, they ran out of why that would be a shameful thing. What should he tell us? Well, it's telling us that when a marriage fails, it's a shameful thing. Why it is a covenant in marriages boasts to be used as a vessel to manifest God's glory, in his to reveal this this covenant relationship that man is supposed to have with God. And when the people of God, they they have trouble in marriage, and that marriage ends? Well, it is a shameful thing. I was very much pleased to hear there was this celebrity. And he was being interviewed. And he was asked the question, what's the greatest failure in your life? And he said, the ending of my first marriage. Now this man I came to find out was a believer. And he understood that marriage is a responsibility and has a purpose. And his first marriage failed. And he was grieved over that. So same situation here, they ran out of y. Notice what it says, middle of verse three. And the mother of your shoe says to him, they have no y, meaning do something. But here's the important truth. Notice how you short response, he says to her, what is this to you and me, this, he says, later on, he says, Woman and by the way, this term woman is a term of utmost respect. So when he says, What is this to me and to you, woman, he's not saying this in a way that lacks respect. It is a term in English, for example, we might say the term ma'am. It's a term of respect. He's simply saying, This is not my role. Furthermore, he says, My time has not yet come. So he's saying, you know, this is not wife come into the world. It's not for the purpose of what, for the purpose of solving these problems, I have a greater purpose. And it's the outcome of that purpose that in the end will solve problems like this. So he makes this statement, but we read on in verse five, the mother says, his mother says to the servants, whatever he should say to you, you do. So in this, we see Mary, his his earthly mother, taking charge of everything that's going on. She's saying to the servants, whatever he should say, you do. Now, here, again, Mary is taking the prevalent role, why this is all about redemption. Whenever a woman takes the main role. It gives the context that of redemption for the reader. And notice what happens, it says, and there was there, six jars, stone jars of water that were laid there for the the purification, and it's a ritual of the Jewish people. Now, I want you to see how important what we're learning is because it talks about Jewish tradition. And here again, many people that study and teach this passage, they just skip over that fact. Let's take it very slowly. The first thing that we see is that there are six and that number is important. Why? Because six in Hebrew numerology has to do with grace. There's always a connection and inherent relationship between Grace Grace and redemption. Without grace, there can be no redemption. So there's six, not just by chance, the providence of God, there were a range there, that means if we're purpose that there'll be six stone jars. And these contain water for the the purification of the Jewish people, meaning a purification tradition, a law that they had. And why is that so important because he's going to use that. And in bringing about his first miracle, he is going to change water into wine. Now, we all know this. But here's what I want you to see concerning this truth, this passage and what he wants to reveal to the reader. You're sure we've already talked about is God, the Scripture says, With God, all things are possible. So if the issue was simply, let's get them wine, Maasai could have done that many different ways. He could have just spoken, and said, Look, there's more wine. And they could have gone back and said, I don't know how we missed it. But there's additional wine here. never said anything to himself. If that was the case, he could have created the need, and the action. So that servants just knocked on the door and said, Here's the delivery of more wine. Here,

again, maybe they thought it was already arranged. So there would be an endless amount of ways that you show it could cause there to be additional wind at that place. The fact that he did it in the way that he did, is great, has great significance. Now there are those six stone jars, that what that were there for the purification ritual, what is that? Well, when a woman and we're gonna get very specific here, when a woman enters into an age where she becomes a woman, and she has that that monthly menstruation cycle, with the first one, she has a change in status, what does that change in status, she becomes known as a ni da, that word NIDA has to do with impurity. And because of that, she cannot be touched by by a man. So she is in a state which she is forbidden. But what happens on the night before she's married, they take that water from those jars. And they put it in what's known as a nick Vai, which is very similar to a baptismal. And she immerses and what happens just like we talked about, baptism has to do with a change of status, she goes from that which is forbidden to becoming that which is permissible. And it is the basis for what for a man taking a wife, she has to be in this new status, this new condition. So it's very significant, that you're sure he chose in order to meet the need of a lack of y, which is synonymous with a lack of love, a lack of joy, what happens, he significantly chose this means in order to provide the wine, why to teach us, it is only through him, that there can be a change, a change that brings about a relationship that was one of lacking one that was insufficient, now to a relationship that is synonymous with love, and joy. So let's read what happens.

18:49

We find that your show says to the servants, verse seven, and you show a set to them, fill up the water, Josh, and they filled them up to the very top. And he says, take them or literally draw up the water now and take it to the chief of the banquet. And and they did, verse nine. And when the chief of the banquet This was one that was responsible for everything we read here, when the chief of the banquet he tasted the water that become wine, although he did not know from where it was from but the servants they knew the ones who had brought the the water that it had been transformed. What happens? Notice what he does this one who had the responsibility any time that that wine was open up and given what would he do? He would taste first. He had done this 1000s of times in his life, and probably none of them ever surprised him like this time. But what did we read here? Look again, we find that when he had 10 tasted this, this wine that had become this water that had become wine. He called middle of verse 10. He called to the bridegroom that is the chief of this banquet. And he said to them, how is it that all men first, they bring out the good wine. And when they become drunk, then the inferior why? So that's the norm. Now, what's it trying to tell us here? That's how most people's life's go. When they get married. It's the highest, the joy, the happiness, the contentment, what they feel as far as love. It's at the very beginning. But as time goes on, as a marriage goes on, and takes place, things change, it begins to wear out becomes insufficient or inferior. But what we see here, this is not what Messiah does. When Messiah is included in a wedding. When he's part of this marital covenant. He does something, he gives us what? Well, what this man says, most of them bring out the good wine at the beginning. But when the people get drunk, then they put out the inferior, but you have done it differently. You have saved the good wine for now. Now, What's he trying to tell us? He's trying to tell us, there's something different when that marriage is brought under the submissiveness of Messiah, it's only him that can make the best, get better, and better and better. Now, what are we speaking of here? Why, why is that so important? Because we know that wine has a quality, the best wine is the older Wine. Wine gets better with time. And what he's saying is this when we allow God to move, now, how's it going to move? Well, what's the ritual that's referred to here, the Jewish rite of purification, when we

seek Him to bring about a change in us, he is going to be purifying that couple, in order that joy, and love will be manifested. Why? Because this joy and love that is manifested in the marriage has a purpose, not just for the couple. But also it's a testimony, it's a testimony of God's glory within this relationship, a relationship. That is a covenant relationship. You see, marriage is not just between a man and a woman. It's between a man and God and a woman of God. And as we talked about before in our study of OSHA, it is when we, each one are faithful to the marriage covenant, that we draw closer to God, and in doing so, we find our America relationship being strengthened and being used by God, and manifesting what God wants a marriage to manifest. So in this passage of Scripture, we see here that he says, you know, most people do it one way, but you have done it differently. Now, what do we find? Look at verse 11, it says, this was the first miracle or the beginning of the miracles, which you should did, and he did it were in Cana of Galilee. Why that term Galilee, because Galilee is synonymous with Revelation. So he chose this place within the concept of what Judaism would expect to reveal an important truth, that he is the source of love and joy within a marriage. And it's only when we seek his change, that a godly change is going to come about in our marriages, our relationship with our spouse will be different from the rest of the world, we're not going to find that the best times are behind us. But the best is in front of us that time and age when it's placed onto a marriage, just like when time and age is placed onto wine, it causes the wine to improve it should cause a marital relationship to take place. What do we find here? This is the first of the Signs That You sure did he did so in Cana Evan Galilee, which manifested what manifested His glory. Now, here again, it was because he worked in this marriage and was because he acted to bring about what wine a unique wine, what was wine synonymous with love, and joy. See, what it tells us is this, that he has a priority, and what's that priority? Marriage. And that's why marriage is such an important part of our lives. Because marriage is a covenant, which God wants to use, not just to give us joy, but that it might be used to manifest His power, His presence in our lives to other people, that they might see that there's something different. Most people, when you look at a couple, it's amazing to me how sometimes couples who have been married many years, 30 40 50 years, how they speak with one another, they don't demonstrate this care, this love, this compassion, this respect. But when a marriage is under the sovereignty of God, and relates to his authority, and his presence in their lives, then that marital relationship is going to be vastly different, and is going to get better and better and God's glory is going to be more and more seen. So this time is so important, because it was the first miracle that your shoe have performed. And it says that he began to manifest this glory. And many of the disciples notice what it says here. And the disciples believed in him. Why? Because he was working according to the purposes and plans of God. He moved in such a way in this situation, so that the covenant purpose of marriage would be a reality. Well, one more verse, and we'll conclude, look at verse 12. It says, And after this, you show up, and his mother once again, the mother has mentioned first, after this went down his mother and his brothers and his disciples into per diem, and there they remain many days. Now this is a reference to what his ministry beginning and where did he move to thereafter? Capernaum? Why Capernaum? Because this is a place prophetically remember what we talked about that that the term Galilee, one of the most important places that it's mentioned in the Bible, is Isaiah chapter eight or chapter nine, that same place where the light of redemption is going to begin to shine. And where's that will if you look very closely, it's at a place that speaks to where cuppa Diem was establish. So once again, we see the connection between Old Testament prophecy and New Testament reality being fulfilled exactly where the word of God prophetically speaks to. Well once again, I'm out of time until next week, and we'll continue on and John's Gospel and Chapter Two

