

1/26/25

John 2

John the Baptist has not yet been imprisoned and Jesus is in Galilee and He is found in Cana Galilee where there is a wedding going on.

Only John records the wedding at Canan and is the first selected sign of John to give evidence that Jesus is the Son of God in order that people may have eternal life by believing in Him.

2:1-12 The wedding feast at Cana.

2:1 The mother of Jesus, Mary was present.

- 1) The time of the wedding is stated, "On the third day there was a wedding." vs. 1a
 - a) The third day is significant being pointed out by John in relation to the previous sequential fourth day, "when Jesus wanted to go to Galilee." Jn. 1:43
 - b) The indication of the third day therefore is of the wedding, it had already been going on for two days, so this third day would be the sixth or seventh day in chronological days towards the end of the wedding.
- * This is the most logical in John's sequential order in the first chapter.

c) Some see the third day of the wedding to be hidden meaning of Israel's future restoration, after the Great-Tribulation from Petra. Hos. 6:1-3

1)) "Come, and let us return to the LORD; For He has torn, but He will heal us; He has stricken, but He will bind us up. After two days He will revive us; On the third day He will raise us up, That we may live in His sight. Let us know, Let us pursue the knowledge of the LORD. His going forth is established as the morning; He will come to us like the rain, Like the latter and former rain to the earth."

2)) Therefore they see the third day is speaking of the establishing of the earthly Kingdom to Israel in the Millennium.

3)) The church will be raptured, and the Tribulation will begin on earth, we will go before the Bema-Seat of Christ to receive rewards, the marriage of the lamb will take place in heaven and Jesus and His church will return for the battle of Armageddon and setting up of the Kingdom Age.

d) There is some spiritualizing saying Andrew and John are types of the church

and Philip a type of the Jewish remnant or tribes. vs. 35

- 2) The location of the wedding is also stated, "in Cana of Galilee." vs. 1a
 - a) Cana is nine miles north of Nazareth, distinct from the one in Syria and its name means "place of reeds".
 - b) The Mishnah, the Jewish oral tradition of the law containing interpretations and applications to specific questions which the law dealt only in principle and it stated that virgins married on Wednesday, widows on Thursday and the wedding lasted one week or two.
 - c) The procession was led by the groom and his friends who would arrive at the bride's house at night and would then proceed to the groom's house where the feast would take place for the week.
- 3) The identity of a guest is stated, "and the mother of Jesus was there." vs. 1b
 - * Mary was already there, probably indicating that she was involved and even knew the family.

2:2 The Lord and His disciple were also present.

- 1) The invited guests are identified, "Now both Jesus and His disciples were invited to the wedding."

- a) The number of disciples is either 5 or 6 if James is included from the record in chapter one.
 - b) The Wedding in Cana is not found in the other three synoptic gospels, but unique of as most of his events recorded.
- 2) The weddings lasted one week or two.
 - a) Later when Jesus heard John had been put in prison, he departed to Galilee. Matt. 4:12-17; Mk. 1:14; Lk. 4:14-16
 - b) John will tell us in the next chapter that John the Baptist had not been thrown in prison yet. Jn. 3:24
 - 3) God uses marriage throughout Scripture to indicate our relationship to him in both the Old Testament and the New Testament. Matt. 22:2; Mk. 2:19-20; Lk. 12:36; 2Cor. 11:1-2; Eph. 5:21-33
 - 4) God is the One who gave the institution of marriage to man as binding for a man and a woman. Gen. 2:24-25

2:3 The mother of Jesus presented the problem at the wedding.

- 1) The occasion is described, "And when they ran out of wine." vs. 3a
 - a) There were potential social problems.
 - b) The fact that they had not made adequate provisions for the wedding was an embarrassing event for the family.

- c) There was a reciprocal liability in the ancient east, that made a person liable for improper preparations or bring an improper gift. (N.T. Comm.:p.p. 177)
- d) This would be no way to start their marriage.
- 2) The information is disclosed, “the mother of Jesus said to Him, “They have no wine.” vs. 3b-c
 - a) Mary is pressured by the situation and attempts to have Jesus act in a miraculous way.
 - b) Mary is running ahead of God.
 - c) Mary knew the Jewish saying that “without wine there is no joy”.

2:4 The three-fold response of Jesus.

- 1) Jesus addressed Mary respectfully, “Jesus said to her, “Woman.” vs. 4a-b
 - * The phrase “woman” is a title of respect and honor which He uses at the cross once again. Jn. 19:26
- 2) Jesus addressed Mary communicating a mild reproof that His severed authority from her, “What does your concern have to do with Me?” vs. 4c
- 3) Jesus addressed Mary indicating the will of God as the priority, His ultimate death on the cress, “My hour is not yet come.” vs. 4d
 - * Jn. 7:30; 8:20; 12:23, 27; 17:1

2:5 The mild reproof was received by Mary,

- 1) Mary directed herself to the servants, “His mother said to the servants.” vs. 5a
 - * They were responsible to carry out any instruction at the wedding.
- 2) Mary submitted herself to the words of Jesus, “Whatever He says to you, do it.” vs. 5b
 - a) Mary knew by the angel Gabriel Jesus was concieved by the Holy Spirit and would be Emmanuel, God with us.
 - b) Mary had to of remembered at the dedication of Jesus when Simeon said, “Behold, this Child is destined for the fall and rising of many in Israel, and for a sign which will be spoken against 35 (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.” Lk 2:34-35

2:6 The resources were insufficient.

- 1) The containers were for purification, “Now there were set there six waterpots of stone, according to the manner of purification of the Jews.” vs. 6a-b
 - a) These 6 water stone pots represent the number of man and the imperfection of law through the weakness of man.
 - b) The water pots of stone represented a lifeless, empty life in comparison to the life in Christ.

* Broken cisterns that can hold no water.
Jer. 2:13

- 3) The size of the pots is given, “containing twenty or thirty gallons apiece.” vs. 6c
 * They contained about 120 to 180 gallons.

2:7-8 The command of Jesus to the servants.

- 1) First to fill the pots, “Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim.” vs. 7
- 2) Second to draw some out and give to the master of the feast, “And He said to them, “Draw some out now, and take it to the master of the feast.” And they took it.”
 - a) Water represents God’s word, and sometimes the Holy Spirit.
 * The Old Testament water laver for the priests in the court of the Tabernacle.
- b) True cleansing cannot be through lifeless ceremony of water or any other ritual.
- c) Paul said, “I have begotten you through the gospel.” 1Cor. 4:15 1
 - 1)) Faith comes by hearing and hearing by the word of God. Rom. 10:17
 - 2)) Now you are clean through the words I have spoken unto you. Jn. 15:3
 - 3)) He might sanctify and cleanse it with the washing of water by the word. Eph. 5:26
 - 4)) Peter says, “having been born again, not of corruptible seed but

incorruptible, through the word of God which lives and abides forever.”
1Pet. 1:23

2:9 The Master of the feast tasted the wine.

- 1) The master of the feast was oblivious as to the origin of the wine, “When the master of the feast had tasted the water that was made wine, and did not know where it came from.” vs. 9a-b
- 2) The only one who knew were the servants, “(but the servants who had drawn the water knew).” vs. 9c
- 3) The response of the master of the feast, “the master of the feast called the bridegroom.” vs. 9d
 - a) Joy comes from Christ, it is the first manifestation of the Fruit of the Spirit agape love. Gal. 5:22
 - b) Wine is symbolic of joy. Ps. 104:15

2:10 The master of the feast commended the groom.

- 1) The master described the practice of the day, “And he said to him, “Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior.” vs. 10a-d
 - a) The custom of the day to remove the better wine served and bring out a lesser quality wine at the end.

- b) They would save some money.
- 2) The master declared what the groom had done different, “You have kept the good wine until now!” vs. 10e
 - a) The groom had done the opposite.
 - b) The KJV says, “contray to tradion”, Christians should do contrary to the world in marriage begin well and get better with the years by trusting and depending on Jesus.
 - c) But the groom had nothing to do with the wine, it was Jesus!

2:11 The declaration about the sign in Cana.

- 1) This was the first miracle Jesus performed, “This beginning of signs Jesus did in Cana of Galilee” vs. 11a
 - a) The second in Galilee from Cana is later recorded, the healing of the nobleman’s son thought he was sick at Capernaum. Jn. 4:54
 - b) Jesus did many signs in Jerusalem.
 - 1)) The first miracle of Moses was turning water to blood representing death.
 - 2)) The first miracle of Jesus was turning water to wine representing joy.
- 2) The result of the miracle, “and manifested His glory; and His disciples believed in Him.” vs. 11b-c

- a) The word manifested “phaneroo” means to make visible.
- b) The word glory, “doxa” means His splendor, magnificence and excellence by the miracle of turning the water into wine.

2:12 The headquarters at Capernaum was the doing of Jesus.

- 1) The destination of Jesus at the end of the wedding, “After this He went down to Capernaum.” vs. 12a
 - a) The city of Capernaum is twenty miles from Cana on the Sea of Galilee.
 - b) Jesus pronounce “woe’s” over Capernaum. For her unbelief and rejection of Jesus. Matt. 11:23
- 2) The company was a mixed multitude, “He, His mother, His brothers, and His disciples; and they did not stay there many days.” vs. 12b-f
 - a) The believers were His mother and the dicisiples.
 - b) The unbelievers were His brothers, who believer after His resurrection. Jn. 7:5

2:13-22 The cleansing of the Temple. (Unique of John)

- * The parallel passages. Matt. 21:12-13; Mk. 11:15-18; Lk. 19:45-46

2:13 The Passover Feast.

- 1) The Passover Feast was in memory of the deliverance of Israel from Egypt, “Now the Passover of the Jews was at hand.” vs. 13a
 - a) Lord’s Passover was in memory of their deliverance from Egypt as they were spared from the angel of death by the blood of lamb on the their door posts. Ex. 12:27
 - b) The feast was one of three, Passover, Pentecost and Tabernacles, all males from 20 years up had to attend by law. Deut. 16:6
- 2) The attendance of Jesus in obedience to the Law of Moses, “and Jesus went up to Jerusalem.” vs. 13b
 - a) This is probably the end of His first year of ministry and the first of three recorded Passovers by John. Jn. 6:4; 13:1
 - b) Jesus went up to Jerusalem being 2500 feet above sea level, this is always the case from whatever area of the country one goes “up to Jerusalem”.
 - c) Jesus was our Passover. 1Cor. 5:7

2:14 The condition of the Temple.

- 1) The temple had become a place to merchandise the people of God by the priests of the temple, “And He found in the temple those who sold oxen and sheep and

doves, and the money changers doing business.”

- a) The word Temple “Hieron” refers to the whole enclosed outer courts, the priests, the gentile, woman’s and the Jew’s, it was the gentile court that they had used for their gain.
 - b) The animals were for the benefit of the people who had to travel from afar, rather than carrying or driving the animals they could buy one, but they had an agenda, they were rejecting the ones brought only to increase their sales.
- 2) The Sadducees were the priest, the materialistin league with the sellers.
 - a) They did not believer in angels, spirits or the resurrection, yet they ran the temple and were part of the San Hedrin.
 - b) The money changer were for the exchange of the Gentile coins into the temple shekel but they were charging an exorbitant amount.
 - c) Mark tells us that Jesus objected also to the shortcut through the Temple. Mk. 11:1-6

* The synoptic vary in the details!

2:15 The drastic measures taken by Jesus to cleanse the temple.

- 1) The Lord Jesus took righteous actions,
 “When He had made a whip of cords, He
 drove them all out of the temple.” vs. 15a-b
 * This is the first clensing at the beginning,
 there was a second at the end of his
 ministry. Matt. 21:12-17; Mk. 11:15-19;
Lk. 19:45-48
- 2) The Lord Jesus abhohored their finanical
 greed, “with the sheep and the oxen, and
 poured out the changers’ money and
 overturned the tables.” vs. 15c-d
 - a) They had defiled the temple, through their
 merchandising.
 - b) They had disrespected God’s house by
 their activities.
 - c) They had disregarded the Gentile by
 using the area for their gain.

2:16 The Lord Jesus charged the people
 openly regarding their sin.

- 1) Jesus gave them an imperative command,
 “And He said to those who sold doves,
 “Take these things away!” vs. 16a
 - a) They saw the people as a means to their
 gain.
 - b) They had lost the fear of God.
- 2) Jesus gave a second imperative command,
 “Do not make My Father’s house a house of
 merchandise!” vs. 16b

- a) Jesus constantly made reference to “My
 Father”, but never to “our Father”, in a
 collective way.
- b) Even at twelve Jesus declared He had to
 be about his Fathers business. Lk. 2:49

2:17 The disciples knew the Scripture.

- 1) They recognized the quote of Jesus from the
 Psalm, “Then His disciples remembered that
 it was written.” vs. 17a
 * The Psalm was 69:9
- 2) This Psalm was prophet of Christ, “Zeal for
 Your house has eaten Me up.”
 - a) This isoOne of the most quote Psalms in
 the New Testament as others. Ps. 2; 22;
89; 110; 118
 - b) Andrew said to Peter, “We have found
 the Messiah.” Jn. 1:41
 - c) Philip told Mathanael, “We have found
 Him of whom Moses in the law, and also
 the prophets, wrote--Jesus of Nazareth,
 the son of Joseph.” Jn. 1:44

2:18 The Jews desired a sign to reveal His
 authority to do what He just had done.

- 1) The arrogance of the Jewish priests, “So the
 Jews answered and said to Him, “What sign
 do You show to us.” vs. 18a-b
 - a) Paul tells us that the Jew seek for signs.

* The supernatural should never be the basis for authority, unless it can be verified by the Scriptures!

b) The Gentile seek after knowledge.

* Knowledge puffs up and when a man thinks he knows something the way he ought, he knows nothing. 1Cor. 8:1-2

2) The reason was for His cleansing of the temple, “since You do these things?” vs. 18c

a) These men thought they were in control.

b) These men failed to recognize their Messiah.

2:19 The response of our Lord to the Jews was two-fold.

1) Jesus refused to give them a sign because they were blind to the very sign He just did of exposing their merchandizing of God’s people.

2) Jesus gives them the ultimate sign, “Destroy this Temple, and in three days I will raise it up.”

* John with hind sight gives the proper understanding that Jesus was speaking about His body at the resurrection even as Jesus gave them the sign of Jonah. vs. 21

a) The word for Temple “nous” is the inner sanctuary, the Holy place, distinct from the “hieron” in verse fourteen. 1Cor. 6:19

b) The Jews did in fact destroy His body through their accusation and He did raise it up three days after.

c) They used it against Him at His trial. Matt. 26:61; Mk. 58

d) The hecklers at the cross repeated it. Matt. 27:40; Mk. 15:29

2:20 The Jews sarcastically mocked Jesus for His words.

* “Then the Jews said, “It has taken forty-six years to build this temple,

1) The Jews called attention to the length of time the temple had been under construction and yet not finished, “Then the Jews said, “It has taken forty-six years to build this temple.” vs. 20a-b

a) The temple of Solomon had been destroyed completely by Nebuchadnezzar in 586 B. C.

b) The Temple was reconstructed by Ezra in an inferior condition at the return of the captivity.

c) The Temple of Herod was an elaborate enlarging and beautifying of Ezra’s second temple which began in 19-20 B.C, it was now around 27 A.D and completed in 64 A.D.

* In 43 years Titus would come and destroyed it, not leaving one stone upon another.

- 2) The Jews ridiculed Jesus understanding Him literally about the temple, “and will You raise it up in three days?” vs. 20c
- a) Again Jesus was speaking of His body at the resurrection. vs. 21
 - b) There will be a third Temple built at the beginning of the Tribulation by the Jews with the help of the Anti-Christ in which he will declare himself to be God. Matt. 24:15; 2Thess. 2:3-4; Rev. 11:1

2:21-22 The interpretation of John regarding the words of Jesus.

- 1) Jesus was referring to His physical body, not the physical temple, “But He was speaking of the temple of His body.” vs. 21
- 2) The disciples did not understand it either, until Jesus arose “out from the dead”, “Therefore, when He had risen from the dead, His disciples remembered that He had said this to them.” vs. 22a-c
 - * They remembered by the illuminating work of the Holy Spirit!
- 3) The disciples by the illumination of the Holy Spirit, “believed the Scripture and the word which Jesus had said.” vs. 22d
- 4) They believed the Scriptures by the work of the Holy Spirit.

2:23-25 The perfect knowledge of Jesus.

2:23 The ones who believed in Jesus was for the wrong reasons.

- 1) The occasion is identified, “Now when He was in Jerusalem at the Passover, during the feast.” vs. 23a-b
 - * The feast of Passover is connected with the Feast of Unleaven bread, which runs for seven days after Passover, from the 15th to the 21 of April.
- 2) The response of the people, “many believed in His name when they saw the signs which He did.” vs. 23c
 - a) Many believed in Jerusalem in His name. when they saw the signs which He did.
 - b) But they entrusted themselves to Him based on sight and the miraculous, which was not genuine faith, as the next verse will reveal!

2:24-25 The summary statement.

- 1) Jesus knows who comes in genuine faith to be saved, “But Jesus did not commit Himself to them, because He knew all men.” vs. 24
- 2) Jesus knows the heart of every person, “and had no need that anyone should testify of man, for He knew what was in man.”
 - * The play on words is that Jesus did not entrust Himself to them because He knows all men and what was in man.