

1/26/25

The Wedding Feast At Cana
Jn. 2:1-12

Have you ever been at a wedding reception where they don't have enough food for the guest or worst yet run out of food or drink? If you have you know exactly the feelings of panic and embarrassment all at the same time. You also know the vicious and rude comments guests can make when they are aware of it.
* Such was the case at the wedding feast at Cana!

We want to look at the wedding feast at Cana that is characterized by four thing. Jn. 2:1-12

- I. The people at the wedding. vs. 1-3, 5, 8c, 9a, c-d
- II. The problem at the wedding. vs. 3-8
- III. The proclamation at the wedding. vs. 9-12
- IV. The principles from the wedding.

I. The people at the wedding. vs. 1-3, 5a, 8c-9

- A. The mother of Jesus is identified first at the wedding at Cana. vs. 1
 - 1. The time of the wedding is stated by John, "On the third day there was a wedding." vs. 1a
 - a. John gives us a chronological time of day.
* It is obvious that John is concerned with our knowing the sequence and the

day, leading up to the wedding. Jn. 1:29, 35, 43; 2:1

- b. The third day is in connection to the fourth day of the previous chapter. Jn. 1:43
 - c. The first three days before verse one of the wedding are indicated by the phrase "the next day" after the previous one equalling three days. vs. 29, 35
 - d. The fourth day is indicated by "the following day Jesus wanted to go to Galilee. vs. 43
 - e. 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.
2. The location of the wedding is also stated by John, "in Cana of Galilee". vs. 1a
- a. The city of Cana was nine miles from Nazareth, in the lower Galilee distinct from the one in Syria.
 - b. The name means Cana means "reed" derived from the reeds growing in the marshy plain below Cana.
 - c. Cana was the home of Nathanael. Jn. 20:2
sJohn alone records the wedding at Canan.

3. The first person at the wedding is identified not by her name, but rather by her relationship to Jesus, "and the mother of Jesus was there." vs. 1b

a. Mary must have been part of the wedding party or related to the family for she gives orders to the servants. vs. 1, 5

* The Mormon's declare this was the wedding of Jesus.

b. Mary is alone, Joseph is not mentioned, a good indication that he had died, since he is not mentioned after the teen years of Jesus.

c. Mary is not mentioned after this event in the gospel of John, till the cross. Jn. 19:25-27

B. The second is a group of individuals to be at the wedding, Jesus and His disciples.

* "Now both Jesus and His disciples were invited to the wedding."

1. Jesus had been invited along with His disciples. vs. 2

a. Andrew.

b. John.

c. Peter.

d. Philip.

e. Nathanael.

f. James possibly.

2. Their arrival was on the third day.

a. Jewish weddings remember went on for a week or two.

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.

1) The procession was led by the groom and his friends who would arrive at the brides house at night and would then proceed to the grooms house where the feast would take place for the week.

2) Some say that the third day means the third day of the wedding and see a hidden meaning of Israel's future restoration. Hos. 6:2

C. The third individual identified at the wedding are the servants. vs. 5a, 9c

1. They were the ones who were attending to the wedding, "His mother said to the servants." vs. 5a

2. The commentary of John says, "(but the servants who had drawn the water knew)" vs. 9c

3. The word for servants "diakonos" means a waiter on tables, which is used for deacons in the church. vs. 5a, 9c

D. The fourth individual at the wedding named is the master of the feast. vs. 8c, 9a, d

1. He was the superintendent of the dinning room, the table master who presided over the feast.
2. He was one of the guest selected by lot to prescribe to the rest, the mode of drinking.
3. He also had the duty to place in order the tables, couches and arrange the courses, taste the food and wine before hand.

1) The phrase “master of the feast” “arkitriklinos” is found only three times in the New Testament, all three are here in John. vs. 8c, 9a

2) The phrase is derived from the word “triclina”, which were couches for three people to recline at dinner to eat.

* This is the way people ate and the reason why the Scriptures tell us that John leaned on the breast of Jesus! Jn. 21:20

E. The fifth and last person at the wedding is identified as the groom. vs. 9d

1. He is mentioned only once, bridgroom. vs. 9d
2. He was responsible for all the arrangements with his family.
3. He and his family had invited the various guests to witness his commitment and celebrate with him.

The people at the wedding were identified by John!

II. The problem at the wedding. vs. 3-8

A. The mother of Jesus approached Jesus about the problem. vs. 3

* “And when they ran out of wine, the mother of Jesus said to Him, “They have no wine.”

1. What was Mary thinking?

- a. Did she think He had brought some?
- b. Did she think He would go get some?
- c. Did she see an opportunity to demonstrate to all that in fact she had conceived Him by the Holy Spirit?

1) Remember she must have suffered much through her life, through gossip and talk, being looked down upon for her pregnant condition prior to her marriage to Joseph!

2) The Pharisees said to Christ, “We are not born of fornication.” Jn. 8:41

d. To show you how ridiculous some interpretation are purly subjective, there are some that have suggested that Mary was politely asking Jesus and His disciples to withdraw from the feast because by their coming the shortage resulted, but it says they were invited.

2. There were potential social problems.

- a. The fact that they had not made adequate provisions for the wedding was an embarrassing events for the family.
 - b. There was a reciprocal liability in the ancient east, that made a person liable for improper preparations or bring an improper gift. (N.T. Commt.:p.p. 177)
 - c. This would be no way to start their marriage.
- B.** The Messiah Jesus responded to the problem Mary presented to Him. vs. 4-5
- 1. Jesus said to her, “Woman, what does your concern have to do with Me?” vs. 4a-c
 - a. Jesus had already begun His ministry!
 - b. Mary was pressured by the circumstances and attempted to pressure Jesus to act on her petition.
 - c. Jesus responded with respect and honor to his mother Mary. vs. 4b
 - * The word “Woman” in the Aramaic is used for respect and uses it from the cross for her and Mary Magdalene. Jn. 19:26; 20:15
 - 2. Jesus in a mild reproof communicates very clearly to her that He is guided now by the will of God, His Father, not her motherly authority, “What does your concern have to do with Me?” vs. 4c
 - a. Her authority was no longer over Him.

- b. His concern was His mission as the Lamb of God, who would take away the sins of the world.
- 3. Jesus declared that His, “Hour had not yet come”. vs. 4d
 - a. The phrase is repeated throughout the gospel of John. Jn. 7:30; 8:20; 12:23, 27; 17:1
 - b. The phrase in the context could be interpreted to mean the specific time to act was not according to her, but God.
 - c. The phrase certainly indicates and points to the ultimate hour He came for, to die for the sins of the world.
 - 4. Mary submits to the clear communication of Jesus. vs. 5
 - * “His mother said to the servants, “Whatever He says to you, do it.”
 - a. Mary understood the words of Jesus.
 - b. Mary knew by the angel Gabriel Jesus was conceived by the Holy Spirit and would be Emmanuel, God with us.
 - c. 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 (yes, a sword will pierce through your own soul also), that the thoughts of many hearts may be revealed.” Lk 2:34-35

- d. Mary addressed the servants to do as Jesus would bid them.

C. The only provisions they had was water. vs. 6-8

1. Jesus took what they had and make it sufficient, “Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece.” vs. 6
 - a. The six purification pots were present for the people to wash their hands and feet at the beginning of meals and between courses, according to their rites.
 - b. The cups, plates and many other things had to be washed.
 - c. There were six containing around 120 to 180 gallons.
 - * Six is the number of man and imperfection, the stone pots represented the law, which was insufficient through the weakness of man to bring us to God, but could only lead us to Christ!
2. Jesus gave the command to the servants, “Jesus said to them, “Fill the waterpots with water.” And they filled them up to the brim.” vs. 7
 - a. The water pots of stone were empty.
 - b. This is a picture of the heart of man without Jesus, empty, cold and hard.
3. Jesus gave two more commands to the servants. vs. 8

- a. He ordered them to take draw from the water they had filled the stone pots with, “And He said to them, “Draw some out now.” vs. 8a
 - * What must have been going through their minds, having just filled the pots with water?
- b. He ordered them to give a sample to the one over the feast, “and take it to the master of the feast. And they took it.” vs. 8
 - * The servants were probably nervous at the reaction and response of the Master of the feast and that he might blame them for it being water!

The problem at the wedding was not a light matter!

III. The proclamation at the wedding. vs. 9-12

- A. The master of the feast commended the groom. vs. 9-10
 1. The table master as his duty required of him, had to tasted the wine to approve of it. vs. 9
 - a. The servants must have been anxious, “When the master of the feast had tasted the water that was made wine.” vs. 9a
 - b. The Master of the feast oblivious as to the origin of the wine, “and did not know where it came from.” vs. 9b

- c. The servants were the only ones that knew the where the wine came from, “(but the servants who had drawn the water knew). vs. 9c
- d. The suspense was broken as, “The master of the feast called the bridegroom.” vs. 9d
- 2. The groom was credited with doing something he did not do nor could he do. vs. 10
 - a. The master of the feast acknowledge the custom of the day, “And he said to him, “Every man at the beginning sets out the good wine” first. vs. 10a-b
 - b. The master of the feast declared that once the guests had drunken some and their taste buds had been savored then an inferior wine would be put out, “and when the guests have well drunk, then the inferior.” vs. 10c-d
 - 1) The expression does not mean intoxicated as some suggest.
 - 2) The practice about the wine was discrete.
 - 3) The practice saved the groom money.
 - c. The master of the feast praise the groom for keeping the best till the end, contrary to tradition, “You have kept the good wine until now!” vs. 10e

- B. The miracle at Cana was the first miracle of Jesus. vs. 11-12
 - 1. The miracle was the first of seven miracles or signs in John, “This beginning of signs Jesus did in Cana of Galilee.” vs. 11a
 - * The second one also took place in Cana when Jesus told the nobleman his son was healed in Capernaum. Jn. 4:54
 - 2. The miracle manifested the glory of the Messiah, as the only begotten Son of God who became Incarnate, “and manifested His glory.” vs. 11b; Jn. 1:14
 - a. The word manifested “phaneroo” means to reveal, make visible or known, the focus is not so much on the power or the miracle or sign, as much as pointing beyond them to the deity and person of Jesus as God.
 - b. The word glory “doxa”, means splendor and majesty.
 - 3. The miracle cause His disciples to be persuaded and have more confidence in who Jesus was, “and His disciples believed in Him.” vs. 11c
 - a. They had already believed in Him as the Son of God and King of Israel. Jn. 1:49
 - b. They were actively believing in Jesus.
 - * John uses the verb not the noun in his gospel, faith is active for John and the climax of every encounter is that through these signs written people will believe

that He is the Christ, the Son of God and that believing they might have life. Jn. 20:31

4. The miracle moved Jesus on to Capernaum. vs. 12
 - a. The city of Capernaum became his ministry headquarters, “After this He went down to Capernaum.” vs. 12a
 * Capernaum was about 20 miles from Cana on the Sea of Galilee and Jesus pronounced “woes” over it for her privilege of having the greater light. Matt. 11:23
 - b. The company was not united, but divided, He, His mother, His brothers, and His disciples; and they did not stay there many days.” vs. 12c-e
 - 1) His mother who believed in Him. vs. 12c
 - 2) His brother who did not believe in Him. vs. 12d; Jn. 7:5
 - 3) His disciples who believed. vs. 12e

The proclamation at the wedding resulted in God’s glory being manifested!

IV. The principles from the wedding.

- A. The Lord Jesus being present approved and commends marriage for a man and woman, as His institution.

1. God gave the covenant of marriage to Adam and Eve. Gen. 2:24-25
 2. Jesus celebrated the marriage at Cana. Jn. 2:1-12
 3. Jesus uses marriage as the figure of our relationship to Him in the Old Testament and the New Testament.
 - a. Isaiah says, “For your maker is your husband... your redeemer, the Holy One of Israel.” Is. 54:5
 - b. Paul says, “For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ.” 2Cor. 11:2
 * The analogy of Christ to the church and husbands to their wives in marriage is the epitome of honor and a double analogy that is found only in Ephesians. Eph. 5:21-33
- B. The most important person in a wedding is Jesus.**
1. The focus of the wedding in Cana was on Christ not the groom, the bride wasn’t even mentioned.
 2. The groom and bride were certainly necessary, but without Christ a husband and wife will never experience marriage as God intended.
 3. The Lord Jesus must be invited to be part of the wedding and throughout their entire life.

C. The Joy of marriage comes from Jesus.

1. Wine in the Scriptures is symbolic of joy not for us to get intoxicated, for it is condemned.
* “And wine that make glad the heart of man.” Ps. 104:15
2. The only ones who knew where the wine came from were the servants.
 - a. There will be people that will attribute the success of your marriage to your own stability, finances or character etc.
 - b. But the servants of God know as well as yourselves that any success in your marriage is due to and from the Lord.
3. The Joy that Jesus gives in marriage at times is through the most difficult and painful times.
 - a. If we are willing to admit that we cannot do it without Him and abide in Him, He will be faithful. Jn. 15:5-6
 - b. If we are willing to trust and depend on Him. Prov. 3:5-7
 - c. If we are willing to humble ourselves, repent and obey Him, Jesus will exalt us in due time. 1Pet. 5:6

D. The quality and joy of marriage is to increase contrary to tradition.

1. Most marriages without Christ begin good and passionate, in fact they can't keep their hands off each other.

2. Then after the newness, passion or lust is worn away, the commitment and passion wanes.
3. The Christian at time can be the same as the unbeliever, but if the believer begins with fervent joy and commitment to Christ and their mate they will increase contrary to the world, even though they are not perfect and will fail each other.
* “He must increase, but I must decrease.”
Jn. 3:31

E. The glory of God is to be manifested in marriage.

1. As husbands love their wives, as Christ loved the Church and gave Himself for her, God is glorified. Eph. 5:25
2. As wives submit to their own husbands and honor them, God is glorified. Eph. 5:22
3. As Parents bring up their children in the Lord, God is glorified. Eph. 6:4
4. As children obey their parent, God is glorified. Eph. 6:1-2

F. The miracle of Jesus in your marriage and mine should cause us to believe more in Jesus.

1. His daily love to sustain and keep us faithful to your mate.
2. His ability to change us and transform us through the difficult times in our marriages.

* “Many waters cannot quench love, Nor
can the floods drown it. If a man would
give for love All the wealth of his
house, It would be utterly despised.” Song
Sol. 8:7

3. His wisdom to run our homes. Prov. James

4. His mercies that are meted out to us every
morning. Lam. 3:22-23

* Through the LORD’s mercies we are not
consumed, Because His compassions fail
not. They are new every morning; Great
is Your faithfulness.”

***The principles from the wedding will bless us and
glorify God!***

Conclusion

We have looked at the wedding feast at Cana that is
characterized by four things.

- I. The people at the wedding were identified
by John!
- II. The problem at the wedding was not a light
matter!
- III. The proclamation at the wedding resulted in
God’s glory being manifested!
- III. The principles from the wedding will bless
us and glorify God!