

## John 2

In Chapter 1, we have seen the doctrine of Christ's pre-existence, His deity, that He is the Creator, life and light of men, that John the Baptist was His witness bearer. We have also seen Jesus call His first disciples. In Chapter 2, we will see Jesus' first miracle at the wedding in Cana, and we will see the first Passover of Jesus' earthly ministry.

### I. THE WEDDING AT CANA – v.1-12

**1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:** This is the third day "after John stood". It ties back to verses 1:35 and 43.

**2 And both Jesus was called, and his disciples, to the marriage. 3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.** It should be noted that the Greek "Oinos" (wine) is not by

necessity alcoholic, but is also the word used for "fruit" of the vine. Context can determine which usage is correct. Also, due to the absence of the distilling process, the strength of Biblical alcohol was by modern standards very weak. It was also generally greatly diluted with water. Technically, all modern alcoholic beverages would be equal to or greater than Biblical "strong drink".

**4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.** No disrespect is meant here by the use of the word "woman". It is also used in an endearing way in John 19:26. The phrase "what have I to do with thee?" is of Hebrew origin, and is seen numerous time in the Tenach. "What to me, and to you?" (מַה־לִּי וְלָךְ), is used in Judges and Samuel. It is a restrained rebuke.

"Jesus' hour" is certainly a general reference to His public Messiahship, but always has a bold, specific reference to His death on the cross. (John 7:1-10, 30; 8:20; 13:1; Matt. 26:45; Mark 14:35, 41)

*And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit... Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. - John 12:23, 24, 27*

**5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.** These water pots would have been used in the ritual hand washing. A "firkin" is about 9 gallons.

**7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.**

**8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.** The "governor of the feast" was individual put in charge of the dining area. He was not the superintendent of the guests, but rather the culinary aspect of the feast. This could have been a friend of the family, or the one who supplied the location. His job was to taste food and drink.

**9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,** The ruler of the feast didn't know that the wine was from the water pots.

**10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.** This is



a somewhat witty statement made by the ruler of the feast. When a feast such as this begins, the best, most expensive wine is put out first. When people are drunken, a cheaper more diluted wine is used. This is a way to save cost, and wouldn't be noticed by "those that tarry long at the wine".

**11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.** Remember that Jesus disciples were there too!

**12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.** (See map)

## **II. THE FIRST PASSOVER FEAST – v.13-25**

### **1. The driving out of the money changers - v.13-17**

**13 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.**

*"It seems the officers, whose province it was to take care of the temple, permitted a market of these animals, and other things necessary for sacrifice, to be kept in the court of the Gentiles, in order that the worshippers might be supplied with victims requisite for the altar. The consequence of which was, that there was often such a bustle and confusion there, that the proselytes who came to worship could not but be much disturbed in their devotions... But the abuse did not rest here; for it is generally supposed that the priests let out this part of the temple for profit, and that the sellers, to him enable themselves to pay the rent of their shops and stalls, demanded an exorbitant price for their commodities. Nay, it is said that the priests and Levites very often sold the animals they had received for sacrifices to the dealers in cattle, at a lower rate, that they might sell them again with profit; so that the same sacrifices were often sold to different persons, and the spoils, or gain of them, were divided between the priests and the salesmen. In order to expedite this traffic, there were money-changers at hand, who gave the Jews who came from foreign countries the current money of Judea, in lieu of the money of the countries from whence they came; and for this service they took a premium, which, upon the whole, became very considerable. Thus was the temple profaned by the avarice of the priests, and literally made a den of thieves. When our Lord viewed this scene of iniquity, we need not wonder at his indignation..." - Benson Commentary*

### **2. The prophecy of Jesus resurrection - v.18-22**

**18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? 19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body. 22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.**

### **3. Jesus doesn't entrust the crowd with the truth of His Messiahship - v.23-25**

**23 Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.**