

John Chapter 2

John 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

This is the first time in the Gospel of John the phrase "the Son of man " occurs. This designation is the one the Lord usually applies to Himself. It occurs 30m times in Matthew, 13 times in Mark, 25 times in Luke, and 12 times in John. In the Gospels it is never used by the writers or disciples as a designation of Christ, and is used only by the Lord in speaking of himself. The phrase is not equivalent to the word "Messiah," or Christ, but one that expresses the universal humanity of our Divine Lord. He describes Himself, not as the Son of Mary, nor as the Son of Abraham, but as the Son of man. He appeared upon earth, not as the kindred of the family of Nazareth, or of the Jewish nation, but as the kindred of humanity. He is the brother of the Greek, the Roman, the Gaul, the American, the African, as well as of the Jew. Nor did he ever call himself a Jew, but in all his relations with the Jewish nation he held himself as one not of their race. He always spoke to them, not of *our* but of *your* law.

(John 2:1) And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

Cana of Galilee distinguishes it from another Cana in the tribe of Ephraim The third day is the third day since the calling of Phillip cf; John 1:43. Marriage feasts, among the Jews, lasted seven days, as an example when Laban cheated Jacob out of Rachel, he told him concerning Leah cf:

Genesis 29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

Judges 14:10-18 Also, Samson gave a one week marriage feast.

(John 2:2) And both Jesus was called, and his disciples, to the marriage.

This is the first Christian wedding that ever was in the world. The great author of the Christian Religion and His Disciples came to bless this event.

(John 2:3) And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

We do not know if Mary had ever seen her son work a miracle before this time, yet, she seems to have expected Him to do something extraordinary.

(John 2:4) Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

Jesus did not call her "mother", but "woman," a term of courteous respect, but indicating no spirit of obedience. Says Augustine of this verse:"As much as to say thou art not the mother of that in Me which worketh miracles."

Literally, 'O Woman, what is this to thee and Me?' paraphrased we're not employed to provide the necessities for the feast. This matter belongs to others who should have made proper and sufficient provision for the persons invited. The words seemed to convey a reproof to Mary for meddling with what didn't concern her. It is likely the bride or bridegroom's family were relatives. He addresses Mary as He did others, cf:

Matt 15:28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

John 19:26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

John 20:15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Literally, My time for working miracles is not fully come, or, what I do, I do when necessary and not before.

(John 2:5) His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

Mary, silently receiving the caution, saw that the miracle would be worked when it best suited the purposes of the Divine Wisdom of God.

(John 2:6) And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

A firkin being about 9 gallons.

These six vessels were set in a convenient place for the purpose of the Jews washing their hands before they sat down to meat.

***Now there were six waterpots of stone set there.* The details of the account suggest that John was an eyewitness. *After the Jews' manner of purifying.* The Jews regarded themselves as ceremonially unclean if they did not wash their hands before eating cf:**

Mat 15:2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

Mar 7:3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. 7:4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

Matthew 15:11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

(John 2:7) Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

***And they filled them up to the brim.* This statement serves two purposes: (1) It emphasizes the great quantity; (2) it shows there was no room to add anything whatever to the contents of the jars. As to the quantity, it was between a hundred six and a hundred sixty-two gallons. As we do not know the number of guests nor the duration of the feast, we cannot accurately measure the Lord's bounty. But as twelve basketfuls were left after feeding the five thousand, there was doubtless here a like sufficiency, and the surplus would serve as an acceptable gift to the married couple.**

(John 2:8) And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

The original word for governor signifies one of the guests who is appointed chief or head over three couches or tables. His job was to take charge of the people sitting at these tables. If such person conducted the business well, a festive crown was put upon his head by the guests. This person was seldom the master of the house.

In all likelihood the water was changed into wine as it was drawn out. Some asked if the Lord was the minister of vice by producing intoxicating liquor? No, for the following reasons: The guests were a select and holy group where no excess would be permitted. Jesus does not appear to have furnished any extra quantity, but, only what was necessary.

(John 2:9) 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,

(John 2:10) 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.

The term, 'well drunk', is used to describe not a garden drowned with water, but rather, one sufficiently saturated, not having one drop too much or too little. The Lord made good wine, that which was perfectly pure.

(John 2:11) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

This was the first miracle He worked after His baptism. Manifested His Glory is His Supreme Divinity, cf:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

His disciples believed on Him, and that they were more abundantly confirmed in their faith, that He was either the promised Messiah, or, a most extraordinary prophet.

(John 2:12) After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

(John 2:13) And the Jews' passover was at hand, and Jesus went up to Jerusalem,

The Passover was the reason that He stayed over a few days in Capernaum, because He wanted to be present at the celebration of this feast in Jerusalem. This is the first Passover after Christ's baptism. The second is found, cf:

Luke 6:1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

***In the first Sabbath after the second.* What does this mean? "After the first day of the Passover, (which was a Sabbath, Exodus 12:16,) ye shall count unto you seven Sabbaths complete, Leviticus 23:15, reckoning that day for the *first* of the *first week*, which was therefore called *the first Sabbath from the second day of unleavened bread*; (the 16th of the month;) *the second* was called *the second Sabbath from that day*; and the *third*, *the third Sabbath from the second day*; and so on, till they came to the *seventh* Sabbath from that day, i.e. to the 49th day, which was the day of *Pentecost*. The mention of the seven Sabbaths, to be numbered with relation to this second day,**

John 6:4 And the passover, a feast of the Jews, was nigh.

John 11:55 And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves.

Thus we see our Lord's public ministry was about 3½ years according to the prophecy, cf:

Daniel 9:24 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 9:25 Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate,

even until the consummation, and that determined shall be poured upon the desolate.

(John 2:14) And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

Jesus obviously purged and cleansed the temple twice. This cleansing mentioned by John, was the first cleansing.

(John 2:15) 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;

John alone mentions this scourge of cords, and casting out the sheep and oxen.

The cleansing of God's House from the profane was the first and last cares of our Lord. He began and finished His public ministry by this significant act.

(John 2:16) And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Likewise, when He returns again, judgment will begin with the House of God, cf:

(John 2:17) And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Psalms 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Malachi 3:1-3 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: 3:3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

(John 2:18) Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

When Moses came to deliver Israel, he gave signs or miracles to show that he acted under Divine authority. Cf:

Exodus 4:1 And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee. 4:2 And the LORD said unto him, What *is* that in thine hand? And he said, A rod. 4:3 And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. 4:4 And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand: 4:5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. 4:6 And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow. 4:7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his *other* flesh. 4:8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign

What miracle will you show to prove that you are vested with similar authority?

(John 2:19) Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Literally, this very temple, perhaps pointing to His own body at the same time.

(John 2:20) Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

The temple of which the Jews spake, was begun by Herod the Great in the 18th year of his reign, according to Josephus. Thus Herod began the work 16 years before the birth of our Lord. These events are taking place in Jesus' 30th year, which makes exactly 46 years. All the work was not finished until Nero's reign.

(John 2:21) But he spake of the temple of his body.

Jesus' body was the Temple of His Divinity, the place as in the ancient temple His God had dwelt. Notice how the Jews perverted these words, cf:

Matt 26:59-64 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

Mat 26:60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

Mat 26:61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

Mat 26:62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

Mat 26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Mat 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

(John 2:22) 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. Cf:

Psalms 2:7 I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

Acts 13:33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Psalms 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:31-32 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 2:32 This Jesus hath God raised up, whereof we all are witnesses.

They understood these scriptures in a sense which they never understood before then. Many prophecies are designed by God to never be understood until their accomplishment. Once they are fulfilled, they cannot be misunderstood.

(John 2:23) 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.

They believed Him to be the promised Messiah, but, they did not believe in Him to the salvation of their souls, for, we learn from the next verse that their hearts were not at all changed.

(John 2:24) But Jesus did not commit himself unto them, because he knew all *men*,

(John 2:25) And needed not that any should testify of man: for he knew what was in man.

Jesus knew what was in all men, and He knew all things. Why? Because He made all things, cf:

John 1:3 All things were made by him; and without him was not any thing made that was made.

And because He was the All-Wise God, cf:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

He knows all because He searches the heart, and tries the souls. He knows those who are sincere, and who are hypocrites.

Brethren, He knows thee. Thy cares, fears, temptations, afflictions, desires, and hopes ... come for all things are ready ... at the fountain free ...

Sources: KJV, E-SWORD, Clark's Commentary, B.W. Johnson & J.W. McGarvey Commentaries.