



# IMMANUEL BAPTIST CHURCH

**SERIES: JOHN**

**LESSON: MANIFESTING HIS GLORY**

**JOHN 2:1-11**

**10/25/20**

## MAIN POINT

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To uncover, disclose, reveal, show forth the Deity of Christ so that there would be tangible, historical, evidence that He was/is the Son of God, Messiah.

## JOHN CONTEXT

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His stated purpose colors everything John records and how he recorded it. HIS STATED PURPOSE WAS *"but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name"* (John 20:31). He mentions that there were many miracles, but he chose these for a special reason. There are 36 or 37 miracles recorded in the Gospels, but there are seven special miracles (signs) John chose to record. This is the first.

# INTRODUCTION

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As your group time begins, use this section to introduce the topic of discussion.

Throughout history, weddings have been significant events in all cultures. The primary personalities in this wedding have not been revealed. We do not know who the bride or groom may have been. They do have some prominent guests, Mary the mother of Jesus the Scripture says, "...*was there*" (v.1). That seems to be in contrast to the fact that Jesus and his disciples were "*invited*" (v. 2). This is going to be the first thing Jesus does after his baptism and temptation to begin to disclose that He is more than man, more than a carpenter, more than a citizen of Nazareth, more than a teacher.

**This event is in an obscure village with common people involved in a common human experience. DOES THIS SEEM TO BE THE BEST PLACE FOR HIM TO "COME OUT?" It seems Mt. Zion, Mt. Nebo, the Mt. of Transfiguration would have been good places. If he wanted exposure, Jerusalem or Hebron or Herod's temple would have given Him exposure, or even the Market Place would have gotten Him a lot of attention. Why do you think Jesus did this as his first sign?**

It seems pretty obvious that John was not the Society Editor for the *Galilean Times* or *Jerusalem Post*. No photographs could be shown as to the significance of the occasion. Apparently the bridal party is not significant enough to be listed. Parents and grandparents are left out in this report. Would it not be interesting if we had a description of what the bride was wearing? Announcements today tell what the bride and groom are going to be doing to make a living. You must be curious to hear the first century report of a wedding.

## EXPLANATION // believe that Jesus is the Christ

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Unpack the biblical text to discover what the Scripture says.

HAVE A VOLUNTEER READ JOHN 2:1-5

Let's ask a few questions to help us follow along with the passage.

**Who are the principle personalities in the story? (Jesus, His mother, the servants, and the master of the feast)**

**When did this event take place in relationship to other things we know? (Jesus had just called his first disciples, this is his first miracle, the beginning of his ministry, before he cleanses the temple)**

**What environment or contest is given for this event? (A wedding feast that has run out of wine.)**

“The third day” is not clearly defined. Following his baptism, Jesus went into the wilderness and was tempted by the devil for 40 days. It seems like this means three days after he chose his first disciples, Andrew, Peter, Philip and Nathaniel in John 1:35-51.

*When the wine ran out, the mother of Jesus said to him, “They have no wine.” Was Mary the Wedding Director, a nosey Nancy, a helpful neighbor, or maybe a sensitive and caring neighbor, or a helpful family member? She was attentive and genuinely concerned, for whatever reason. Yet, And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.”*

**You noticed a rather “curt” exchange between Jesus and His mother. Do YOU THINK JESUS WAS RUDE TO HIS MOTHER?**

**Do you wonder how and why Mary figured so prominently in this event? Why do you think she wanted her son to “do this miracle?”**

To show that this is not a derogatory or rude statement, Jesus addresses Mary with the very same word He used from the cross when He commits Mary to John and John to Mary for her further care. In that moment, Jesus says, “*Woman*, behold, your son!’ Then he said to the disciple, ‘Behold your mother!’” (John 19:26-27). In addition to this, John may be giving us a subtle hint that uniquely Jesus’ allegiance will be to his Heavenly Father more than his earthly mother. We will see this transition of Jesus’ primary allegiance from being obedient to His earthly mother to being directed by His heavenly Father. From this point on, particularly in John 5, Jesus repeatedly emphasizes that all that He says and all that He does is directed by “the Father,” or “my Father” (Jn. 5:17, 19, 19-29, 36-37).

*My hour has not yet come*—Jesus used this many times leading up to the time of His betrayal. He used it to indicate the time was not right for Him to go public or it may refer to the hour He was to be taken up from this world. For example, when right before his arrest, Jesus said in Matthew 26:45: “Then he came to the disciples and said to them, ‘Sleep and take your rest later on. See, *the hour is at hand*, and the Son of Man is betrayed into the hands of sinners (See also, John 7:30; 8:20; 13:1 “...knew it was time for Him to leave this world...”). Yet his mother persists and says, “Do whatever he tells you.” After all, she had known and observed Him from birth. She had total confidence that He knew what to do, when to do it, and how to do whatever needed to be done. He still does. Amen!

**Jesus said, “My hour has not yet come.” This expression indicated that Jesus was on a schedule that had been prescribed by His Father who sent Him. Do you think God could have a plan and program for your life as well? If not, why not?**

**HAVE A VOLUNTEER READ JOHN 2:6-10**

John tells us, “Now there were *six* stone water jars there for the Jewish rites of purification, each holding *twenty or thirty* gallons. The Jewish ceremonies for cleansing before the sacrifices and festivals was quite involved, involving the use of a lot of water. It is not likely they are going to need 120-180 gallons of wine, even though the wedding festivities might last for a week. Jesus instructs the servants to fill the water to the brim. He also instructs them to draw some out and take it to the master of the feast. When the master of the feast tasted it, the water had turned into wine!

A most interesting question, which we cannot answer is, “When did the water change into wine? It seems likely the water poured into the pitchers became wine at that time, rather than the total amount of water collected. It seems the master was a sort of Master of Ceremonies or Maître D who wanted to be sure this was all O.K. with the bridegroom.

### **Why do you think Jesus chose this occasion for his first miracle?**

Noticeably, the wine was better than the wine previously served. Withholding the better wine till the end was a real break from the customary. This must have prompted considerable discussion since it broke with tradition. Where Jesus comes and where Jesus works, things never stay the same as usual. His divine presence and divine performance always change things for the better.

There are at least two significant things to note about Jesus’ miracle. John seems to intend his readers to grasp that the wine was (1) *noticeably better* and also that there was an (2) *abundance* of this new, better wine (120-180 gallons filled to the brim). Through recording Jesus’ miracle, John provides another hint that Jesus is going to bring a *better* and more *abundant* display of God’s power, love, and joy. In fact, Jesus would do a similar thing when he multiplies the fish and loaves to feed 5 thousand. Just as there is an abundance of new wine, so too, there will be an abundance of loaves (12 baskets full) left over (Jn. 6:12-13). If we view the O.T. with the Law and the Prophets as the first wine, which was of lesser quality, **SHOULD WE NOT CONSIDER THE COMING OF CHRIST WITH THE TRUTH AS WE SEE IT IN THE GOSPEL BE CONSIDER GOD SAVING “THE BEST FOR LAST?”**

How would you have reacted if you had been one of the guests? (Curious, wanting to understand more before jumping on the “band wagon?” Would you have wanted to get one of the servants off to the side to question him about what happened when they went out and filled up the containers?)

Would this event have been enough to convince you to *totally* trust Jesus?

It says the “disciples believed.” Interestingly, they only had been with Jesus “three days” (v. 1). Other passages imply they did not have total belief until after the resurrection. Would it be safe to say there are levels of belief until one comes to that ‘point of time’ belief at which time a person is saved, or born again? What do you think?

HAVE A VOLUNTEER READ JOHN 2:11-12

John says, “This, the first of his *signs*, Jesus did at Cana in Galilee, and *manifested* his glory. And his disciples believed in him.” “Manifested” (Gk. *phonerōs*) is an important word. The word means to *uncover, disclose, reveal, show forth*. Another word is used in the N.T. that refers to revealing something. The importance in the choice of this word is that it emphasizes that the truth is being made clearly in an observable way. And why, so that they might believe and have life.

Many of Jesus’ miracles, recorded in the synoptic gospels were followed by His instructions to not tell anyone. The difference in John’s “SIGNS,” is that they were designed to reveal to everyone who He was, as Son of God, Messiah, that they might believe. One commentator writes, “This act was not merely a *prodigy* (τέρας), nor a *wonderful thing* (θαυμάσιον), nor a *power* (δύναμις), but distinctively a *sign*, a mark of the doer’s power and grace, and divine character. Hence it falls in perfectly with the words *manifested His glory*.”<sup>1</sup>

## **APPLICATION // ... Have life in his name.**

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Help your group identify how the truths from the Scripture passage apply directly to their lives.

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<sup>1</sup> Vincent Word Studies in the New Testament.

The synoptic gospels cover many events not covered by John, but not nearly as much personal interaction with individuals as John covers. (e.g.) John goes right on from sharing about the wedding to Him visiting extensively with the Woman at the Well (John 4). It is so encouraging that Jesus was concerned about what was going on with common, everyday people. That He would come to them, interact with them, relieve them—this is just tremendous. He wants to do that with us on a daily basis. There were large moments, flashpoints of deity in His ministry but His presence and power in the small simple things was equally profound.

**From what you have learned about Jesus in this first miracle, are you comfortable trusting your life, destiny to Him as the Son of God?**

**Is it possible that we are sometimes involved in weddings where a witness should be given? Is anything ordinary if Jesus is in it? (I recently attended a funeral for a retired pastor, who spent most of his ministry working small churches. He was faithful, dedicated and effective. All three of his children are in ministry today. It was just an ordinary funeral until it was announced that Sandi Patti was introduced to sing his favorite hymns. She is a part of the music ministry where the son serves and came from Oklahoma City to honor her Worship Leader's father. When certain people show up, the entire scene changes. IT WAS DOUBLY SO WHEN JESUS SHOWED UP AT AN ORDINARY WEDDING. Again, is anything ordinary if Jesus is in it?**

## **PRAYER**

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Close in prayer, asking God to press this truth that was studied.

## **COMMENTARY / RESOURCES**

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Put Resources that could benefit the teacher: videos, podcasts, sermons, etc.

<b>VERSE BY VERSE COMMENTARY</b>
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2:1. The account happens in Cana of Galilee. Jesus is going from the Jordan where he was baptized to Galilee where he will spend most of his public ministry. He may have passed on from Cana to Nazareth and on to Capernaum, which was his headquarters in Galilee. The synoptic gospels, Matthew, Mark, and Luke cover most of his Galilean ministry, which John covers events primarily in Judea, in and around Jerusalem. Two

other facts are known about Cana, Jesus came back there and healed the Nobleman's son (John 4:46); Nathaniel, was from Cana (John 21:2).

2:2. *Jesus also was invited to the wedding with his disciples.* With Jesus were five or six others. If five, that would include John, along with the others named and it seems James would likely be the sixth.

2.4. And Jesus said to her, "Woman, what does this have to do with me? *My hour has not yet come.*" This is an unusual passage, as seen with the various translations that exists:

- John 2:4 (NIV)  
"Dear woman, why do you involve me?" Jesus replied. "My time has not yet come."
- John 2:4 (NLT2)  
"Dear woman, that's not our problem," Jesus replied. "My time has not yet come."
- John 2:4 (MSG)  
Jesus said, "Is that any of our business, Mother—yours or mine? This isn't my time. Don't push me."
- John 2:4 (YLT) Young's Literal Greek Translation<sup>4</sup>  
Jesus saith to her, `What--to me and to thee, woman? not yet is mine hour come.'

2:9-10. ADDITIONAL USE OF WINE AS A METAPHOR relating to the gospel, the joy that is found in Christ, in comparison to the stoic, stiff, traditionalism of Judaism. Counter reference Luke 5:38-29 which says, "But new wine must be put into fresh wineskins. And no one after drinking old wine desires new, for he says, 'The old is good.'"

2:11. If there is a desire to identify the other miracles John has recorded, the seven are listed below.

- Turns water into wine (2:1-12)
- Healing the royal official son (4:46-54)
- Healing a man who had been lame for 38 years (5: 1-17)
- Feeding 5,000 with a few loafs and fish (6:1-15)
- Jesus walking on water (6:16-21)
- Healing the blind man from birth (9:1-44)
- Jesus raising Lazarus from the dead (11:1-44).