

**THE GOSPEL OF JOHN**  
**Week Four: John 2:1-11**  
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**A. The Invitation to a Wedding in Cana (vv. 1-2)**

***“On the third day a wedding took place at Cana in Galilee. Jesus’ mother was there, and Jesus and his disciples had also been invited to the wedding.”***

***First Century Jewish Weddings...***

First century Jewish weddings could last for as long as a week with the financial responsibility resting upon the Groom. To run out of supplies of food or drink would have been a terrible embarrassment in a ‘shame’ culture. There is even some historical evidence that it could have opened the Groom up to a lawsuit from disgruntled relatives of the Bride!

In the Old Testament, the wedding is a symbol of Messianic days (Isaiah 54:4-8; 62:4-5). Jesus often used wedding and banquet symbolism when referring to the Kingdom of God (Matthew 8:12; 22:1-14; Luke 22:16-18) and the wedding motif is also mentioned in Revelation (Revelation 19:9).

1. This was likely the wedding of a close family member or friend of Jesus’ family. Cana was likely located just 9 miles north of Nazareth. Nathaniel was from Cana...
2. Jesus would have had only \_\_\_\_ disciples with him at this early stage in his ministry. (Doing the math, the *“third day”* likely means the 7<sup>th</sup> day of the first week that John has been recording.)

**B. The Crises at the Wedding (vv. 3-5)**

***“When the wine was gone, Jesus’ mother said to him, ‘They have no more wine.’  
‘Woman, why do you involve me?’ Jesus replied. ‘My hour has not yet come.’  
His mother said to the servants, ‘Do whatever he tells you.’”***

***The Importance of Wine...***

Wine played an important role in Jewish weddings. Rabbis declared, “There is no rejoicing without the wine.” First century wine was less potent than 21<sup>st</sup> century wine (roughly one part wine to three parts water) but it was (and still is) an essential component to a Jewish celebration.

1. Mary \_\_\_\_\_ to Jesus... (v. 3)
  - a. She may have been quite \_\_\_\_\_ to the Groom’s family and sought to help them avoid the shame and embarrassment of such a scenario, or she may have been involved in \_\_\_\_\_ the wedding.
  - b. As (likely) a widow, she may simply have been used to \_\_\_\_\_ upon her firstborn son to help her.
  - c. Jesus was \_\_\_\_\_ known as a miracle worker, so it is unlikely Mary expected a supernatural fix.
  - d. From Jesus’ response, it is possible that Mary, who remembered all that took place at his birth, was subtly calling on her son’s \_\_\_\_\_ to remedy the situation.

2. Jesus' response has prompted all kinds of discussion over the centuries... (v. 4)
  - a. The word "**Woman**" (also used while Jesus was on the cross in 19:26) sounds \_\_\_\_\_ in English than it does in the original language. It was \_\_\_\_\_ a term of disrespect, but \_\_\_\_\_ was it a term a son would use in conversation with his mother.
  - b. The phrase "**Why do you involve me?**" was a common Jewish idiom communicating a level of \_\_\_\_\_ from a request.
  - c. Combining a. and b., there appears to be a respectful but \_\_\_\_\_ distancing taking place between Jesus and his mother at this crucial moment.
  - d. Whenever Jesus referred to his "\_\_\_\_\_" he was referring to his crucifixion, resurrection and glorification.
  - e. Jesus was seeing the \_\_\_\_\_ Messianic role that Mary could \_\_\_\_\_ see.
  - f. Jesus was saying, "*The time for displaying my \_\_\_\_\_ Messianic authority has not yet come.*"
3. Clearly Mary \_\_\_\_\_ take Jesus' response as a rejection or a rebuke... (v. 5)

### C. From Ritual Purification to Real Celebration (vv. 6-10)

1. Stone jars were used to store ceremonial washing water because (unlike clay jars) they would not become ceremonially \_\_\_\_\_. (v. 6)
2. Jesus ensured that the jars were "**filled to the brim**" so that nothing else could be \_\_\_\_\_. (v. 7)
3. Apparently the \_\_\_\_\_ of the wine was \_\_\_\_\_. (vv. 8-10)

### D. What It All Accomplished (v. 11)

1. We now see that what took place was highly \_\_\_\_\_: the ceremonial water represented the \_\_\_\_\_ order of Jewish law and custom. Jesus replaced it with something much \_\_\_\_\_!
2. John uses two important words to summarize the events:
  - a. "**Sign**": neither a naked display of power nor a trick to impress the masses, but a display of authority that points beyond itself to a \_\_\_\_\_ reality.
  - b. "**Glory**": a word that came to be "code" for a \_\_\_\_\_ expression of God's presence, perfection and power.
3. The result was a marked \_\_\_\_\_ in faith on the part of Jesus' disciples... (v. 11)