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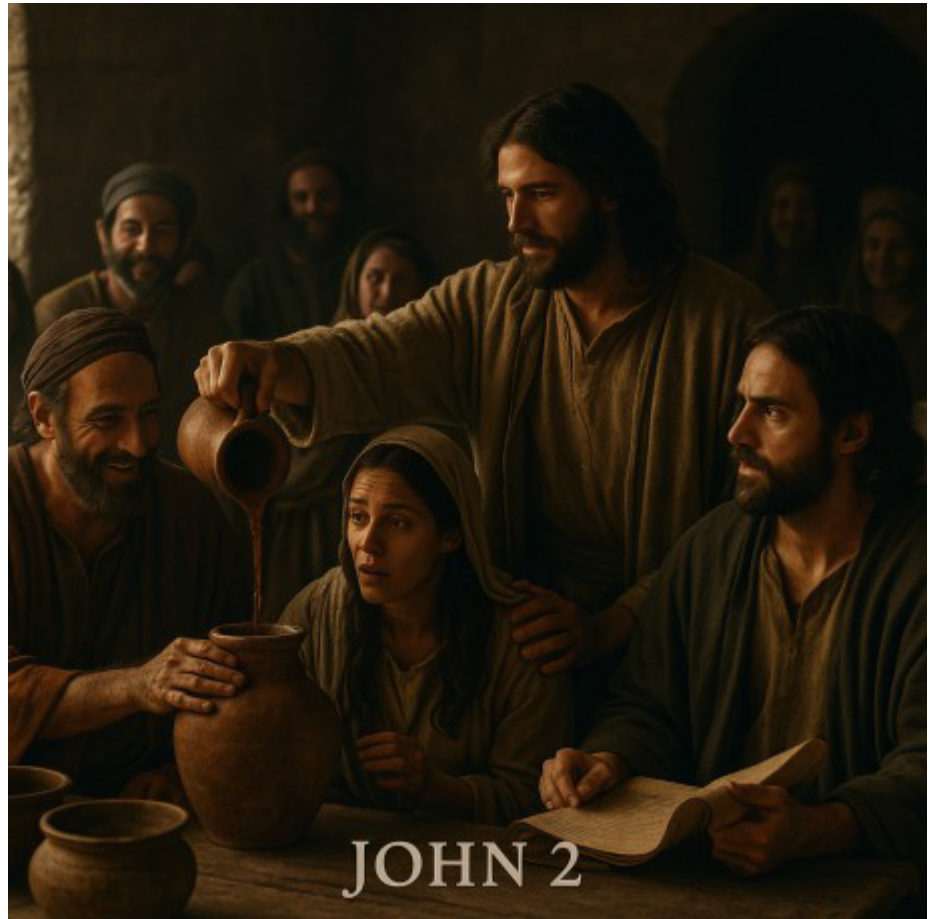
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John 2 This study has not been posted on facebook yet



By Dan Maines

John 2

John 2:1-2

On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there; and both Jesus and His disciples were invited to the wedding.

† John records the first public sign of Jesus' ministry at a wedding. The setting reflects joy, covenant, and fellowship. His mother's presence highlights the personal nature of this moment.

John 2:3-4

When the wine ran out, the mother of Jesus said to Him, "They have no wine." And Jesus said to her, "What business do you have with Me, woman? My hour has not yet come."

† Running out of wine symbolized shame in Jewish culture. Jesus' reply was not disrespectful but clarified that His miracles would follow God's appointed hour, not human demand.

† Chrysostom noted that "woman" was a respectful form of address in Greek, not derogatory.

John 2:5-7

His mother said to the servants, "Whatever He tells you, do it." Now there were six stone waterpots standing there for the Jewish custom of purification, containing two or three measures each. Jesus said to them, "Fill the waterpots with water." So they filled them up to the brim.

† The six stone jars, used for purification, symbolized the insufficiency of the old order. Jesus filled them to the brim, signifying abundance and completion.

John 2:8-10

And He said to them, "Draw some out now and take it to the headwaiter." And they took it to him. Now when the headwaiter tasted the water which had become wine, and did not know where it came from (but the servants who had drawn the water knew), the headwaiter called the groom, and said to him, "Every man serves the good wine first, and when the guests are drunk, then he serves the poorer wine; but you have kept the good wine until now."

† The transformation of water into wine pointed to the New Covenant, superior to the old. The best was saved until the appearing of Christ.

† Irenaeus (Against Heresies 3.11.5) saw this miracle as a sign

of Christ bringing new creation.

John 2:11

This beginning of His signs Jesus did in Cana of Galilee, and revealed His glory; and His disciples believed in Him.

† The miracle revealed Jesus' glory and strengthened the faith of His disciples. This was not mere provision, but a sign pointing to His messianic role.

John 2:12

After this He went down to Capernaum, He and His mother, His brothers, and His disciples; and they stayed there a few days.

† Capernaum became the center of His Galilean ministry. His family and disciples traveled with Him, highlighting the growing circle around Christ.

John 2:13-14

The Passover of the Jews was near, and Jesus went up to Jerusalem. And within the temple grounds He found those who were selling oxen, sheep, and doves, and the money changers seated at their tables.

† The cleansing of the temple is placed early in John, while the Synoptics place it near the end. John highlights Jesus' authority at the start of His ministry.

† Josephus (Wars 6.9.3) noted the vast commerce connected with the temple, showing how it became corrupted by profit.

John 2:15-16

And He made a whip of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; and to those who were selling the doves He said, "Take these things away from here; stop making My Father's house a place of

business!"

† Jesus' zeal revealed His messianic mission to cleanse God's dwelling. The temple was being turned into a marketplace rather than a house of prayer.

John 2:17

His disciples remembered that it was written: "Zeal for Your house will consume me."

† This fulfilled Psalm 69:9, a prophecy of the Messiah's zeal for God's holiness.

John 2:18-19

The Jews then said to Him, "What sign do You show us as your authority for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up."

† The leaders demanded a sign, but Jesus pointed to His death and resurrection as the ultimate sign of His authority.

John 2:20-21

The Jews then said, "It took forty-six years to build this temple, and yet You will raise it up in three days?" But He was speaking about the temple of His body.

† The physical temple, renovated under Herod for decades, was not the true temple. Christ's body was the dwelling place of God, soon to be destroyed and raised again.

† Josephus (Antiquities 15.11.1) records Herod's long temple renovation, confirming the forty-six years.

John 2:22

So, when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

† The resurrection validated His words. Faith in Scripture and in Christ's testimony came together in fulfillment.

John 2:23-25

Now when He was in Jerusalem at the Passover, during the feast many believed in His name, as they observed His signs which He was doing. But Jesus, on His part, was not entrusting Himself to them, because He knew all people, and because He did not need anyone to testify about mankind, for He Himself knew what was in mankind.

† Many believed superficially, attracted by signs, but Jesus saw the heart. True faith goes beyond wonder to trust in His person.

† Augustine observed that Jesus did not commit Himself to those with shallow belief, showing His divine knowledge of hearts.

How it applies to us today

† Christ transforms emptiness into abundance, as seen at Cana.

† He cleanses our hearts as His temple, driving out hypocrisy and corruption.

† True faith rests not on signs alone, but on Christ Himself, the risen Lord.

† The resurrection is the ultimate sign proving His authority and glory.

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Chrysostom, Homilies on John – "woman" as respectful address

† Irenaeus, Against Heresies 3.11.5 – Cana as new creation

† Josephus, Wars 6.9.3 – temple commerce and corruption

† Josephus, Antiquities 15.11.1 – Herod's forty-six-year temple

renovation

† Augustine, Tractates on John – superficial belief and Christ's knowledge of hearts

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