

Chapter 1 : The Cana Miracle: John | Matthew Estrada - www.nxgvision.com

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: I. THE PLACE WHICH THIS MIRACLE HOLDS AMONG THE MIRACLES OF CHRIST. The first. 1. As indicative of the general character of those which followed. The product of Christ's omnipotence and good will. 2. As.

It is listed in several Egyptian sources: The list of exiles of the King includes a city called "Cana" listed with prisoners. The village was repopulated at the Persian or Hellenistic periods. Both Herod and Josephus Flavius camped here. The Roman commander Vespasian destroyed the city in 67 AD, but the most famous site from the great revolt was the nearby Yodfat Jotapata. The city was rebuilt in the Roman period and expanded to the lower east side during the Byzantine period. The site is best known as the place of Jesus first miracle, turning water to wine in a wedding, although there are other candidates for the identification of the miracle see more about this in the bottom of the page. Over the centuries many Christian pilgrims visited the site and possibly built a church or monastery on the top of the hill. The site is in ruins for many centuries, probably following the Arab conquest. Recent excavations at the site started to reconstruct its structures. The photo below shows a view from the Netufa valley, south-east to the site you can click on each photo to see it larger. Click on the photos to view in higher resolution The photo below shows the view from the north of the site, looking towards the Netufa valley. The top of the round hill is the center of this ancient village, and most of the ruins are scattered around the top slopes of the hill. Another view from the west side, in the Yodfat Jotapata creek. The road seen in front of the photo is one of the easier Jeep paths to reach the top side of the hill; it winds around the hill from the south to the west side. Visit at the site: I have visited this charming site many times. The barren steep hill requires some sweating if you prefer to walk it up. No wonder this was the site of a fortified village - the natural layout posed a barrier against potential threats. Along the eastern side of the hill and around the top there were additional walls that added protection. The photo shows the slopes of the hill on the northern sides. The blue flowering thorns Echinops - Blue Globe Thistles that dot the hillside add a nice color touch to the generally barren bright-brown hillside. Very few trees grow here, the result of heavy grazing of goats and sheep over the centuries which continue to date with the herds of the Arab villagers nearby. The missing trees and grass caused the rain to wash away the soil into the valley, leaving the hillsides with bare rocks and little shadow. At the top of the hill there is a beautiful panorama of the Netufa valley. This valley is about 16KM by 4KM, and is very fertile. It could also originate from "dripping of oil and wine" since the hills around the valley used to grow olive trees, in addition to the grapes. This photo is taken from the top of the hill, looking north-east. In the background, above the Netufa valley, there are two arab villages. Closer, an olive tree orchid is seen on the left, so the traditional products wheat, oil, grapes continue throughout the ancient times until today. The top of the hill is full of rubble, stones, caves, cisterns, pits, grass in the winter and thorns in the summer these photos were taken in June The photo on the right is also taken from the top of the hill, but on the south side, and looking towards Nazareth east, on the background hills. This side overlooks the Yodfat Jotapata creek on the right side, and the Netufa valley in the background. A road leads through the creek up to the ancient site where Josephus made his last stand against the Romans. In the foreground are ruins of walls, most of them made of unhewn rough and unfinished stones. These walls were part of the residential houses, built in the Hellenistic period and lasted until the Byzantine period. More photos can be seen below.

Chapter 2 : Common Cana Sermon by Brad Lewis, John - www.nxgvision.com

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 1. THE OCCASION ON WHICH THE MIRACLE WAS WROUGHT. 1. The time. The third day after the interview with Nathanael. 2. The place. Cana, about nine miles from Nazareth. Called Cans of Galilee to distinguish.

We begin three day since Philip and Nathaniel began following Jesus. Jesus had traveled from the area near the Jordan and attended a wedding feast in Cana, which is just north of the town where Jesus grew up. With him were his new disciples students: Wedding feasts were big affairs in those days, often lasting a week. Sometime during this feast, the host ran out of wine. We must understand that the Greek word used here is the generic word for any product made from the juice of grapes. The word, by itself, does not indicate the amount of alcohol in the drink. That determination must be made from the context. Mary tells Jesus the situation a. This is odd because they are guests at the feast. Guests are not normally concerned with provisions. This lends the idea that it was a close friend of Mary and Jesus, perhaps even a relative of theirs, with Mary given charge to help with the feast. It is a formal term of address. Mary understood that Jesus had agreed to help because she directs the servants to do whatever Jesus said. Too many assume Mary had asked Jesus to perform a miracle, but such is not in this verse. She only asked Jesus to solve a problem. That Jesus chose to solve the problem with a miracle was his choice. Since verse 11 indicates this is the first miracle of Jesus, there is no reason to assume that Mary knew what Jesus would do in response to her request. For all we know, she might have thought that Jesus would go to the local merchant and he would need servants to help carry the wine back. Jesus directs the servants to fill six stone water pots. The pots were there for the guests to wash their hands - Mark 7: Each pot held about 20 to 30 gallons of water, for a total quantity of to gallons. After they are filled to the brim, he directs the servants to bring a cup of the water from the pots to the governor of the feast. The governor of the feast would be equivalent to a butler or a head caterer. He is charged with seeing the food and drink is distributed, that the Jewish laws and customs were maintained i. He is surprised by the quality of the drink. The feast has been going on for several days. Usually the best is laid out at the beginning and the regular items are served after everyone has had there filled. Obviously a lot of drinking has been going on as the wine bought in advance had already run out. This is not a necessary conclusion. In an arid country that does not have refrigeration, freshness is prized. Grape juice does not keep well in hot weather. Think about it, Jesus made wonderful, possibly fresh, grape juice or wine from 6 pots of water used to wash hands! He directed the servants to fill the pots, but it appears he did not touch them. The servant brought the cup to the governor, so Jesus again was uninvolved and he could not have switched the liquid. The governor was unaware of what was going on behind the scenes. Did Jesus approve of drinking alcoholic beverages A. It cannot be proven from this passage. The word wine can refer to anything from juice to an alcoholic beverage. Jesus made to gallons of this drink after the wedding guests had already drank all that was previously purchased. If it was alcoholic, that much wine would lead any group to become drunk, but drunkenness is forbidden in the Jewish religion. The result of this miracle A. It manifested displayed his glory. His disciples believed in him. From here, Jesus went to Capernaum with his mother, brothers, and his disciples Send mail to minister lavistachurchofchrist. Permission is given in advance to use the material and pictures on this site for non-commercial purposes. We only ask that you give credit to the original creators. A link back to this site is not required, though it is always appreciated.

The Wedding at Cana Sermon outline discussing spiritual points taken from Jesus' miracle at the wedding in Cana. By G. E. Watkins. By G. E. Watkins. Introduction: Jesus was at a wedding at Cana, John [wedding at Cana sermon begins].

No direct indication can be gathered of its locality, except that it was not far from either Nazareth or Capharnaum, and higher than the latter city, as indeed all the land west of the Plain of Genesareth is; and that an ordinary traveler from Jerusalem to Nazareth would pass through or near it. It is not mentioned by either of the Synoptists, nor indeed anywhere else in the Scriptures. This lies some four or five miles northeast of Nazareth, on the road from thence to Tiberias, at the foot of a short, steep hill. The tradition dates back at least to the eighth century, and probably a good deal earlier, while the site fulfills all the requisite conditions mentioned above. At the time of the Crusades, or before, there was a church which was believed to be on the spot where the miracle of Our Lord was worked. This site is now in the hands of the Franciscans, who have built a large new church. In recent years some interesting excavations have been carried out within its walls, discovering parts of the old church beneath. The Greeks also have a church close by, inside which are two large jars, said to be the original "water pots of stone" in which the water was turned into wine; but the probability of their being genuine is not great. The fountain still existing in the village, however, must have been the actual source from which the water was drawn. The inhabitants of the village are very rough and uncivilized. About one-third of them are Christians, the majority belonging to the Greek Church. Towards the far end of the town, there is a church dedicated to St. Bartholomew, said to be on the site of his house, though this tradition cannot be traced back very far. A curious light is thrown on the ease with which such traditions used to originate by the existence of a similar church on the supposed site of the house of Simon the Cananean. The name Cananean must have deceived some, who consequently sought for the site of his house, and the demand created the supply. In reality, however, the Chanaanites were a strict national sect among the Jews, and the name is wholly unconnected with Cana. It is only in recent years that its authenticity has been seriously questioned. There are now two other claimants for the site. One of these, Kenet-el-Jalil, is some six miles further north, on the slope of a hill. There is nothing there now but ruins. Some remains of cisterns have been discovered but there is no fount or spring. Recently a third site has been put forward by Dr. Robinson, Ain Kana, which is somewhat nearer to Nazareth. The site is accepted by Dr. Condor; although the name is said to be still closer etymologically than either of the other two, there is no tradition whatever to support this hypothesis. The miracle which has made Cana forever famous was worked by Christ before His public life had fully commenced. This is usually taken to be the meaning of the words "My hour is not yet come". He had however, already five disciples -- Sts. They had followed Him from the banks of the Jordan, but had received as yet no permanent call, such as is recorded later on in the other Gospels. From the language of the Gospel we should infer that the marriage which was taking place was that of a close relative of the Blessed Virgin, for it is said without comment that she was there; and it was no doubt in her honor that Christ was invited. Again, the cause of the shortage of wine is not explained by St. John; but it has been inferred that it may have been due to the presence of Our Lord and the five Disciples that accompanied Him, who would have made a substantial increase in a small and modest party. If this was so, it would explain the confidence with which Our Lady appealed to Him when she noticed it. The answer of Christ, which has been variously rendered, has given rise to long discussion, and cannot be said to be even yet properly understood. The Greek *ti emoi kai soi, gynai* ; is translated in the Vulgate, "Quid mihi et tibi est mulier? John suggests as a fair English equivalent, "Leave me alone, Lady". At any rate, she at once told the waiters to take orders from Our Lord. They filled the jars with water, which Jesus converted into wine. And if the bride or bridegroom was, as is believed, a relative of Our Lady, we may take it as an example of the sympathy which family ties should bring in the ordinary joys, no less than in the sorrows of life.

Like his other miracles, it benefited people in need. John referred to Jesus' miracles as "signs," indicators pointing to Jesus' divinity. Jesus' second sign, also performed in Cana, was the healing at a distance of a government official's son.

At the close of His Discourse to Nathanael - His first sermon - Jesus had made use of an expression which received its symbolic fulfilment in His first deed. But it was not only knowledge of His humiliation in His Humanity. For, as in the history of the Christ humiliation and glory are always connected, the one enwrapped in the other as the flower in the bud, so here also His humiliation as the Son of Man is the exaltation of humanity, the realisation of its ideal destiny as created in the likeness of God. It should never be forgotten, that such teaching of His exaltation and Kingship through humiliation and representation of humanity was needful. It was the teaching which was the outcome of the Temptation and of its victory, the very teaching of the whole Evangelic history. Any other real learning of Christ would, as we see it, have been impossible to the disciples - alike mentally, as regards foundation and progression, and spiritually. At the same time it must be borne in mind, that marriage conveyed to the Jews much higher thoughts than merely those of festivity and merriment. The pious fasted before it, confessing their sins. It was regarded almost as a Sacrament. Entrance into the married state was thought to carry the forgiveness of sins. Thus the bridal pair on the marriage-day symbolised the union of God with Israel. Similarly, it may have been the deep feeling of brotherhood in Israel, leading to sympathy with all that most touched the heart, which invested with such sacredness participation in the gladness of marriage, or the sadness of burial. To use the bold allegory of the times, God Himself had spoken the words of blessing over the cup at the union of our first parents, when Michael and Gabriel acted as groomsmen, and the Angelic choir sang the wedding hymn. It was specially related of King Agrippa that he had done this, and a curious Haggadah sets forth that, when Jezebel was eaten of dogs, her hands and feet were spared, because, amidst all her wickedness, she had been wont to greet every marriage-procession by clapping of hands, and to accompany the mourners a certain distance on their way to the burying. From the moment of betrothal both parties were regarded, and treated in law as to inheritance, adultery, need of formal divorce, as if they had been actually married, except as regarded their living together. On the evening of the actual marriage Nissuin, Chathnuth, the bride was led from her paternal home to that of her husband. Every one rose to salute the procession, or join it; and it was deemed almost a religious duty to break into praise of the beauty, the modesty, or the virtues of the bride. Arrived at her new home, she was led to her husband. All connected with the account of it is strictly Jewish - the feast, the guests, the invitation of the stranger Rabbi, and its acceptance by Jesus. Any Jewish Rabbi would have gone, but how differently from Him would he have spoken and acted! Let us first think of the scenic details of the narrative. Strangely, we are not able to fix with certainty the site of the little town of Cana. As we approach the little town through that smiling valley, we come upon a fountain of excellent water, around which the village gardens and orchards clustered, that produced in great abundance the best pomegranates in Palestine. When he had returned from His first Temple-visit, it had been in the self-exinanition of voluntary humility: We stand on the threshold, over which we pass from the old to the new - to use a New Testament figure: Viewed in this light, what passed at the marriage in Cana seems like taking up the thread, where it had been dropped at the first manifestation of His Messianic consciousness. This thread, then, is taken up again at Cana in the circle of friends, as immediately afterwards in His public manifestation, in the purifying of the Temple. For, there is ever deepest unity and harmony in that truest Life, the Life of Life. As we pass through the court of that house in Cana, and reach the covered gallery which opens on the various rooms - in this instance, particularly, on the great reception room - all is festively adorned. The latter is the most elaborate in all the Mishnah, and consists of not less than thirty chapters. At any rate, such would not be exhibited on an occasion like the present; and outside the reception-room, as St. John with graphic minuteness of details relates, six of those stone pots, which we know from Rabbinic writings, were ranged. Reasoning on the general ground that the so-called Sepphoris measurement was common in Galilee, the larger quantity seems the more likely, though by no means certain. It is almost like trifling on the threshold of such a history, and yet so many cavils have been raised, that we

must here remind ourselves, that neither the size, nor the number of these vessels has anything extraordinary about it. For such an occasion the family would produce or borrow the largest and handsomest stone-vessels that could be procured; nor is it necessary to suppose that they were filled to the brim; nor should we forget that, from a Talmudic notice, 40 it seems to have been the practice to set apart some of these vessels exclusively for the use of the bride and of the more distinguished guests, while the rest were used by the general company. Entering the spacious, lofty dining-room, 41 which would be brilliantly lighted with lamps and candlesticks, the guests are disposed round tables on couches, soft with cushions or covered with tapestry, or seated on chairs. The bridal blessing has been spoken, and the bridal cup emptied. The feast is proceeding - not the common meal, which was generally taken about even, according to the Rabbinic saying, 42 that he who postponed it beyond that hour was as if he swallowed a stone - but a festive evening meal. If there had been disposition to those exhibitions of, or incitement to, indecorous and light merriment, 43 such as even the more earnest Rabbis deprecated, surely the presence of Jesus would have restrained it. How are we to understand the implied request of the Mother of Jesus? It seems scarcely possible to imagine that, remembering the miraculous circumstances connected with His Birth, and informed of what had passed at Jordan, she now anticipated, and by her suggestion wished to prompt, this as His Royal Messianic manifestation. Again, such anticipations on the part of Mary seem psychologically untrue - that is, untrue to her history. Only twelve years had passed since His Birth, and yet they had not understood His saying in the Temple! How much more difficult would it be after thirty years, when the Child had grown into Youth and Manhood, with still the same silence of Divine Voices around? It is difficult to believe in fierce sunshine on the afternoon of a long, grey day. Although we have no absolute certainty of it, we have the strongest internal reasons for believing, that Jesus had done no miracles these thirty years in the home at Nazareth, 47 but lived the life of quiet submission and obedient waiting. That was the then part of His Work. It may, indeed, have been that Mary knew of what had passed at Jordan; and that, when she saw Him returning with His first disciples, who, assuredly, would make no secret of their convictions - whatever these may have conveyed to outsiders - she felt that a new period in His Life had opened. But what was there in all this to suggest such a miracle? On the other hand, there was one thing which she had learned, and one thing which she was to unlearn, after those thirty years of the Nazareth-Life. What she had learned - what she must have learned - was absolute confidence in Jesus. What she had to unlearn, was the natural, yet entirely mistaken, impression which His meekness, stillness, and long home-submission had wrought on her as to His relationship to the family. It was, as we find from her after-history, a very hard, very slow, and very painful thing to learn it; 48 yet very needful, not only for her own sake, but because it was a lesson of absolute truth. And so when she told Him of the want that had arisen, it was simply in absolute confidence in her Son, probably without any conscious expectancy of a miracle on His part. It was a true earth-view to take of their relationship; only, an earth-view which must now for ever cease: But the fundamental mistake in what she attempted is just this, that she spake as His Mother, and placed that maternal relationship in connection with His Work. And therefore it was that as, on the first misunderstanding in the Temple, He had said: With everything else it had, down to the utter self-forgetfulness of that tenderest commendation of her to John, in the bitterest agonies of the Cross; but not with this. No, not now, nor ever henceforth, with this. This is one main point - we had almost called it the negative one; the other, and positive one, was the miracle itself. All else is but accidental and circumstantial. What happened is well known: What the bridegroom said; whether what had been done became known to the guests, and, if so, what impression it wrought; how long Jesus remained; what His Mother felt - of this and much more that might be asked, Scripture, with that reverent reticence which we so often mark, in contrast to our shallow talkativeness, takes no further notice. And best that it should be so. Witness the calm, grateful retrospect upon that first day of miracles, summed up in these simple but intensely conscious words: For, like the diamond that shines with many colours, it has many meanings; none of them designed, in the coarse sense of the term, but all real, because the outcome of a real Divine Life and history. And a real miracle also, not only historically, but as viewed in its many meanings; the beginning of all others, which in a sense are but the unfolding of this first. A miracle it is, which cannot be explained, but is only enhanced by the almost incredible platitudes to which negative criticism has sunk in its commentation, 58 for which there assuredly

exists no legendary basis, either in Old Testament history, or in contemporary Jewish expectation; 59 which cannot be sublimated into nineteenth-century idealism; 60 least of all can be conceived as an after-thought of His disciples, invented by an Ephesian writer of the second century. Augustine, who reminds us that in the grape the water of rain is ever changed into wine, is scarcely true, save as a bare illustration, and only lowers our view of the miracle. For miracle it is, 62 and will ever remain; not, indeed, magic, 63 nor arbitrary power, but power with a moral purpose, and that the highest.

Chapter 5 : CHAPTER IV. THE MARRIAGE FEAST IN CANA OF GALILEE - THE MIRACLE THAT IS 'A S

Khirbet Cana is one of the most likely candidates for the site of Jesus's first miracle, turning water to wine. Although the traditional place is in the modern village of Kefar Kenna, closer (6KM) to Nazareth, there are other scholars that favor this featured site.

The story of Jesus turning water into wine is the first recorded miracle He ever performed. Miracles are interesting subjects to most people, especially Americans. In fact according to a Newsweek Poll the: Percentage of Americans who believe in divine miracles: Let me give you my definition: I believe that God, through infinite wisdom, created natural processes. A seed grows into a tree, which then bears fruit, which contains seeds, which can then produce another tree. By natural I mean that there are certain laws that govern nature that God has set in order. So what are miracles? I believe that a miracle is when God intervenes in the natural process He created and makes something supernatural. The professor, interested in what caused his excitement, asked the young man what he was reading. The young man said that God had parted the Red Sea to allow the Hebrew people to cross. The professor started to explain how at that period in history there was a drought and really the Sea was only about three inches deep, so it was not really a miracle. The miracle first relates to the: Many scientists contest the story of creation because of the time factor i. They argue that it would be impossible for the world to be created in six days because it takes time to form elements and cells and matter ii. A good argument made by secular scientists is about the speed of light. They say that it takes many years for light to hit the earth once it has left the sun, and if the sun was created in the third day, the light would not have made it to the earth for many years. I often use the miracle at Cana to rebut this argument i. Does it not take wine time to age? Jesus took ordinary well water and, in an instant, He produced perfectly aged wine iii. Coincidentally He also used six clay pots, and there were six creation days c. Where scientists fail when looking at the creation story is that they forget that the God of this universe created natural laws, and is not bound by them ii. Jesus, who is God the Son, proved time and time again throughout His ministry, that He was not bound by scientific laws d.

Chapter 6 : The Wedding at Cana the miracle of turning water into wine by Hieronymus Francken III on art

Among Christians and other students of the New Testament, Cana is best known as the place where, according to the Fourth Gospel, Jesus performed "the first of his signs", his first public miracle, the turning of a large quantity of water into wine at a wedding feast (John) when the wine provided by the bridegroom had run out.

Cana was a town in Galilee northeast of Nazareth, where the Lord Jesus Christ miraculously turned water into wine at a wedding feast. John the Baptist in the Jordan River. In the Holy Gospel of St. John the Apostle 2: John the Baptist ; namely St. The miracle performed at the wedding in Cana is denoted as the first of seven signs performed by the Lord Jesus Christ according to the Holy Gospel of St. In fact, evangelism in Cana in particular, largely gentile populated, must have been a priority for the Lord. Evangelism must have also been a timely need as He began this ministry three days after the call of the first few chosen apostles. The Lord Jesus Christ did not even wait for the calling of the remaining seven apostles to begin His heavenly signs and evangelism ministry. Why at a Wedding The wedding setting at which the Lord performed His first miracle is also symbolically important, emphasizing His union with His chosen bride Israel, the Christians at large Ephesians 5: We know that by the presence of the Lord Jesus Christ attending the wedding, He personally sanctioned marriage as holy and honorable. Clement of Alexandria c. Scripture has named wine as the symbol for sacred blood. Orthodox tradition also holds that Simon the Zealot, who was to become one of the twelve chosen apostles by the Lord Jesus Christ, was indeed the groom. It is written that St. Mary, the mother of God was present at the wedding feast. Many Biblical scholars have speculated that St. Mary may have been related to the bride or the groom. Why His Mother St. Mary is not only present as a guest at the wedding; but as someone with a distinguished predominant role in the first miracle of our Lord Jesus Christ. The Lord Jesus Christ reminds His mother that the time for His disclosure to the world has not yet come. Nonetheless, He does not deny her demand. From the very start of the first miraculous sign, we gain insight into the predominant role of the mother of the Lord Jesus Christ. Why Empty Pots During the New Testament era, it was customary to dilute one part of wine with three parts of water. The emptiness of those six stone water pots at the wedding feast signifies the void of Judaism and its failure to meet the spiritual needs of the Jewish population; leaving them unfulfilled with much to be desired. By His word alone, the plain water- refilled six stone pots suddenly became wine. Not just an ordinary type of wine; but plentiful, superior quality wine; enough to offer everyone at the wedding a second serving. You have kept the good wine until now! The abundant wine miraculously produced, should be correctly interpreted as the abundance of grace and truth of the Lord Jesus Christ. Many of the church fathers believe that the turning of water into wine to be a foreordination of the transformation of the bread and wine into the body and blood of the Lord Jesus Christ during the Holy Sacrament of the Eucharist and a precursor to the shedding of His blood on the Cross for the love of mankind. Why Six Pots Some Biblical Scholars think that the quantity of water pots six signify one less than the perfect number, seven; thus signifying that the Levitical law was less than perfect, or incomplete at the time the wedding feast had been celebrated. Why the Disciples The first chosen disciples were witnesses to this amazing Glory of the Lord Jesus Christ which serves to quickly strengthen their newness of faith. Right away, those honored disciples were certainly exposed to great many inspiring lessons within this first miraculous sign of the Lord Jesus Christ at the Wedding Feast of Cana of Galilee. Some of those lessons include: The urgency of evangelism by example. The importance of the Sacrament of Marriage. Onset of the crumbling of Judaism. Observing and marveling over the first miraculous sign. There is still more for the five disciples, present at the feast, to contemplate upon in the years to come – Perhaps the most important of all unforeseen miracles is the miracle of the grand offering of His Body and Blood on the cross, on Holy Friday, the best Wine that a bridegroom could ever offer to His bride, the church, on the day of her wedding to the Lamb. In both miraculous events reference to the newness and freshness of the wine is stressed and made manifest. Both wines are referred to as restoring, refreshing and life giving. It is my prayer that when we celebrate the commemoration of the miracle at the Wedding Feast at Cana of Galilee, we do so by remembering the Lord Jesus Christ manifested in His Glory.

Chapter 7 : Our Lord's First Miracle at Cana of Galilee | Become Orthodox

In this sense it may be said, that the introduction of the story of the marriage-feast of Cana is in itself the best proof of its truthfulness, and of the miracle which it records. 5 Yalkut on 1 Sam. xiii. 1 vol ii. p. 16 d.

The Occasion of the Miracle: The Presence there of the Mother of Jesus, verse 1. The Savior and His Disciples Invited, verse 2. The Miracle Itself, verses 3-11. The Effects of the Miracle, verses 12-13. We propose to expound the passage before us from a threefold viewpoint: It is as though the Holy Spirit had here combined three pictures into one. We might illustrate it by the method used in printing a picture in colors. To use the terms of the illustration, it is our purpose to examine, separately, the different tints and shadings in the Divine picture which is presented to our view in the first half of John 2. It is to be carefully noted that this second chapter of John opens with the word "and," which indicates that its contents are closely connected with what has gone before. One of the things that is made prominent in John 1 following the Introduction, which runs to the end of verse 18 is the failure of Judaism, and the turning away from it to Christ. The failure of Judaism seen in the ignorance of the Sanhedrin is made plain by the sending of priests and Levites from Jerusalem to enquire of John who he was John 1: This is made still more evident by the pathetic statement of the Baptist, "There standeth one among you, whom ye know not" John 1: All this is but an amplification of that tragic word found in John 1: Judaism was but a dead husk, the heart and life of it were gone. Only one thing remained, and that was the setting of it aside, and the bringing in "of a better hope. The hour was ripe for Christ to be manifested. The need of Him had been fully demonstrated. Judaism must be set aside. A typical picture of this was before us in John 1. The same principle is illustrated again in the chapter now before us. A marriage-feast is presented to our view, and the central thing about it is that the wine had given out. The figure is not difficult to interpret: How striking, then, is what we have here in John 2! How accurate the picture. Judaism still existed as a religious system, but it ministered no comfort to the heart. It had degenerated into a cold, mechanical routine, utterly destitute of joy in God. Israel had lost the joy of their espousals. What a portrayal of Judaism was this! Six is the number of man, for it was on the sixth day man was made, and of the Superman it is written, "Let him that hath understanding count the number of the beast: Yes, there were six waterpots standing there, not seven, the perfect number. All that was left of Judaism was of the flesh; God was not in it. As we read later on in this Gospel, the "feasts of the Lord" Lev. Observe, too, that these six waterpots were of "stone," not silver which speaks of redemption, nor of gold which tells of Divine glory. As we read in Isaiah 1: No wonder the wine had given out! To supply that Christ was needed. Therefore, our chapter at once directs attention to Him as the One who alone can provide that which speaks of joy in God. Thus does John 2 give us another representation of the failure of Judaism, and the turning away from it to the Savior. Hence, it opens with the word "and," as denoting the continuation of the same subject which had been brought out in the previous chapter. In striking accord with what we have just suggested above, is the further fact, that in this scene of the Cana-marriage feast, the mother of Jesus occupies such a prominent position. She is, therefore, to be viewed as a representative character. In this chapter Mary occupies the same position as the Baptist did in John 1. She stands for the nation of Israel. Inasmuch as through her the long promised "seed" had come, Mary is to be regarded here as gathering up into her person the entire Abrahamic stock. What, then, does the Holy Spirit record here of Mary? Were her actions on this occasion in keeping with the representative character she filled? The record is exceedingly brief, but what is said is enough to confirm our line of interpretation. The mother of Jesus exhibited a woeful lack of spiritual discernment. It seems as if she presumed so far as to dictate to the Lord. Apparently she ventured to order the Savior, and tell Him what to do. We believe that this unwonted interference of Mary was prompted by the same carnal motive as actuated His unbelieving "brethren" i. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Israel had no thought and had no heart for a suffering Messiah; what they desired was One who would immediately set up His kingdom here on earth. What is recorded here in the first part of John 2 looks beyond the conditions that

obtained in Israel at that time. The miracle which Christ performed at Cana possessed a prophetic significance. Like so much that is found in Scripture, the passage before us needs to be studied from a twofold viewpoint: Above, we have sought to bring out what we believe to be the direct significance of this incident, in its typical and representative suggestiveness. Now we would turn for a moment to contemplate its more distant and prophetic application. The Holy Spirit presents to our view a third day scene. The third day is the day of resurrection. It was on the third day that the earth emerged from its watery grave, as it was on the third day the barren earth was clothed with vegetable life Gen. There is an important scripture in Hosea 6: But the second "Day" is almost ended, and when the third dawns, their renaissance shall come. This second chapter of John presents us with a prophetic foreshadowing of the future. Then will Israel invite Jesus to come to them: Then will the Lord be married to the new Israel, see Isaiah 54; Hosea 2, etc. Then will Israel say to the Gentiles their servants, "Whatsoever he saith unto you, do. Then will Christ "manifest His glory" John 2: Having touched, somewhat briefly, upon the typical and prophetic significance of this miracle, we turn now to consider, III. And both Jesus was called, and his disciples, to the marriage" verses 1, 2. Christ here sanctifies the marriage relationship. Marriage was ordained by God in Eden and in our lesson, the Savior, for all time, set His stamp of approval upon it. By gracing this festive gathering, our Lord distinguished and glorified this sacred institution. Observe that Christ was invited to be there. The marriage where there is no place for our Lord and Savior cannot be blest of God: Was she not aware that He was more than man? Did she not know that He was God manifest in the flesh? He knew that they had no wine. Second, it appears as though Mary was seeking to exert her parental authority, by suggesting to Him what He ought to do under the circumstances. This is an elliptical expression, and in the Greek literally read, "What to Me and thee? Christ here showed that His season of subjection to Mary and Joseph Luke 2: Many of our readers, no doubt, have wondered why Christ here addressed His mother as "Woman. It was a designation commonly used for addressing females of all classes and relationships, and was sometimes employed with great reverence and affection. Proof of this is seen in the fact that while on the Cross itself Christ addressed Mary as "Woman," saying, "Behold thy son" John But we believe our Lord chose this word with Divine discrimination, and for at least two reasons. First, because He was here calling attention to the fact that He was more than man, that He was none less than the Son of God. To have addressed her as "mother" would have called attention to human relationships; but calling her "woman" showed that God was speaking to her. We may add that it is significant that the two times Christ addressed His mother as "woman" are both recorded in the Gospel of John which sets forth His Deity. With prophetic foresight He anticipated the horrible idolatry which was to ascribe Divine honors to her. He knew that in the centuries which were to follow, men would entitle her the Queen of angels and the Mother of God. Hence, He refused to use a term which would in any wise countenance the monstrous system of Mariolatry. Seven references are made in this Gospel to that awful "hour. The second is found in John 7: Father, save me from this hour: It was the "hour" of His suffering.

Chapter 8 : The Wedding Miracle at Cana | Meadow View Church of Christ

The Wedding Miracle at Cana #1 from the series, "The Miracles of Jesus from John's Perspective" John The Bible is full of miracles, which can be defined as a sign or wonder of a supernatural nature by which God authenticates the men sent by Him and proves their cause.

Maness From the eleven sections below, the wine used at the miracle of Cana was that common to Palestine in the 1st century. Barnes doubts that it was fermented, yet he does not account for the how they were intoxicated. There appears no reason to doubt the fermentation, to some degree, in that such was far more common. And according to Edershein, Palestine as all Roman provinces were taxed, what taxes included a portion of their produce of wine, and you did not ship grape juice instead of wine as your tax payment to Rome. Strangely, even the great reformer, John Calvin, comments on the miracle turning the water into wine with no comment on verse 10, about how intoxicated the guests may have been. The Greek word indicates a degree of intoxication, and a somewhat numbness to appreciate the finer qualities of a God-created vintage, which turns the whole passage into absurdity if there was no difference or if we are talking about mere grape juice. Beasley-Murray, in his Word Biblical Commentary on John, relates a serious study without mention to a distinction between grape juice and wine that intoxicates; he assumes the miraculous wine is the kind that intoxicates when used in abundance. Moreover, he says that the miracle is a "sign" of the glory of Christ—wine is better than water, a greater gift. The "sign" was to show forth how Christ would make available "the wine of the kingdom of God" to the whole world John They must grasp the superiority of the Son of God and his gift to the mediator of the old covenant and its gifts John 1: It is their privilege to rejoice in the possession of the life of the kingdom of God, and to persist in their adherence to its Lord and Giver in face of those who champion the old order and glory in its mediator. Of this gift every celebration of the Eucharist is a standing in reminder. The gift of wine is a gift of life, as it soothes the rigors of a hard life. There were very few folks in the New Testament who totally abstained from fermented wine, and there is no direct prohibition in the New Testament—only a prohibition from excessive drinking. There were self-righteous people in the New Testament, too, who tried to degrade Jesus with accusations of associating "winebibbers, a friend of publicans and sinners" Mat. The wine making was as much an art then as it has been for thousands of years, and there is no reason to doubt that the wine produced by Jesus was the very best vintage that the world has ever seen, even intoxicating if used in excess. Should a Christian consume alcohol? Can a Christian consume Nightquil? Be allowed a sedative for medical surgery? Of course, no Christian today advocate the total abstinence from all forms of drugs, especially since there is no total prohibition in the Bible. The argument against total abstinence from recreational use comes from a secondary and implied source, that in part is somewhat cultural, where the Christian strives to make his Christian witness such that does not cause a weaker person to stumble. That is an individual preference and an individual devotion that cannot be mutated into a categorically biblical prohibition. The only biblical prohibition on alcohol is that against strong drink and excessive drinking, and today that can apply to the excessive use of any drug. The real question is whether a Christian can be allowed to socially drink in America. It certainly is permissible to totally abstain from all alcohol. And some Christians find no problem with a social drink in America and Europe. The question is for the individual to decide, and that includes a group of individuals—like a specific church—that may choose to abstain because of their convictions. But it is not Christian or biblical to declare that all use of alcohol or any drug is against the Bible or non-Christian in and of itself. The Bible only warns against excess. They were for the purpose of washing the hands before and after eating Matt It was done by "them," so that there might be no opportunity of saying that the disciples of Jesus had filled them with wine to produce the "appearance" of a miracle. In this case there could be no deception. The quantity was very considerable. The servants would know whether the "wine" or "water" had been put in these vessels. It could not be believed that THEY had either the power or the disposition to impose on others in this manner, and the way was therefore clear for the proof that Jesus had really changed what was known to be water into wine. So full that no wine could be poured in to give the appearance of a mixture. Further, vessels were used for this miracle in which wine had

not been kept. These pots were never used to put wine in, but simply to keep "water" in for the various purposes of ablution. A large number was used on this occasion, because there were many guests. It showed that the miracle had been performed immediately. As soon as they were filled the servants were directed to take to the governor of the feast. Jesus made no parade about it, and it does not even appear that he approached the waterpots. He willed it, and it was done. This was a clear exertion of divine power, and made in such a manner as to leave no doubt of its reality. The one who stood at the "head" or upper end of the table. He had the charge of the entertainment, provided the food, gave directions to the servants, etc. Had he known what was done, he would have been less likely to have judged impartially. As it is, we have his testimony that this was REAL wine, and of so fine a body and flavor as to surpass that which had been provided for the occasion. Everything in this miracle shows that there was no collusion or understanding between Jesus and any of the persons at the feast. It may mean when they have drunk sufficient, or to satiety; or have drunk so much as to produce hilarity, and to destroy the keenness of their taste, so that they could not readily distinguish the good from that which was worse. But this cannot be adduced in favor of drunkenness, even if it means to be intoxicated; for, 1. For anything that appears, at that feast all were perfectly temperate and sober. It is not the saying of Jesus that is here recorded, but of the governor of the feast, who is declaring what usually occurred as a fact. There is not any expression of opinion in regard to its "propriety," or in approval of it, even by that governor. It does not appear that our Saviour even heard the observation. Still less is there any evidence that he approved such a state of things, or that he designed that it should take place here. Further, the word translated "well drunk" cannot be shown to mean intoxication; but it may mean when they had drunk as much as they judged proper or as they desired, then the other was presented. It is clear that neither our Saviour, nor the sacred writer, nor the speaker here expresses any approval of intemperance, nor is there the least evidence that anything of the kind occurred here. It is not proof that WE approve of intemperance when we mention, as this man did, what occurs usually among men at feasts. We should not be deceived by the phrase "good wine. Pliny, Plutarch, and Horace describe wine as "good," or mention that as "the best wine," which was harmless or "innocent" - poculo vini "innocentis. It should not be assumed, therefore, that the "good wine" was "stronger" than the other: The wine referred to here was doubtless such as was commonly drunk in Palestine. That was the pure juice of the grape. It was not brandied wine, nor drugged wine, nor wine compounded of various substances, such as we drink in this land. The common wine drunk in Palestine was that which was the simple juice of the grape. We use the word "wine" now to denote the kind of liquid which passes under that name in this country - always containing a considerable portion of alcohol not only the alcohol produced by fermentation, but alcohol "added" to keep it or make it stronger. But we have no right to take that sense of the word, and go with it to the interpretation of the Scriptures. We should endeavor to place ourselves in the exact circumstances of those times, ascertain precisely what idea the word would convey to those who used it then, and apply that sense to the word in the interpretation of the Bible; and there is not the slightest evidence that the word so used would have conveyed any idea but that of the pure juice of the grape, nor the slightest circumstance mentioned in this account that would not be fully met by such a supposition. In the Asiatic countries, they take their meals sitting, or rather reclining, on small low couches. And when many people are present, so that they cannot all eat together, three of these low tables or couches are put together in form of a crescent, and some one of the guests is appointed to take charge of the persons who sit at these tables. Hence, the appellation of architriclinus, the chief over three couches or tables, which in process of time became applied to the governor or steward of a feast, let the guests be many or few; and such person, having conducted the business well, had a festive crown put on his head by the guests, at the conclusion of the feast. It is very common for the Hindus to appoint a person who is expert in conducting the ceremonies of a feast to manage as governor. This person is seldom the master of the house. There is no proof that he did; and I take it for granted that he did not. It may be asked, "How could a part be turned into wine, and not the whole? The water, in all likelihood, was changed into wine as it was drawn out, and not otherwise. The company was a select and holy company, where no excess could be permitted. Our Lord does not appear to have furnished any extra quantity, but only what was necessary. It is not intimated, even in the most indirect manner, that these guests were at all intoxicated. The words are not spoken of the persons at that wedding at all: The original

word bears a widely different meaning from that which the objection forces upon it. The verbs muthuskoo and methuoo, from methee wine, which, from metathuein, to drink after sacrificing, signify not only to inebriate, but to take wine, to drink wine, to drink enough: And the Prophet Isaiah, Isa KJV - be drunk -en. KJV - drink well, make be drunk -en. Indefinite temporal clause with hotan and first aorist passive subjunctive of methuskoo. The verb does not mean that these guests are now drunk, but that this is a common custom to put "the worse" ton ellassoo, the less, the inferior wine last. It is real wine that is meant by oinos here. Unlike the Baptist, Jesus mingled in the social life of the time, was even abused for it Matt But this fact does not mean that today Jesus would approve the modern liquor trade with its damnable influences. The law of love expounded by Paul in 1 Cor and in Rom teaches modern Christians to be willing gladly to give up what they see causes so many to stumble into sin. The language of the ruler is sportive, but still he states a custom. The best wine was offered when the appetite of the guests was sharpest and most critical. Not intoxicated, but have drunk considerable. Satan gives his good wine first; so the drunkard finds it; so did the prodigal son. Afterwards he gives the bitter; red eyes, pain, hunger, wretchedness. Thou hast kept the good wine until now. What meaneth Christ making wine?

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